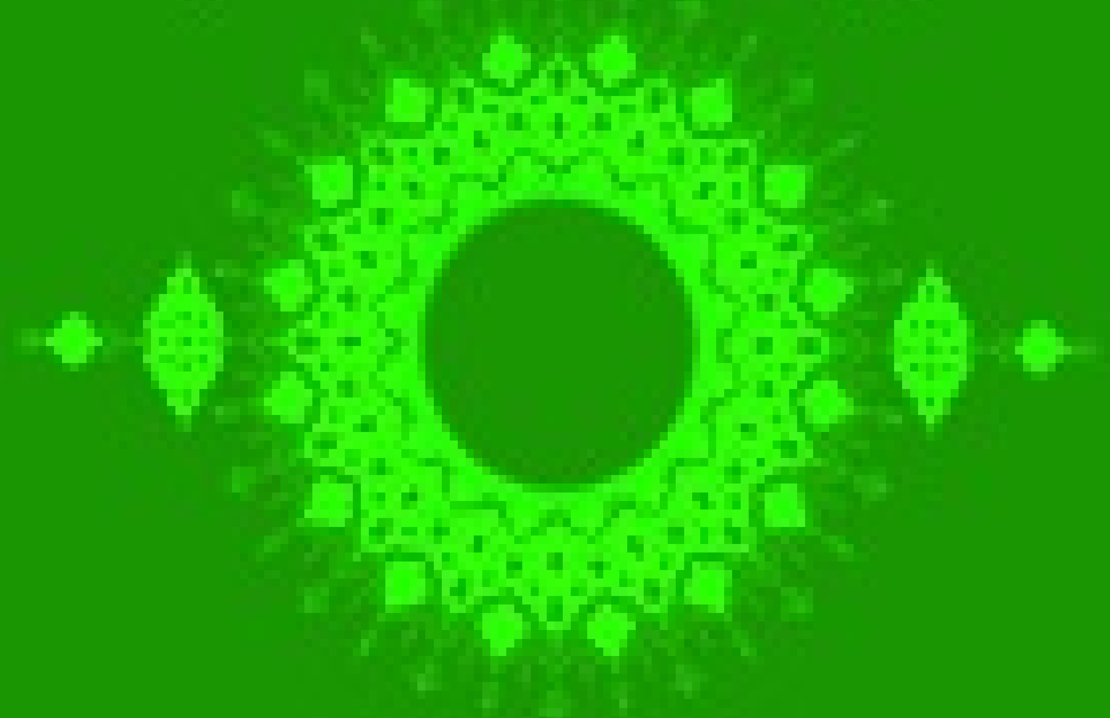
Selected Narrations about the Twelfth Imam

Ayatullah Lutfullah as-Safi al-Gulpaygani



بسم الله الرحمن الرحیم

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Muntakhab al-Athar Fi l-Imam al-Thani `Ashar (Vol.۱) This text, which is available in two volumes and is authored by Ayatullah Lutfullah as-Safi al-Gulpaygani, presents a handful of precious narrations about the ۱۲th Awaited Imam. These narrations forecasting the coming of ۱۲ Caliphs and their description and this text presents the .implications and interpretations of these authentic traditions

Preface

In the Name of Allah the Beneficent the Merciful

Blessings of Allah be on you, O Saaheb al-Amr, help me and forsake me not

All praise is for Allah, the Lord of the worlds, and blessings and salutations be on the trustworthy Prophet (s.a.w.a.), the chief of the messengers, our master, Abi al-Qasim Muhammad, and his pure progeny, Allah's blessings be on him and on the twelve .Imams, his successors, the guides, the guided ones

There is no doubt that after the Holy Quran – which is the strong rope and no falsehood touches it from in front of it and from behind it, a descent from the Wise, the Praiseworthy – what is available with the Muslims of the Prophetic traditions and the noble quotations on the authority of his sinless family, who are one of the two that the Messenger of Islam (s.a.w.a.) has ordered us to follow, is a (ثقلين) heavy things .great treasure-chest of knowledge and a voluminous, majestic heritage

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It is replete with real cognition, training programs, ethical, political and social teachings, principles of development, progress and human rights, civic obligations, etc from the true and correct teachings and intelligent laws, strong and powerful ways, which if fastened on to by mankind, will prevent it from falling in the abyss of corruption, oppression, conceit and slavery. Moreover, no powerful tyrant or .oppressor can ever subdue and weaken them

Muslims certainly did not fall in their present state of social corruption, discord, dispute, disharmony, authority of the evil, domination of the unbelievers, and a straitened life except for the fact that they turned away from this wise, divine path and the ignorance of some of them regarding the strength of these constructive, guided teachings. They preferred to opt for anything offered by the East or the West.

Therefore, their state was like that of a trader, whose treasure was full of precious stones and jewelry but he is neither aware of them and nor their value. Instead, he buys sand and stones in lieu of the price of pearls, thereby costing him his respect, majesty, freedom and independence. But he does not open his treasure-trove to check the varieties of precious stones and jewelry available with him, whose like can neither be found in the markets nor with any trader.

Yes, the Messenger of Islam (s.a.w.a.) informed, "Nothing takes you closer to paradise and distances you from hell except that I have ordered you to do it. And nothing takes you nearer

to hell and makes you further from paradise but that I have refrained you from it."(١)

Surely the traditions comprise of what man needs. Hence, it is obligatory on us to make the requisite preparations for them i.e. to learn them and ponder deeply over them universally, in societies, gatherings, at all appropriate places, in books, magazines, radio, television, etc. By Allah! I don't know anybody who has learnt these traditions and their contents, and thought of them as paralleled except by Allah, that in his heart was some disease.

Indeed the politics of the day did not deem it preferable that the Muslims should benefit from the traditions and that they should be attentive towards this great scientific wealth and prudent systems due to their (politicians) being distant from the true life of the Muslims in beliefs, politics, governance and ethics. Consequently, the Muslims became seekers after being the sought ones, they became servants after being masters just as the Messenger of Islam (s.a.w.a.) had prophesied "They will

".serve but they will not be served

In the first era, tragedy was afflicted (on the Muslim nation) through the prohibition on the compilation of the traditions, while on the other hand, they had to encounter the disasters inflicted by the Jews. People like Ka'b al-Ahbaar became the confidantes of the rulers and their reference in the interpretation of Quran, stories of the prophets, .history and other important issues

This was despite the fact that when the Messenger of Islam (s.a.w.a.) saw some of them

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Al-Kaafi, vol. ٢, p. ٧۴, H. ٢ -١

reading or researching the books of the people of the book(١), he (s.a.w.a.) remarked: "Had Musa been alive today he would have but followed me."(٢) And despite the presence of an Imam like Ali ibne Abi Talib (a.s.), who was the door of the city of knowledge, a truth endorsed by the Messenger of Islam (s.a.w.a.) himself. And his (s.a.w.a.) saying: "Ali is with the truth and truth is with Ali and it will not separate from him." And despite the presence of his (s.a.w.a.) pure progeny (Ahlebait a.s.) amongst them regarding whose relationship with the Quran the Messenger of Islam (s.a.w.a.) remarked: "Surely these two will not part from each other till they meet me at the ".(Hauz-e-Kausar (on the day of Judgement

In the second era, which commenced with the Umayyad dynasty and ended with the reign of Abbasides particularly Ma'moon al-Rasheed, the politics of the governance aimed at opposing the Islamic laws was the order of the day. The proponents of these policies, intending to weaken the Muslims in governance, control, wealth, etc. introduced Greek Philosophy whose atheistic views and basics were in total contrast with the teachings of the Messenger of Islam (s.a.w.a.) and the guidance of the prophets (a.s.) concerning the recognition of Allah, His excellent names, His perfect attributes and His prudent actions. Notwithstanding the fact that some of those who were involved in these heresies insisted that there existed complete consonance

.(between the two schools of thought (that of the prophets (a.s.) and philosophy

The

(Old Testament (Taurah), the Psalms (Zaboor) and New Testament (Injeel -۱

.Tafseer-e-Qurtubbi, vol. ۱۳, p. ۳۵۵ -۲

school of the prophets (a.s.) and their call for monotheism as explained by the Holy Quran in the most eloquent manner and complete style and on whose strong principles there is total agreement, one cannot find any difference of opinion even on one single issue. While the school of the philosophers who have numerous differences in their basics and principles could neither compile a basic set of laws unanimously, nor present before mankind a specific path based on theory as well as practice which .could guide it to prosperity

Indeed the philosophers differed in their views on creation and resurrection to such an extent that you cannot find two amongst them agreeing completely on any one principle. Each one of them has his own way that he treads and a path that he traverses. Except those amongst them who fastened to the rope of revelation of prophets (a.s.) and relied on their guidance and followed the directions of the infallible Imams (a.s.) were not deceived by the views of the philosophers and did not .deliberate on issues prohibited by the Islamic canon

One who probes their books and their terminologies will realize that the language, tone and tenor of the philosophers is in direct contrast with that of the prophets (a.s.) .and the followers of their shariah

Allah the Almighty, the Creator of all things, does what He pleases. He raised the Messengers, compensates the servants for their deeds, sustains them, listens to their supplications and answers them. He is described with only

those attributes which He has used for Himself and not those names by which the philosophers have named Him like the First Cause.

Those names which are not appropriate to be used for Allah instead of the beautiful and real names of Allah like Creator (خالق), Sustainer (رازق), Forgiving (غفّار), Oft-turning (توّاب), etc. except with the help of some interpretation, justification and elaboration. For, none of the beautiful names of Allah are synonymous with the First Cause, nor is there any conceptual similarity between them and the names used by the philosophers.

The one who researches their works will also know that the concept of the Creator, the created and creation which sets apart Allah from His creation, is completely different from the terms used by the philosophers like cause, effect and causation, on which depends the explanation of the relation between the temporal (حادث) and the eternal (قديم). Of course, the various details and elaborations of the aforementioned discussions can be found in various philosophical books.

It is not our case whether it is possible or not to reconcile between the call of the prophets (a.s.), the Quranic knowledge, the traditions of the Ahlebait (a.s.) (equals of Quran) and whatever our Islamic sages (whose steadfastness on their path and their reliance in their way as per the guidance of the Quran and the traditions is established) have explained and elucidated. The fact remains without doubt that the Muslims during the lengthy course of history and prolonged centuries were involved in debates

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and disputes concerning the problems, which were impossible to comprehend and to reach to their reality was unattainable and a duty that was not imposed by the Shariah. Moreover, they did not seek guidance from the light of Quran nor from the traditions as was the right of these two lights.

Had it not been for a group of single minded devoted scholars of Quranic interpretation, traditions and Islamic sciences, those who did not study except in the

school of Quran and traditions and did not benefit but through the knowledge of the Ahlebait (a.s.) and did not ask save the people of remembrance (Ahle Zikr) and did not question except from those whose knowledge was from the knowledge of Allah, the High and those who possessed the revelation of the prophets (a.s.) specially what the Archangel Jibraeel (a.s.) brought to the Messenger of Islam (s.a.w.a.), certainly and .surely all the effects and inheritance of the prophethood would have been destroyed

Yes, these great scholars, who were the students of the Islamic teachings and the school of Quran, the Messenger of Islam (s.a.w.a.), Ameerul Momineen Ali Ibn Abi Talib (a.s.) and all other Imams (a.s.), enjoy a great right upon us. Indeed, they have protected the traditions and Islamic knowledge through the centuries and eras till it has reached to us in its original form, with its message carrying the strongest, real, .divine and most beautiful Islamic understanding

Today, in our times, the Muslims are being tested with modern, materialistic, secular philosophy. A

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group of Muslims became inclined either towards the materialistic civilization of the West or towards the atheist East. Consequently, most believed in the West while a .few subscribed to the East

Behind these inclinations too, Eastern as well as Western political influences played a dominating role. Their propagandists advertised as to what the non-Muslims had achieved of industrial development and technological progress. As a result, some of .them thought that these progress and development was due to their scientific basics

So, they began to propagate materialistic teachings and Marxist principles and encouraged the youth to do away with Islamic manners and teachings. A number of those who considered themselves amongst the civilized and the enlightened supported this move. These so-called intellectuals, civilized and enlightened people had nothing in them but extreme obeisance for the materialistic societies and scorn for thought-provoking Islamic principles. They attempted to interpret Islamic

doctrines and its values on the basis of materialistic ideology or even the atheistic .Marxism

Briefly, these self-styled intellectuals transformed the entire scenario in the field of management, politics, economics, training, art, technology, etc. Surely, the calamity inflicted by them and the deviations propagated in the name of civilization was a great .tragedy indeed

Islam, with its solid divine laws withstood all the deviations in all its modes in every era .and time. History has recorded these ideological victories over a period of time

Its great book (the Holy Quran) guides towards that which is most upright as it was at .the time of its revelation

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It has continued to remain so over numerous eras and centuries till the present fifteenth century and shall remain so till the Day of Judgment. For, Islam is a divine religion and a heavenly revelation. It has come for humanity of all centuries till Allah inherits the earth and whatever is in it. It has come for survival and eternity for the guidance of all the nations and realization of justice amongst them because it is not satisfied with the domination of one nation over another or of one country over the .other and does not deem fit to lower a nation before another

It has come to bring an end to life on earth by the establishment of a divine and just government at the hands of the seal of successors and proofs (peace be upon them all) so that the religion, all of it, be for Allah, the Lord of the Worlds. That all the nations be united and there remains no difference between the white and the black, the red .and the yellow. All of them will be equal before the Truth

Today humanity has lost faith in all materialist schools and ideologies and secular systems. Therefore, it is obligatory and essential upon the Muslims, specially the scholars of the day, to present the principles of the Divine Upright religion for the confused mankind. They must explain for them the immense social power and

strength, desperately needed by mankind, available in the teachings and explanations of Quran and the

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.(Sunnah, as expounded by the Holy Prophet (s.a.w.a.) and his holy progeny (a.s

O Muslims! Be grateful for this great bounty and don't be negligent about it or God .forbid, neither turn away from it nor disbelieve in it

وَلاَ تَكُونُواْ كَالَّذِينَ قَالُوا سَمِعْنَا وَ هُمْ لاَ يَسْمَعُونَ. إِنَّ شَرَّ الدَّوَابَّ عِندَ اللهِ الصُّمُّ الْبُكْمُ الَّذِينَ لاَ يَعْقِلُونَ.

And be not like those who said, We hear, and they did not obey. Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand. (Surah (Anfaal (۸): Verses ۲۱, ۲۲

Be careful from becoming apostates concerning the signs of Allah and His religion. :Surely Allah, the High says

إِنَّ الَّذِينَ يُلْحِدُونَ فِى آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَن يُلْقَى فِى النَّارِ خَيْرٌ أَم مَّن يَأْتِى آمِنًا يَوْمَ الْقِيَامَهِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ.

Surely they who deviate from the right way concerning Our communications are not hidden from Us. What! is he then who is cast into the fire better, or he who comes safe on the day of resurrection? Do what you like, surely He sees what you do. (Surah (Fusselat (۴۱): Verse ۴۰

Therefore, ponder over the oceans of these divine sciences and extract from it priceless pearls. It is necessary for you to travel and wander in its gardens whose vastness is more than the distance between the heavens and the earth. So, pluck from its beautiful and fragrant flowers and its delicious spiritual fruits. From this Islamic heritage, derive that which is the soul of your

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life, the correctness of your vision, the safety of your thought, the regulation of your

living, your world and your hereafter. Do not seek any alternative for it and be a student of the school of traditions (hadith) and be a disciple of the institution of Prophet (s.a.w.a.) and his holy progeny, the truthful Imams (a.s.). Allah, the High, :admonishes

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللهَ وَكُونُواْ مَعَ الصَّادِقِينَ

O you who believe! be careful of (your duty to) Allah and be with the true ones. (Surah (Taubah ٩: ١١٩

The Traditions about the Twelve Caliphs

From the traditions which the knowledge of every researcher and student seeks, rather which is obligatory on every Muslim to be acquainted with it and not to transgress it till he comprehends its contents and knows its matter thoroughly, is the successive traditions concerning the number of caliphs and Imams and those who will .rule this nation

Surely, the Prophet (s.a.w.a.) has not stated these traditions merely as prophecies. Nay, these are religious injunctions; knowing them and believing in them is obligatory. Although these traditions sound as prophecies in nature, yet essentially they are religious dictates. These are documentary evidences for the distinguished and eminent personalities whose like and equal cannot be found amongst the Muslims. .They are twelve in number; none can either increase their number or decrease it

Undoubtedly, this is a subject worth deliberation, research and investigation to understand its meaning because its traditions fall in the category of successive traditions (الاحاديث المتواتره). They talk about the system of

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leadership and rule after the Messenger of Islam (s.a.w.a.), and as to who will take .over the reins of mastership

Moreover, it talks about those who will be responsible for governance, support and

defence of Islam, establishment of justice, enjoinment of good, prohibition of evil, protection of the borders, security of the cities and implementation of divine laws. From these traditions, one can understand that Allah, the High and His Messenger (s.a.w.a.) have not left this important issue unattended to. Nobody will have any argument against Allah and His Messenger (s.a.w.a.) regarding this subject, if he has not done enough research or made sufficient preparations. If somebody attempts to justify that he could not deliberate enough on these traditions along with their explanations as their conclusions were unfavourable for the present government and .its scholars, then such excuses and justifications will not be accepted

Scholars were not permitted to voice their opinions freely on such issues because the minimum punishment for this crime would be a long period of incarceration and intensive flogging. Hence, they were in a state of utter confusion and perplexity vis-à-vis these traditions. Those who did write their explanations and interpretations actually came up with nothing. Some of them even confessed their helplessness in understanding these traditions. Consequently, the majority of the Muslim nation remained ignorant of the true meaning of these traditions and were deprived of .guidance through them. This was not the first glass bottle to be broken in Islam

Here, with the strength and power

of Allah, we shall attempt to explain these traditions in an order that some will elucidate the others; some will support the others till there is no need for further explanations on the subject. Plus, we will also bring forth appropriate commentaries for these traditions or explanations on the comments given on these traditions, .Inshallah

These traditions have been classified in groups as per their topics and it is only proper :that we inform about them over here

• Those traditions that talk only about numbers and the restriction put on the number of caliphs, like the traditions of Ibne Masood and Anas and some traditions of Jaaber

.Ibn Samarah

Those traditions that are an addendum to it (All of them will be from Quraish). Such • traditions abound from Jaaber. One can also find in them (All of them will be from Bani Haashim) as Qunduzi has brought in Yanaabiul Mawaddah and Sayyid Ali Ibn Shahab .in Al-Mawaddatul Qurbaa

Those traditions that suggest that these caliphs will be equal in number to the chiefs • .(.(Nuqabaa) of Bani Israel and Musa (a.s.), and the companions (Hawaari) of Eesa (a.s

:Here we have explained the traditions by dividing them in a few groups •

.(.Traditions that establish that these caliphs will be from the Ahle Bait (a.s •

.(.Traditions which prove that the last of them is Mahdi (a.t.f.s •

Traditions which inform that the first amongst them is Ali (a.s.) and last amongst • .(.them is Mahdi (a.t.f.s

Traditions which establish that nine amongst these caliphs will •

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be the descendants of Imam Husain (a.s.) like the one which says, "The first amongst them is Ali (a.s.), the second and the third are al-Husain (a.s.) and al-Husain (a.s.), the two grandsons of the Holy Prophet (s.a.w.a.) and the remaining nine are from the ".(.progeny of al-Husain (a.s

.(.Traditions which suggest that the ninth of these nine will be Mahdi (a.t.f.s •

Traditions, and there are many of them, that explain their names, their personas • .and their attributes

It should be borne in mind that quite often amongst these numerous traditions, some chain of narrators can be found that are defective, thereby preventing us to completely rely on them independently. Except for the fact that the authenticity of

such traditions are supported and endorsed by other reliable traditions, thereby doing .away with the shortcomings

Finally, let us state the purpose of writing this book, with the help of Allah, the Kind, .the Loving

:The reader should know that

We have not brought out these traditions to investigate them and therefore often we .have not felt the need of mentioning some of them

This is the first volume of this voluminous book concerning our Master Hazrat Mahdi (a.t.f.s.) and is captioned as "Muntakhabul Asar" (A Selection of Traditions). We have selected them so that the masses may derive independent benefit from it, underlining the significance of Caliphate, the status of Wilayah and Imamah. Allah, the High, :informs us

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

:On that day We will call every people with their Imam. (Surah Bani Israel ١٧

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إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

(You are only a warner and (there is) a guide for every people. (Surah Ra'd ١٣:٧

His Holiness Ayatullah Lutfullah Saafi Golpaygani

Chapter ١: Traditions that Denote the Number of the Twelve Caliphs

Chapter One: Traditions that Denote the Number of the Twelve Caliphs and that Surely they are Equal to the Number of the Chiefs (Noqabaa) of Bani Israel and the (.Companions (Hawaari) of 'Isa (a.s

۱. Musnad-e-Tayalesi(۱): Jaaber Ibn Samarah says that I heard the Messenger of Islam (s.a.w.a.) say, “Surely Islam will always remain mighty till there are twelve caliphs in it.” Then he said something, which I didn’t understand. I asked my father ‘What did the Messenger of Allah (s.a.w.a.) say?’ He replied, “All of them will be from Quraish.”

۲. Musnad-e-Tayalesi(۲): Jaaber Ibn Samarah says, ‘I heard the Messenger of Allah (s.a.w.a.) say during a sermon “Surely Islam will always remain mighty till there are twelve caliphs in it.” Then he said something, which I didn’t understand. I asked my father ‘What did the Messenger of Allah (s.a.w.a.) say?’ He replied, “All of them will be from Quraish.”

۳. Al Fetan(۳): Jaaber Ibn Samarah says that the Messenger of Allah (s.a.w.a.) said, “This affair shall always remain mighty till there are twelve caliphs it. All of them will be from Quraish.”

۴. Musnad-e-Ahmad(۴): Jaaber Ibn Samarah says, ‘I heard the Messenger of Allah (s.a.w.a.) say, “There will be twelve caliphs after me, all of them will be from Quraish.” They asked, ‘Then what will happen?’ He (s.a.w.a.) said: “Then there will be turmoil (haraj).”

۵. Musnad-e-Ahmad(۵):

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۱- Musnad-e-Tayalesi, vol. ۳, pg. ۱۰۵, Tr. No. ۷۶۷, published at Hyderabad, Deccan (India) in ۱۳۲۱ A.H.; Al-Mo’jam al-Kabeer, vol. ۲, pg. ۲۵۸, Tr. No. ۱۹۶۴.

۲- Musnad-e-Tayalesi, vol. ۶, pg. ۱۸۰, Tr. No. ۱۲۷۸.

۳- Al-Fetan, vol. ۱, pg. ۳۹, Chap. ۷, Tr. No. ۲; Al-Malaahem wa al -Fetan, pg. ۳۲, chap. ۲۹.

۴- Musnad-e-Ahmad, vol. ۵, pg. ۹۲; Kanz al-Ummaal, vol. ۱۲, pg. ۳۳, Tr. No. ۳۳۸۶۰ narrating from Tabaraani.

۵- Musnad-e-Ahmad, vol. ۵, pg. ۱۰۶.

Jaaber Ibn Samarah says, ‘I heard the Prophet (s.a.w.a.) say, “There will be twelve

".caliphs for this nation

۶. Musnad-e-Ahmad(۱): Jaaber Ibn Samarah al-Sewaaee says, 'I heard the Messenger of Allah (s.a.w.a.) say during his last pilgrimage (Hajj al-Widaa): "Surely this religion will always overcome its opponents and no enemy or deserter can ever harm it till there are twelve caliphs from my nation in it." 'Then he uttered something that I could not understand. I asked my father, 'What did he say?' He replied: "All of them ".will be from Quraish

۷. Musnad-e-Ahmad(۲): Jaaber Ibn Samarah al-Sewaaee says, 'I heard the Messenger of Allah (s.a.w.a.) say during his last pilgrimage (Hajj al-Widaa): "Surely this religion will always overcome its opponents and no enemy or deserter can ever harm "... it till there are twelve chiefs from my nation, all of them

Then whatever the Messenger of Allah (s.a.w.a.) said, I could not hear while my father was closer to the mount of Messenger of Allah (s.a.w.a.) than me. I asked, 'O father! What did the Messenger of Allah (s.a.w.a.) say which I could not hear?' He replied, 'He ".was saying, "All of them will be from Quraish

۸. Musnad-e-Ahmad(۳): Jaaber Ibn Samarah al-Sewaaee says, 'The Messenger of Allah (s.a.w.a.) addressed us thus: "Surely this religion shall always remain mighty till there are twelve caliphs in it." Then he uttered something, which I could not understand because the people were crying and shouting. I asked my father, 'What ,did he say?' He replied

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۱- Musnad-e-Ahmad, vol. ۵, pg. ۸۷.

۲- Musnad-e-Ahmad, vol. ۵, pg. ۸۷

۳- Musnad-e-Ahmad, vol. ۵, pg. ۹۳.

".All of them will be from Quraish"

۹. Musnad-e-Ahmad(۱): Jaaber Ibn Samarah narrates that the Messenger of Allah

(s.a.w.a.) addressed us at Arafaat thus: “This affair (Islam) shall always remain mighty, impregnable and victorious against the all its opponents till it is ruled by twelve, all of them …” I could not understand after that so I asked my father, ‘What did he say after ”.all of them?’ He replied: “All of them will be from Quraish

Musnad-e-Ahmad(۲): Jaaber Ibn Samarah narrates that the Messenger of Allah .۱۰ (s.a.w.a.) addressed us at Arafaat thus: “This affair (Islam) shall always remain mighty, impregnable and victorious against the all its opponents till it is ruled by twelve all of ”...them will be from Quraish

Musnad-e-Ahmad(۳): Jaaber Ibn Samarah says that I and my father came to the .۱۱ Prophet (s.a.w.a.), who was saying: “This affair shall always remain righteous till there are twelve chiefs.” Then he said something, which I did not understand. I asked my ”.father, ‘What did he say?’ He answered, “All of them will be from Quraish

Musnad-e-Ahmad(۴): Jaaber Ibn Samarah says, ‘The Messenger of Allah (s.a.w.a.) .۱۲ said, “This affair shall always remain closely united till there are twelve caliphs in it all ”.of them will be from Quraish

Musnad-e-Ahmad(۵): Jaaber Ibn Samarah says I heard the Messenger of Allah .۱۳ (s.a.w.a.) say: “This affair will always survive till there are twelve chiefs in it.” Then he ,uttered something, which I could not hear. I asked about it from my father. He replied

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.Musnad-e-Ahmad, vol. ۵, pg. ۹۳; Al-Ghaibah by No’maani, pg. ۱۱۶, chap. ۶, Tr. No. ۱۷ -۱

.Musnad-e-Ahmad, vol. ۵, pg. ۹۶ -۲

.Musnad-e-Ahmad, vol. ۵, pg. ۹۷; al-Malaahem by Ibn al-Munaadi, pg. ۱۱۳ -۳

.Musnad-e-Ahmad, vol. ۵, pg. ۱۰۷ -۴

.Musnad-e-Ahmad, vol. ۵, pg. ۹۷ -۵

”.All of them will be from Quraish“

Musnad-e-Ahmad(۱): Aamir Ibn Sa’d narrates that I asked Jaaber Ibn Samarah .۱۴

regarding the tradition of the Messenger of Allah (s.a.w.a.). He replied, ‘The Messenger of Allah (s.a.w.a.) said: “The religion (Islam) shall always be upright till there are twelve caliphs from Quraish.”

۱۵. Musnad-e-Ahmad(۲): Jaaber Ibn Samarah says that the Holy Prophet (s.a.w.a.) said, “This affair (Islam) will always remain mighty, impregnable and victorious against its enemies till there are twelve caliphs.” Then he said something, which I could not hear because of the people. I asked my father, ‘What did he say?’ He replied: “All of them will be from Quraish.”

۱۶. Sahih al-Bukhari(۳): Abd al-Malik says that I heard Jaaber Ibn Samarah say: ‘I heard the Prophet (s.a.w.a.) say, “There will be twelve chiefs” Then he said something which I could not hear. My father informed that he said: “All of them will be from Quraish.”

۱۷. Sahih al-Muslim(۴): Jaaber Ibn Samarah says that I went to the Prophet (s.a.w.a.) with my father and heard him say: “This affair will not come to an end till twelve caliphs pass in it.” Then he said something, which I could not hear. I asked my father, ‘What did he say?’ He answered, “All of them will be from Quraish.”

۱۸. Sahih al-Muslim(۵): Jaaber Ibn Samarah says that I heard the Prophet (s.a.w.a.) say: “The affair of the people shall continue to survive till twelve people rule over them.” Thereafter the Prophet (s.a.w.a.) uttered something that I did

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۱- Musnad-e-Ahmad, vol. ۵, pg. ۸۶; al-Mo’jam al-Kabeer, vol. ۱, pg. ۲۱۸, Tr. No. ۱۸۰۸; Lawaame’ al-Uqool, vol. ۵, pg. ۱۵۰.

۲- Musnad-e-Ahmad, vol. ۵, pg. ۹۸. I say: In Musnad thirty-four traditions have been narrated on the authority of Jaabir Ibn Samarah concerning the twelve caliphs.

۳- Sahih al-Bukhari, part ۴, Kitab al-Ahkaam; Al-Mo’jam al-Kabeer, vol. ۲, pg. ۲۴۱, Tr. No. ۱۸۹۶, pg. ۲۷۷, Tr. ۲۰۴۴, al-Sunan al-Waaredah fi al-Fetan, vol. ۵, Tr. ۱۰.

۴- Sahih al-Muslim, Kitab al-Imaarah.

۵- Sahih al-Muslim, Kitab al-Imaarah.

not follow. I asked my father, ‘What did the Messengerof Allah (s.a.w.a.) say?’ He ”.replied, “All of them will be from Quraish

Sahih al-Muslim(۱): Jaaber Ibn Samarah says, ‘I heard the Messenger of Allah .۱۹
(s.a.w.a.) say, “This religion shall always remain mighty till there are twelve caliphs.” Then he said something, which I did not follow. I asked my father, ‘What did he say?’ .”He said, “They are all from Quraish

Sahih al-Muslim(۲): Jaaber Ibn Samarah says that the Prophet (s.a.w.a.) said: “This .۲۰
affair shall always remain mighty till there are twelve caliphs.” Then he said something, which I did not understand. I asked my father, ‘What did he say?’ He ”.replied, “All of them will be from Quraish

Sahih al-Muslim(۳): Jaaber Ibn Samarah says that I went to Messenger of Allah .۲۱
(s.a.w.a.) with my father and heard him say, “This religion shall always remain mighty and impregnable till there are twelve caliphs in it.” Then he uttered something, which I could not hear because of the people. I asked my father, ‘What did he say?’ He ”.replied, “They are all from Quraish

Sahih al-Muslim(۴): Aamir Ibn Sa’d Ibn Abi Waqqaas says that I sent a letter to .۲۲
Jaaber Ibn Samarah with my slave Naafe’ stating, ‘Inform me of what you heard from the Messenger of Allah (s.a.w.a.).’ He wrote to me, ‘On the day of Friday, on the eve of al-Aslami’s stoning, I heard the Messenger of Allah (s.a.w.a.) say, “This religion shall survive till the Hour is established

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Sahih al-Muslim, Kitab al-Imaarah; al-Malaahim of Ibn al-Munaadi, pg. ۱۱۲; - ۱
Musnad-e-Ahmad, vol. ۵, pg. ۹۰ and ۱۰۶; Firdaus al-Akhbaar, Tr. No. ۷۷۴۰; Kanz al-Ummaal, vol. ۱۲, pg. ۳۲, Tr. No. ۳۳۸۵۱, al-Ghaibah by No’maani, pg. ۲۱۴, Chap. ۶, Tr. No. .۱۶

.Sahih al-Muslim, Kitaab al-Imaarah; Al-Malaahim of Ibn al-Munaadi, pg. ۱۱۳ -۲

Sahih al-Muslim, Kitaab al-Imaarah; Kanz al-Ummaal, vol. ۱۲, pg. ۳۲, Tr. No. ۳۳۸۵۰; -۳
.al-Mo’jam al-Kabeer,vol. ۲,pg. ۲۱۳, Tr. No. ۱۷۹۱

Sahih al-Muslim, Kitaab al-Imaarah, Mukhtasar al-Sahih al-Muslim by Tirmidhi, Tr. -۴ No. ۱۱۹۶, Musnad-e-Ahmad, vol. ۵, pg. ۸۹, Musnad-e-Abi Ya'laa, vol. ۱۳, pg. ۴۵۶, Tr. No. ۲۳ (۷۴۶۳), al-Mo'jam al-Kabeer, vol. ۲, pg. ۲۱۸, Tr. No. ۱۸۰۹, Kanz al-Ummaal,vol. ۱۲, pg. .۳۲, Tr. No. ۳۳۸۵۵, al-Ghaibah by No'mani, pg. ۱۲۰, part ۶, Tr. No. ۹

".or there are twelve caliphs (ruling) upon you. All of them will be from Quraish

Sunan Abi Dawood(۱): Jaaber Ibn Samarah says, 'I heard the Messenger of Allah .۲۳ (s.a.w.a.) say, "This religion shall always remain mighty till there are twelve caliphs." Thereafter the people began proclaiming, 'Allah-o-Akbar' and wailing. Then he (s.a.w.a.) said something slowly. I asked my father, 'O father! What did he say?' He ".replied, "They are all from Quraish

Sunan al-Tirmidhi(۲): Jaaber Ibn Samarah says that the Messenger of Allah . ۲۴ (s.a.w.a.) said: "There will be twelve chiefs after me." Thereafter he uttered something which I did not follow. I asked the person who was following me. He replied, "All of '.them will be from Quraish." Abu Eesa says, 'This tradition is Hasan and Sahih

Al-Mo'jam al-Kabeer(۳): Jaaber narrates that the Holy Prophet (s.a.w.a.) said: . ۲۵ ".“Islam will always be mighty till there are twelve caliphs

Al-Mo'jam al-Kabeer(۴): Jaaber Ibn Samarah says, 'I along with my father, were in .۲۶ the presence of Prophet (s.a.w.a.) when he said: "There will be twelve strong supports for this nation. Whoever forsakes them will not harm them." Then the Messenger of Allah (s.a.w.a.) whispered something which I did not hear. Later I asked my father ".'What did he whisper?' He replied, "All of them will be from Quraish

Al-Mo'jam al-Kabeer(۵): Jaaber narrates that one day I heard the Messenger of . ۲۷ Allah (s.a.w.a.) addressing us thus: "This religion shall always be mighty, impregnable and victorious upon the one who opposes it till twelve rulers

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Sunan Abi Dawood, Kitab al-Mahdi; Taarikh-e-Baghdad, vol. ۱۲, pg. ۱۲۶, No. ۵۱۶. I - ۱

say: Ibn Kathir has explained this tradition in al-Bidaaya wa al-Nihaayah, vol. ١, pg. ١٨
Sunan al-Tirmidhi, Kitab al-Fetan, Chap. ۴۶, Tr. No. ٢٢٢٣; Kanz al-Ummaal, Tr. No. -٢ ٣٣٨٠٣ narrating from Tirmidhi; Tarikh-e-Baghdad, vol. ١۴, pg. ٣۵٣, No. ٧۶٧٣; Al-Mo'jam al-Kabeer, vol. ٢,pg. ٢٣۶, Tr. No. ١٨٧۵ and pg. ٢۴٨, Tr. No. ١٩٢٣ and pg. ٢۵١,Tr. No. ١٩٣۶ and pg. ٢٨٣, Tr. No. ٢٠۶٣; Al-Ghaibah of No'mani, pg. ١٢٣, Chap. ۶, Tr. No. ١۴ and pg. ١٢٠ Chap. .۶, Tr. No. ٨

.Al-Mo'jam al-Kabeer, vol. ٢, pg. ٢١۴, Tr. No. ١٧٩٢ and ١٧٩٣ -٣

Al-Mo'jam al-Kabeer, vol. ٢, pg. ٢١۴, Tr. No. ١٧٩۴, al-Mo'jam al-Awsat, vol. ٣, pg. ۴٣٧, -۴ .Tr. No. ٢٩۴٣, Kanz al-Ummaal, vol. ١٢, pg. ٣٣, Tr. No. ٣٣٨۵٨

.Al-Mo'jam al-Kabeer, vol. ٢, pg. ٢١۴, Tr. No. ١٧٩۵ -۵

rule over it)." At this juncture the people made a lot of noise due to which I could not) hear what he said after 'all of them'. So, I asked my father, 'O father! What did he say ".after all of them?' He informed, "All of them will be from Quraish

Al-Mo'jam al-Kabeer(١): Jaaber says I heard the Prophet (s.a.w.a.) say in the final .٢٨ pilgrimage (Hajj al-Widaa), "This affair shall always overcome the one who opposes it. ".No enemy or opponent will harm it till there will be twelve caliphs from Quraish

Al-Mo'jam al-Kabeer(٢): Jaaber says, 'I was in the presence of the Messenger of .٢٩ Allah (s.a.w.a.) and he was saying, "The affair of this nation shall always be dominant till there are twelve." Then he uttered something, which I could not hear. My father was sitting closer to him, so I asked him, 'What did he say?' He replied, "They are all ".from Quraish

Al-Mo'jam al-Kabeer(٣): Jaaber narrates that I went to the Messenger of Allah .٣٠ (s.a.w.a.) with my father. He (s.a.w.a.) said, "The affair of this nation shall always remain straight and upright till there are twelve caliphs." Then he said something slowly. I asked my father, 'What did he say?' He replied, "All of them will be from ".Quraish

Al-Mo'jam al-Kabeer(۴): Jaaber Ibn Samarah al-Sewaaee narrates that I . ٣١ accompanied my father to the mosque while the Messenger of Allah (s.a.w.a.) was delivering a sermon. I heard him say, "There will be twelve caliphs after me."

Thereafter he

۱- Al-Mo'jam al-Kabeer, vol.۲, pg. ۲۱۵, Tr. No. ۱۷۹۶, Kanz al-Ummaal, Vol. ۱۲, pg. ۳۳, Tr. No. ۳۳۸۵۲, Lawaame al-Uqool, vol. ۵,pg. ۱۵۱.

۲- Al-Mo'jam al-Kabeer, vol. ۲,pg. ۲۱۵, Tr. No. ۱۷۹۷; Kanz al-Ummaal, Vol. ۱۲, pg. ۳۳, Tr. No. ۳۳۸۵۳.

۳- Al-Mo'jam al-Kabeer, vol. ۲, pg. ۲۱۵, Tr. No. ۱۷۹۸.

۴- Al-Mo'jam al-Kabeer, vol. ۲, pg. ۲۱۵,Tr. No. ۱۷۹۹; Kifaayaa al-Asar, pg. ۵۰, chap. ۶, Tr. No. ۲.

lowered his voice and I could not understand what he said. I asked my father, 'What did he say?' He replied, "All of them will be from Quraish."

۳۲. Al-Mo'jam al-Kabeer(۱): Jaaber Ibn Samarah says, 'We were with the Messenger of Allah (s.a.w.a.) when he said, "This affair shall survive till twelve chiefs live in it." Then he (s.a.w.a.) lowered his voice due to which I could not hear. When the Prophet (s.a.w.a.) became silent I asked my father, 'What was it that he uttered in a low voice?' He replied, "All of them will be from Quraish."

۳۳. Al-Mo'jam al-Kabeer(۲): Jaaber Ibn Samarah narrates that I accompanied my father to the Prophet (s.a.w.a.) and sat with him. Then he said, "Islam shall always remain dominant till there are twelve chiefs or caliphs. All of them will be from Quraish."

۳۴. Al-Mo'jam al-Kabeer(۳): Jaaber Ibn Samarah narrates that the Messenger of Allah (s.a.w.a.) said, "This religion shall always survive till there are twelve caliphs." Ismail says, 'I thought my father said that the entire nation will gather on them.'

۳۵. Al-Mo'jam al-Kabeer(۴): Jaaber Ibn Samarah says that the Messenger of Allah (s.a.w.a.) said, "No enemy can harm this religion till there are twelve caliphs. All of them will be from Quraish."

۳۶. Al-Mo’jam al-Kabeer(۵): Jaaber Ibn Samarah says that the Messenger of Allah (s.a.w.a.) said, “This affair shall always survive till there are twelve caliphs.”

۳۷. Al-Mo’jam al-Kabeer(۶): Jaaber Ibn Samarah says that the Messenger of Allah (s.a.w.a.) declared, “Surely this affair shall always remain dominant.

۱- Al-Mo’jam al-Kabeer, vol. ۲, pg. ۲۱۶, Tr. No. ۱۸۰۱.

۲- Al-Mo’jam al-Kabeer, vol. ۲, pg. ۲۲۶, Tr. No. ۱۸۴۱.

۳- Al-Mo’jam al-Kabeer, vol. ۲, pg. ۲۲۸, Tr. No. ۱۸۴۹ and Tr. ۱۸۵۰ and ۱۸۵۱; al-Malaahim by Ibn Munaadi, pg. ۱۱۲.

۴- Al-Mo’jam al-Kabeer, vol. ۲, pg. ۲۲۹, Tr. No. ۱۸۵۲; al-Malaahim by Ibn Munaadi, pg. ۱۱۳; Al-Sunan al-Waaredah fi al-Fetan, vol. ۲, Tr. No. ۹, and vol. ۵, Tr. ۴; Kanz al-Ummaal, vol. ۱۲, pg. ۳۳, Tr. No. ۳۳۸۵۶; al-Ghaibah of No’maani, pg. ۱۰۷, Chap. ۴, Tr. No. ۳۸.

۵- Al-Mo’jam al-Kabeer, vol. ۲, pg. ۲۳۶, Tr. No. ۱۸۷۶.

۶- Al-Mo’jam al-Kabeer, vol. ۲, pg. ۲۳۸, Tr. No. ۱۸۸۳.

No opponent can harm it till there are twelve chiefs. All of them will be from Quraish.”

۳۸. Al-Mo’jam al-Kabeer(۱): Jaaber Ibn Samarah says that the Messenger of Allah (s.a.w.a.) said, “The affair of this nation shall always remain straight and dominant over its enemy till there are twelve caliphs amongst them. All of them will be from Quraish.” Thereafter he returned to his house followed by the Quraish. They asked him, ‘What will happen after that?’ He (s.a.w.a.) replied, “There will be mischief and corruption.”

۳۹. Al-Mo’jam al-Kabeer(۲): Jaaber Ibn Samarah says, ‘I was in the presence of the Messenger of Allah (s.a.w.a.) with my father when he (s.a.w.a.) said, “Surely this affair will neither pass nor come to an end till twelve caliphs live in it.” Then he spoke something which I did not understand. I asked my father, ‘What did he say?’ He replied, “All of them will be from Quraish.”

۴۰. Al-Mo’jam al-Kabeer(۳): Jaaber Ibn Samarah says, ‘I heard the Messenger of Allah

(s.a.w.a.) while he was delivering a sermon atop the pulpit saying, "There will be twelve strong people from the Quraish. The one who bears enmity against them, his enmity will not harm them." Then I turned back and saw that Umar Ibn Khattaab and .my father were amongst the audience. They confirmed for me what I had heard

Al-Mo'jam al-Awsat(۴): Jaaber Ibn Samarah says, 'I accompanied my father to the .۴۱ Prophet (s.a.w.a.). He prayed with us and after he had finished with his salutations, the people

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Al-Mo'jam al-Kabeer, vol. ۲, pg. ۲۸۲, Tr. No. ۲۰۵۹; Kanz al-Ummaal, vol. ۱۲, pg. ۳۲, Tr. -۱ No. ۳۳۸۴۸; al-Bidaayaa wa al-Nihaayaa, vol. ۱, pg. ۱۷; al-Ghaibah of No'maani, pg. ۱۱۹, Chap. ۶, Tr. No. ۷

.Al-Mo'jam al-Kabeer, vol. ۲, pg. ۲۸۵, Tr. No. ۲۰۶۸ and ۲۰۶۹ -۲

Al-Mo'jam al-Kabeer, vol. ۲, pg. ۲۸۶, Tr. No. ۲۰۷۳; Majmaa az-Zawaaed, vol. ۵, pg. ۱۹۱, -۳ Chapter, 'The Caliphs are Twelve.' I say: Tabaraani in his al-Mo'jam al-Kabeer, vol. ۲, has brought this tradition of Jaabir from thirty-seven chain of narrators. It is clear that Jaabir has heard the tradition concerning the twelve caliphs on more than one occasion from the Messenger of Allah (s.a.w.a.), like the eve of the stoning of Al-Aslami, in the last pilgrimage at Arafaah, when he went to the Prophet (s.a.w.a.) alongwith his father and when he heard the Prophet (s.a.w.a.) delivering a sermon in .the mosque. It is for the readers to refer and deliberate on this subject

.Al-Mo'jam al-Awsat, vol. ۱, pg. ۴۷۴, Tr. No. ۸۶۳ -۴

pointed out with their hands on the right side and the left side. He (s.a.w.a.) remarked, "Why is it that you are turning your hands to the right and to the left as if they (hands) are the tails of a rebellious horse? Whenever anyone of you does salaam, then he ".should do so to the one who is on his right side as well as on his left side

Then when they prayed with him (s.a.w.a.) too they did not do that. Later we sat with him (s.a.w.a.) and he (s.a.w.a.) said, "Islam will always be victorious till there are twelve ".chiefs or caliphs. All of them will be from Quraish

Al-Malaahim by Ibn Munaadi(۱): Jaaber Ibn Samarah, while mentioning the Prophet .۴۲ (s.a.w.a.) narrated that he (s.a.w.a.) said, “Religion shall always be impregnable and its followers shall overcome its opponents till there are twelve caliphs.” Thereafter, the people were standing and sitting due to which, when he uttered something I didn’t hear. I asked my father and my brother, ‘What did he say?’ He said, “They are all from ”.Quraish

Al-Mustadrak Alaa al-Sahihain(۲): Jaaber narrates that I was with the Messenger .۴۳ of Allah (s.a.w.a.) when I heard him say, “The affair of this nation shall always remain dominant till there are twelve caliphs.” Then he said something, which I could not hear, while my father was sitting closer to him than me. I asked him, ‘What did he ”.say?’ He replied, “All of them will be from Quraish

Tayseer .۴۴

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Al-Malaahim by Ibn Munaadi, pg. ۱۱۳; Al-Ghaibah al-No’maani, pg. ۱۰۳, Chap. ۴, Tr. -۱ No. ۳۳

,Al-Mustadrak alaa al-Sahihain, Kitaab-o-Ma’refat al-Sahaabaa, vol. ۳, pg. ۳۱۷-۶۱۷ -۲

al-Wusool(۱): Jaaber Ibn Samarah relates that the Messenger of Allah (s.a.w.a.) said, “This affair will always remain mighty and impregnable till there are twelve caliphs. All of them will be from Quraish.” He (s.a.w.a.) was asked, ‘Then what will happen?’ He ”.(s.a.w.a.) replied, “Then there will be mischief

Nihaayah al-Bidaayah wa al-Nihaayah(۲): It is recorded in the Sahihain (Sahih-e- .۴۵ Bukhari and Sahih-e-Muslim) on the authority of Abd al-Malik Ibn Umair that Jaaber Ibn Samarah has narrated from the Prophet (s.a.w.a.), “There will be twelve caliphs. ”.All of them will be from Quraish

Yanaabi al-Mawaddah(۳): Jaaber Ibn Samarah narrates that I accompanied my .۴۶ father to the Messenger of Allah (s.a.w.a.) and heard him say, “There will be twelve caliphs after me.” Then he lowered his voice. I asked my father, ‘What did he say with

”.a low voice?’ He replied, “All of them will be from Quraish

Taarikh al-Khulafaa (۴): Jaaber Ibn Samarah narrates from the Messenger of Allah .۴۷ (s.a.w.a.) that he said, “This affair shall always remain mighty and victorious over its ”.opponents till there are twelve caliphs. All of them will be from Quraish

Al-Jam’ bayn al-Sahihain(۵): Jaaber Ibn Samarah says, ‘I heard the Prophet . ۴۸ (s.a.w.a.) say, “Surely, there will be twelve chiefs after me. All of them will be from ”.Quraish

Firdaus al-Akhbaar(۶): Jaaber Ibn Samarah says, ‘This religion shall always survive .۴۹ ’.till there are twelve men in it. All of them will be from Quraish

Al-Ghaibah by No’maani(۷): Jaaber Ibn Samarah says, ‘I heard the Messenger of .۵۰ (.Allah (s.a.w.a

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۱ - Tayseer al-Wusool Elaa Jame’ al-Usool, vol. ۲, pg. ۳۴, Kitaab al-Khilafah wa al-Imaarah, Chap. ۱.

۲ - Nihaayah al-Bidaayah wa al-Nihaayah, vol. ۱, pg. ۱۷. I say: I could not find the tradition in these exact terms in the Sahihain. Probably, these were found in a manuscript other than the one available with us or possibly the narrator has simply conveyed the concept instead of being accurate with words.

۳ - Yanaabi al-Mawaddah, Chap. ۷۷, pg ۴۴۵; al-Mawaddah al-Qurbah, pg. ۲۱۵.

۴ - Taarikh al-Khulafaa, The chapter of the duration of the Caliphs, pg. ۷. I say: This tradition has also been narrated in Al-Sawaaeq, chap. ۱, pg. ۱۸, in a number of ways.

۵ - Kashf al-Yaqeen, Chap. ۲, pg. ۷۱.

۶ - Firdaus al-Akhbaar, vol. ۵, pg. ۷۷۰۵.

۷ - Al-Ghaibah by No’maani, pg. ۱۲۰, Chap. ۶, Tr. No. ۸.

state, “There will be twelve chiefs after me.” Then he said something that I didn’t hear. I asked the people and my father, who was nearer to him than me. He replied, ”.“All of them will be from Quraish

۵۱. Kefaayah al-Asar(۱): Jaaber Ibn Samarah says, 'I came to the Prophet (s.a.w.a.) and heard him say, "Surely, this affair (Islam) will not come to an end till it is ruled by twelve caliphs." Then he (s.a.w.a.) whispered something. I asked my father, 'What did he say?' He replied, "They are all from Quraish."

۵۲. Kamaal al-Deen(۲): Jaaber Ibn Samarah says, 'We were with the Prophet (s.a.w.a.) when he said, "Twelve (Caliphs) will follow this affair (Islam)." The people started screaming due to which I could not hear what he said thereafter. I asked my father, who was closer to the Prophet (s.a.w.a.) than me, 'What did the Messenger of Allah (s.a.w.a.) say?' He replied, "All of them will be from Quraish and their likes will not be seen."

۵۳. Musnad-e-Ahmad(۳): Masrooq relates that we were sitting with Abdullah Ibn Masood while he was reciting the Quran for us. Somebody asked him, 'O Abaa Abd al-Rahmaan, did you ask the Messenger of Allah (s.a.w.a.) how many caliphs will rule this nation?' Abdullah Ibn Masood replied, 'Since I have come to Iraq, nobody has asked me this question before you. Yes, we did ask the Messenger of Allah (s.a.w.a.) and he replied, "Twelve, like the number of chiefs (nuqabaa) of Bani Israel."

۵۴. Al-Ghaibah of No'maani(۴):

۱- Kefaayah al-Asar, pg. ۵۱, Chap. ۶, Tr. No. ۳. I say: Numerous Imamite scholars have narrated this tradition in various ways through different chain of narrators. For example, Allamah Majlisi in Behaar al-Anwaar, vol. ۳۶, Al-Taraaef, pg. ۱۶۸-۱۷۲, Al-Khesaal, pg. ۴۶۹-۴۷۳, Tr. Nos. ۱۲-۳۰, Al-Umdah by Ibn Bitreeq, E'laam al-Waraa by Tabarsi, etc.

۲- Kamaal al-Deen, vol. ۱, pg. ۲۷۲, Chap. ۲۴, Tr. No. ۲۱.

۳- Musnad-e-Ahmad, vol. ۱, pg. ۳۹۸; Kanz al-Ummaal, vol. ۱۲, pg. ۳۳, Tr. No. ۳۳۸۵۷; Muntakhab Kanz al-Ummaal, vol. ۵, pg. ۳۱۲; Taarikh al-Khulafaa, pg. ۷; Majma al-Zawaaed, vol. ۵, pg. ۱۹۰ (The Chapter of Twelve); Al-Mataaleb al-Aaliyah, vol. ۲, pg. ۱۹۶, Tr. Nos. ۲۰۴۰ and ۲۰۴۱, Al-Durr al-Manthoor by Jalaaluddin al-Suyuti under the Quranic

verse, “And We raised amongst them twelve chiefs.” (Surah Maaedah (۵): verse ۱۲); Mutashaabehaat al-Quran, vol. ۲, pg. ۵۳; Yanaabi al-Mawaddah, pg. ۲۵۸; Mustadrak al-Sahihain, vol. ۴, pg. ۵۰۱; Musnad Abi Ya’laa, vol. ۸, pg. ۴۴۴, Tr. No. ۶۵ (۵۰۳۱), vol. ۹, pg. ۲۲۲, Tr. No. ۳۵۶ (۵۳۲۲).

۴- Al-Ghaibah of No’maani, pg. ۱۱۸, Chap. ۶, Tr. No. ۵.

Masrooq narrates that we were sitting with Ibn Masood after the Maghrib prayers and he was teaching the Quran. Somebody asked him, ‘O Abaa Abd al-Rahmaan, did you ask the Prophet (s.a.w.a.) as to how many caliphs will this nation have? He replied, ‘Since I have come to Iraq, nobody has asked me this question before you. Yes, he (s.a.w.a.) replied, “Your caliphs will be twelve equal to the number of the chiefs of Bani Israel.”

۵۵. Kefaayah al-Asar(۱): Abdullah Ibn Masood says, ‘I heard the Messenger of Allah (s.a.w.a.) state, “There will be twelve Imams after me. All of them will be from Quraish.”

۵۶. Kefaayah al-Asar(۲): Masrooq narrates that we were with Abdullah Ibn Masood showing our copies of Quran to him when a youth asked him, ‘Did your Prophet (s.a.w.a.) promise to you as to how many caliphs will be there after him?’ He replied, ‘You are very young in age but you has asked something which nobody before you have asked. Yes, he (s.a.w.a.) did promise us that after him there will be twelve caliphs equal to the number of chiefs of Bani Israel.’

۵۷. Kefaayah al-Asar(۳): Abul Qaasim Etaab narrates from Matraf, ‘We were sitting in the mosque with Abdullah Ibn Masood when an Arab came and enquired, ‘Who is Abdullah Ibn Masood amongst you?’ He replied, ‘Yes, I am Abdullah Ibn Masood. What do you want?’ The Arab asked, ‘O Abdullah! Did your Prophet (s.a.w.a.) inform you as to how many caliphs will be there amongst you?’

۱- Kefaayah al-Asar, pg. ۲۷, Chap. ۲, Tr. No. ۵; Behaar al-Anwaar, vol. ۳۶, Chap. ۴۱, pg. ۲۸۲, Tr. No. ۱۰۳; Al-Insaaf, Tr. No. ۱۲۹.

٢- Kefaayah al-Asar, pg. ٢٣, Chap. ٢, Tr. No. ٢; Behaar al-Anwaar, vol. ٣۶, Chap. ۴١, pg. ٢٢٩, Tr. No. ٨ narrating from al-Uyoon, al-Khesaal, Kamaal al-Deen; Al-Lawaame' al-Elaahiyyah, pg. ٢٨۶.

٣- Kefaayah al-Asar, pg. ٢۵, Chap. ٢, Tr. No. ٣. I say: This tradition has also been narrated by Kamaal al-Deen, vol. ١, pg. ٢٧١; Al-Khesaal, vol. ٢, pg. ۴۶٧, Tr. No. ٨ (The Chapter of Twelve); Al-Uyoon, vol. ١, pg. ۴٩, Tr. No. ١١; Al-Amaali (of Shaikh Saduq), pg. ٢٧۵, Majlis ۵١, Tr. No. ۶.

He answered, 'Since I have come to Iraq, nobody has asked me this question before you. Yes, twelve, equal to the number of chiefs of Bani Israel.'

۵٨. Kamaal al-Deen(١): Masrooq narrates that I asked Abdullah (Ibn Masood), 'Did the Prophet (s.a.w.a.) inform you as to how many caliphs will be there after him?' He replied, 'Yes, twelve caliphs. All of them will be from Quraish.'

۵٩. Muqtazab al-Asar(٢): Masrooq narrates that we were sitting with Abdullah Ibn Masood while he was reading the Quran for us when somebody asked him, 'O Abaa Abd al-Rahmaan, did you ask the Messenger of Allah (s.a.w.a.) how many caliphs after him will rule this nation?' He replied, 'Since I have come to Iraq, nobody has asked me this question. We asked the Messenger of Allah (s.a.w.a.) and he responded, "Twelve in number, equal to the chiefs of Bani Israel."'

۶٠. Al-Malaahem(٣): Aun Ibn Abi Jaheefah relates from his father Wahab Ibn Abdullah al-Sewaaee al-Kufi that we were with the Prophet (s.a.w.a.) and while delivering a sermon, he (s.a.w.a.) prophesied, "Know that the affair of my nation shall always be righteous till there are twelve caliphs in it. All of them will be from Quraish." Then he lowered his voice, then he (his father - Wahab) said, 'O my son all of them will be from Quraish.'

۶١. Kanz al-Ummaal(۴): This religion shall always be upright till there are twelve from Quraish. When they are no more, the earth will be destroyed with all its inhabitants (Ibn Najjaar

Kamaal al-Deen, vol. ۱, pg. ۲۷۹, Chap. ۲۴, Tr. No. ۲۶; Al-Insaaf, pg. ۲۹۲, Tr. N. ۲۶۴; -۱
.Behaar al-Anwaar, vol. ۲۶, Chap. ۴۱, pg. ۲۵۵, Tr. No. ۷۲

Mutazab al-Asar, pg. ۳, Tr. No. ۱; Isbaat al-Hudaat (by Shaikh Hurr al-Aameli), vol. ۳, -۲
.pg. ۱۹۶

Al-Malaahem by Ibn Al-Munaadi, pg. ۱۱۳; Mustadrak Alaa al-Sahihain, vol. ۳, pg. ۶۱۸; -۳
Kanz al-Ummaal, vol. ۱۲, pg. ۳۳, Tr. No. ۳۳۸۴۹; Majma al-Zawaaed, vol. ۵, pg. ۱۹۰; Al-Istinsaar fi Nass Al-Aimmah al-Athaar, pg. ۲۵; Akhbaar Isbahaan, vol. ۲, pg. ۱۷۶ The
.Chapter of Meem

.Kanz al-Ummaal, vol. ۱۲, pg. ۳۴, Tr. No. ۳۳۸۶۱ -۴

.(from Anas

Al-Ebaanah(۱): Anas relates that the Messenger of Allah (s.a.w.a.) said, "This .۶۲
religion shall always be upright till there are twelve from Quraish. When they pass
".away the earth will swallow all its inhabitants

Al-Ghaibah by No'maani(۲): Anas Ibn Maalik relates that the Messenger of Allah .۶۳
(s.a.w.a.) said, "This affair (Islam) shall always survive till there remain in it twelve
.strong people from Quraish." The tradition thereafter continues till its end

Kefaayah al-Asar(۳): Anas Ibn Maalik narrates that the Messenger of Allah .۶۴
(s.a.w.a.) said, "The Imams after me will be twelve." Then he lowered his voice and I
".heard him say, "They are all from Quraish

Al-Manaaqeb(۴): Anas narrates that the Messenger of Allah (s.a.w.a.) said, "There .۶۵
will be twelve caliphs from us. Allah will help them against those who oppose them,
"...and those who bear enmity against them will not harm them

Kefaayah al-Asar(۵): Abu Saeed Al-Khudri narrates that the Messenger of Allah .۶۶
(s.a.w.a.) prayed with us the first prayers, then he turned his noble face towards us and addressed thus, "O gathering of my companions! The likeness of my Ahle Bait amongst you is like that of Nuh's Ark and the door of Hittah in the Bani Israel. Then hold on to my Ahle Bait after me and the rightly guided Imams from my progeny, you will never be misguided." It was asked, 'O Messenger of Allah (s.a.w.a.)! How many

Imams will there be after you?' He (s.a.w.a.) replied, "Twelve, from my Ahle Bait (or he said)

۱- Kash al-Astaar, part ۱, pg. ۹۹ narrating from al-Ebaanah; E'laam al-Waraa, pg. ۳۸۴, Manaaqeb of Ibn Shar Aashob, vol. ۱, pg. ۲۹۰; Muqtazab al-Asar, pg. ۳ ۴, Behaar al-Anwaar, vol. ۳۶, pg. ۲۶۷, Chap. ۴۱, Tr. No. ۸۷; Al-Insaaf, pg. ۳۶۱.

۲- Al-Ghaibah by No'maani, pg. ۱۱۹, Chap. ۶, Tr. No. ۶; Behaar al-Anwaar, vol. ۳۶, pg. ۲۸۱, Chap. ۴۱, Tr. No. ۱۰۲.

۳- Kefaayah al-Asar, pg. ۷۶, Chap. ۸, Tr. No. ۶; pg. ۷۷, Chap. ۸, Tr. No. ۷; pg. ۷۸, Chap. ۸, Tr. No. ۹; Behaar al-Anwaar, vol. ۳۶, pg. ۳۱۱, Chap. ۴۱, Tr. No. ۱۵۳, ۱۵۴, ۱۵۵ ۱۵۶; Al-Insaaf, Tr. No. ۱۲۷ (from Hafsaah) and Tr. ۱۹۳ (from Heshaam Ibn Anas)

۴- Al-Manaaqeb by Ibn Shahr Aashub, vol. ۱, pg. ۲۹۱; Behaar al-Anwaar, vol. ۳۶, pg. ۲۶۹, Chap. ۴۱, Tr. No. ۹۱.

۵- Kefaayah al-Asar, pg. ۳۳, Chap. ۳, Tr. No. ۹.

from my progeny."

۶۷. Sharh Ghaayah Al-Ahkaam(۱): Abu Qataadah narrates that I heard the Messenger of Allah (s.a.w.a.) say, "The Imams after me will be equal to the cheifs of the Bani Israel and the companions of Eesa (a.s.)."

۶۸. Kefaayah al-Asar(۲): Abu Qataadah relates that I heard the Prophet (s.a.w.a.) say, "How can the nation (of Muslims) be destroyed, while I am the first of it and twelve Imams will be its leaders after me? Surely, only they will be annihilated who will mix mischief with this. I am not from them and they are not from me."

۶۹. Kefaayah Al-Asar(۳): Salmaan narrates that the Messenger of Allah (s.a.w.a.) said, "There will be twelve Imams after me equal to the number of months in a year. From us is the Mahdi of this nation, for him is the occulation of (Prophet) Musa, the brightness of (Prophet) Eesa, the forbearance of (Prophet) Dawood and the patience of (Prophet) Ayyub."

Kefaayah Al-Asar(۴): Salmaan Al-Faarsi relates that the Messenger of Allah . ۷۰ (s.a.w.a.) said, "There will be twelve Imams after me." Then he (s.a.w.a.) said, "All of them will be from Quraish. Thereafter, our Qaim will emerge who will cure the hearts of the believers. Beware; they (the Imams) are more knowledgeable than you so don't teach them. Beware; surely they are my progeny, from my flesh and my blood. Any nation that attempts to trouble me concerning them, may Allah not make my "!intercession (shafa'ah) reach them

Kefaayah Al-Asar(۵): A'raj quotes Abu Hurairah who narrates .۷۱

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Kasf al-Astaar, pg. ۷۴, part ۱, First Edition; pg. ۱۰۹, ۲nd Edition narrating from Sharh -۱ Ghaayah Al-Ahkaam; Kefaayah al-Asar, pg. ۱۳۹, Chap. ۲۲, Tr. No. ۱-۳; Al-Insaaf, Tr. No. .۱۶۶; Behaar al-Anwaar, vol. ۳۶, pg. ۳۳۲, Chap. ۴۱, Tr. No. ۱۹۲

Kefaayah Al-Asar, pg. ۱۴۱, Chap. ۲۲, Tr. No. ۴ ۵; Al-Insaaf, Tr. No. ۳۰۰; Al-Seraat Al- -۲ .Mustaqeem, vol. ۲, pg. ۱۱۵; Behaar Al-Anwaar, vol. ۲۶, pg. ۳۳۳, Chap. ۴۱, Tr. No. ۱۹۳

Kefaayah Al-Asar, pg. ۴۳, Chap. ۵, Tr. No. ۲; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۰۳, Chap. -۳ ۴۱, Tr. No. ۱۴۱

Kefaayah Al-Asar, pg. ۴۴, Chap. ۵, Tr. No ۳; An-Insaaf, Tr. No ۲۳۵; Behaar Al-Anwaar, -۴ .vol. ۳۶, pg. ۳۰۳, Chap. ۴۱, Tr. No. ۱۴۲

Kefaayah Al-Asar, pg. ۸۷, Chap. ۹, Tr. No. ۵; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۱۵, Chap. -۵ .۴۱, Tr. No. ۱۶۱

from the Messenger of Allah (s.a.w.a.) that he said, "Certainly, I leave amongst you two weighty things (saqalain), the Book of Allah, Mighty and Glorified be He – whoever follows it will be on guidance and whoever forsakes it will be deviated; then my Ahle Bait. I remind you of Allah concerning my Ahle Bait (he repeated this thrice)." I (A'raj) asked Abu Hurairah, 'Are his wives his Ahle Bait?' He replied, 'No, his Ahle Bait are his progeny and his family and they are the twelve Imams, whom Allah has mentioned in ,his saying

و جعلها کلمه باقیه فی عقبه...

(.And He has placed a remaining word in his posterity. ” (Surah Zukhruf ۴۳:۲۸“

Kefaayah Al-Asar(۱): Abu Hurairah relates that I went to the Messenger of Allah .۷۲ You are only a warner“ إنما انت منذر و لکل قوم هاد ,(s.a.w.a.) when this verse was revealed and for every nation there is a guide.” He (s.a.w.a.) recited it for us and said, “I am only a warner, do you know the guide?” We said, ‘No, O Messenger of Allah (s.a.w.a.).’ He ”.(s.a.w.a.) replied, “He is the repairer of shoes

At this juncture, the necks were raised (in expectation), when Ali (a.s.) emerged from one of the rooms with the shoe of Messenger of Allah (s.a.w.a.) in his hand. The Messenger of Allah (s.a.w.a.) turned towards us and stated, “Surely he (Ali) is the import of my declaration, the Imam after me, the husband of my daughter and the father

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Kefaayah Al-Asar, pg. ۸۷, Chap. ۹, Tr. No. ۶; Al-Insaaf, pg. ۸۳, Tr. ۷۵; Behaar Al- -۱ Anwaar, vol. ۳۶, pg. ۳۱۵, Chap. ۴۱, Tr. No. ۱۶۲. I say: This tradition is supported by the traditions brought by Suyuti in Al-Durr Al-Manthoor in his exegesis of the Holy Quran under the verse, “You are only a warner and for eery nation there is a guide.” (Surah Ra’d (۱۳): verse ۷) When this verse was revealed the Holy Prophet (s.a.w.a.) placed his hand on his chest and declared, “I am the warner.” And pointed towards the shoulder of Ali (a.s.) and remarked, “O Ali! You are the guide, through you the guided ones will receive guidance after me.” (Al-Durr Al-Manthoor, vol. ۴, pg. ۴۵). Similar quotes have been recorded by Ibn Jurair Tabari (in his exegesis, vol. ۱۳, pg. ۱۰۸ under the same verse), Ibn Murduwayh, Abu Noaim in Al-Ma’refah, Al-Dailami, Ibn Asaaker and Ibn Najjaar. Traditions on this subject are abundant. Those interested may refer to .Shawaahed Al-Tanzeel by Haakem Al-Haskaani, vol. ۱, pg. ۲۹۳-۳۰۳

of my grandsons. We are the Ahle Bait, Allah has dispelled uncleanness from us and purified us from all impurities. He will fight after me for the interpretation (of Quran) ”.just as I struggled for its descent. He is an Imam, the father of illustrious Imams

He (s.a.w.a.) was asked, ‘O Messenger of Allah (s.a.w.a.)! Then how many Imams will

be there after you?' He (s.a.w.a.) replied, "Twelve, equal to the number of the chiefs of Bani Israel. From us is the Mahdi of this nation. Through him, Allah will fill the earth with justice and equity, as it would be fraught with injustice and oppression. The earth will not be devoid of them but that it will be destroyed along with all its inhabitants."

٧٣. Kefaayah Al-Asar(١): Umar Ibn Khattaab narrates that I heard the Messenger of Allah (s.a.w.a.) say, "The Imams after me will be twelve." Then he lowered his voice and I heard him say, "All of them will be from Quraish."

٧۴. Kefaayah Al-Asar(٢): Wathelah Ibn Al-Asqa' narrates that the Messenger of Allah (s.a.w.a.) said, "My love and that of my Ahle Bait is beneficial in seven places, whose fear is great: At the time of death, in the grave, during resurrection, presentation of books (of deeds), reckoning (حساب), scale (میزان) and the path (صراط).

Then, whosoever loves me and loves my Ahle Bait and clinges on to them after me, we will be his intercessors on the day of judgement." He was asked, 'O Messenger of Allah

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١- Kefaayah Al-Asar, pg. ٩٠, Chap. ١٠, Tr. No. ١; Al-Manaaqeb, vol. ١, pg. ٢٩۵; Al-Insaaf, pg. ٢٩٨, Tr. No. ٢٧۶.

٢- Kefaayah Al-Asar, pg. ١٠٨, Chap. ١۵, Tr. No. ١; Al-Insaaf, pg. ۶, Tr. No. ٢; Behaar Al-Anwaar, vol. ٣۶, pg. ٣٢٢, Chap. ۴١, Tr. No. ١٧٧.

(s.a.w.a.)! How should we cling on to them?' He (s.a.w.a.) replied, "Surely the Imams after me are twelve. Then whoever loves them and follows them, he will be successful and saved. And whoever disobeys them and turns away from them, he will be deviated and misguided."

٧۵. Kefaayah Al-Asar(١): Wathelah Ibn Al-Asqa' narrates that I heard the Messenger of Allah (s.a.w.a.) say, "When I was made to ascend the sky and reached the 'Sidrah Al-Muntahaa', Allah, the Majestic, came near to me and addressed me, 'O Muhammad!' I replied, 'Yes, my Master.' He said, 'Surely, whenever I have sent a

prophet, I have not brought his days to an end but that I have appointed a successor .after him

Then, appoint Ali Ibn Abi Taalib as the Imam and successor after you. Indeed, I have created both of you from one light and I have created the rightly guided Imams from the lights of you both. Would you like to see them O Muhammad?' I responded, 'Yes, O Lord.' He ordered, 'Raise your head.' I raised my head and saw the lights of the Imams after me, twelve lights. I asked, 'O Lord! Whose lights are these?' He retorted, "'.'The lights of the Imams after you, the trustees, the infallibles

Al-Kaafi(۲): Imam Abu Ja'far II (Ali Naqi) (a.s.) narrates that Ameer Al-Momineen .۷۶ occurs every year. In this (ليله القدر) (a.s.) said to Ibn Abbas, "Surely, the night of power night, the affairs of that year descend. For these affairs, there are

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Kefaayah Al-Asar, pg. ۱۱۰, Chap. ۱۵, Tr. No. ۳; Al-Insaaf, pg. ۳۰۳, Tr. No. ۲۸۲; Behaar -۱ .Al-Anwaar, vol. ۳۶, pg. ۳۲۳, Chap. ۴۱, Tr. No. ۱۷۹

Al-Kaafi, vol. ۱, pg. ۵۳۲ Tr. No. ۱۱; Kamaal Al-Deen, vol. ۱, pg. ۳۰۴, Chap. ۲۶, Tr. No ۱۹; -۲ Al-Khesaal, vol. ۲, pg. ۴۷۹; Al-Ghaibah of No'maani, pg. ۶۰, Chap. ۴, Tr. No. ۳; pg. ۱۴۱, Tr. No. ۱۰۶; Al-Irshaad, pg. ۳۷۴, Tr. No. ۳; Al-Waafi, vol. ۲, pg. ۳۱۰, Chap. ۳۱, Tr. No. ۷۶۷-۱۴; Mir'aat Al-Uqool, vol. ۶, pg. ۲۲۹; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۷۳, Chap. ۴۲, Tr. No. ۳; Al-Insaaf, pg. ۱۲۷, Tr. No. ۱۱۶; E'laam Al-Waraa, pg. ۳۶۹; Kash Al-Ghummah, vol. ۲, pg. ۴۴۸; Rawzah Al-Waaezeen, vol. ۲, pg. ۲۶۱; Kefaayah Al-Asar, pg. ۲۲۰, Chap. ۲۹, Tr. No. ۳; .Taqreeb Al-Ma'ref, pg. ۱۸۲

masters after the Messenger of Allah (s.a.w.a.)." Ibn Abbas inquired, 'Who are they?' He (a.s.) replied, "I and eleven from my progeny, Imams and those with whom the ".(محدّثون) angels converse

Al-Kaafi(۱): (From the above chain of narrators), the Messenger of Allah (s.a.w.a.) .۷۷ advised his companions, "Believe in the night of power, for surely, it is for Ali Ibn Abi ".Taalib and his eleven descendants after me

Al-Manaaqeb(۲): Imam Baaqer (a.s.) narrates that the Messenger of Allah (s.a.w.a.) .۷۸ said, "Believe in the night of power, for surely the affairs of the entire year descend in it. For these affairs, there are masters after me and they are Ali Ibn Abi Taalib and ".(.eleven descendants from his progeny (a.s

Similar traditions have been narrated by Jaaber Ibn Abdullah on the authority of the} Messenger of Allah (s.a.w.a.) and by Ibn Abbas on the authority of Ameer Al- {.(.Momineen (a.s

Faraaed Al-Simtain(۳): Abu Tufail narrates, 'I was present in the funeral of Abu .۷۹ Bakr the day he died. I also witnessed the day when allegiance was paid to Umar while Ali (a.s.) was sitting in a corner when a young Jew (who was nicely dressed and was from the progeny of Haroon, the prophet) walked in, came up to Umar and asked him, 'O chief of the believers! Are you the most knowledgeable of this nation about .their book and the affairs of their prophet?' (On hearing this), Umar lowered his head

.The youth asked again, 'I am addressing you' and repeated his question

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Al-Kaafi, vol. ۱, pg. ۵۳۳, Tr. No. ۱۲; Mir'aat Al-Uqool, vol. ۶, pg. ۲۲۹; Kamaal Al-Deen, -۱ vol. ۱, pg. ۲۸۰, Chap. ۲۴, Tr. No. ۳۰; Al-Khesaal, vol. ۲, pg. ۴۸۰, Tr. No. ۴۸; Al-Waafi, vol. ۲, pg ۳۱۰, Chap. ۳۱, Tr. No. ۷۶۸-۱۵; Ithbaat Al-Hudaat, vol. ۲, pg. ۳۹۳, Chap. ۹, Tr. No. ۲۳۳; Al-Istensaar, pg. ۷; Al-Insaaf, pg. ۱۲۸; E'laam Al-Waraa, pg. ۳۷۰

.Al-Manaaqeb by Ibn Shahr Aashob, vol. ۱, pg. ۲۹۸ -۲

Faraaed Al-Simtain, vol. ۱, pg. ۳۵۴, Chap. ۶۶, Tr. No. ۲۸۰; Al-Abaqaat, vol. ۲, pg. ۲۴۰, Tr. -۳ .No. ۱۲. Refer to Al-Kaafi, vol. ۱, pg. ۵۳۰, Tr. No. ۵

Umar asked, 'What do you want?' The youth replied, 'I am confused and doubtful about my religion.' Umar ordered, 'Go to this young man.' The Jew asked, 'Who is he?' He replied, 'He is Ali Ibn Abi Taalib, the cousin of the Messenger of Allah (s.a.w.a.) and the husband of Fatemah, daughter of the Messenger of Allah (s.a.w.a.).' The Jew turned towards Ali Ibn Abi Taalib (a.s.) and asked a few questions which Ali (a.s.) duly .replied

Finally, he asked, ‘Inform me of Muhammad (s.a.w.a.), how many just Imams will follow him? And in which Paradise does he reside and who shall accompany him in his Paradise?’ He (a.s.) replied, “O Harooni! Surely, for Muhammad there are twelve caliphs, just leaders. One who forsakes them will not harm them nor are they petrified .at the opposition of the opponents

Surely, they are firmer in religion than firmly entrenched mountains. Muhammad (s.a.w.a.) resides in his Paradise with the twelve just Imams.” The Jew remarked, ‘You have spoken the truth. By Allah, Who there is no god except Him, certainly I have found this in the books of my father Haroon written with his own hands and dictated by my uncle Moosa (a.s.).’ (The tradition continues till), thereafter the Harooni shrieked and broke his rosary while uttering, ‘I witness that there is no god but Allah, ’.He is One and there is no partner for Him

Kefaayah Al-Asar(۱): Abu Tufail narrates on the authority of Ali Ibn Abi Talib (a.s.) .۸۰ that the Messenger

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Kefaayah Al-Asar, pg. ۱۵۱, Chap. ۳, Tr. No. ۵; Al-Insaaf, pg. ۷۲, Tr. No. ۶۲; Behaar Al- -۱ .Anwaar, vol. ۳۶, pg. ۳۳۵, Chap. ۴۱, Tr. No. ۱۹۶

of Allah (s.a.w.a.) said, “(O Ali) You are the successor upon the dead from my Ahle Bait and the caliph upon the living from my nation. Your war is my war and your peace is my peace. You are an Imam, the father of eleven Imams from your posterity, Imams, .purified and infallible

From them is the Mahdi, who will fill the earth with justice and equity. Then woe unto those who bear malice against you. O Ali! If a man loves a stone for the sake of Allah, Allah will gather him with that stone. Thus, your lover and your follower and the lovers of the Imams from your descendants after you will be raised with you, while you are with Me at the highest level. You are the distributor of Paradise and Hell. You will ”.make your friends enter Paradise and throw your enemies in Hell

۸۱. Dalaael Al-Imamah(۱): Muhammad Ibn Sinaan Al-Zaaheri narrates from Imam Ja'far Ibn Muhammad (a.s.) who vide his ancestors narrates from Ameer Al-Mumineen (a.s.), "The Messenger of Allah (s.a.w.a.) said to me, 'O Ali! When eleven Imams from your descendants will be completed, the eleventh one will be the Mahdi from my Ahle Bait (a.s.).'"

۸۲. Kefaayah Al-Asar(۲): Heshaam Ibn Muhammad narrates from his father that when Ameer Al-Mumineen (a.s.) was martyred, Imam Hasan Ibn Ali (a.s.) went on the pulpit to speak to the people. Tears flowed from his eyes due to which he sat down for a while. Then, he stood up again

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۱- Dalaael Al-Imamah, pg. ۲۳۶, Chapter of 'Necessity of Al-Qaaem's Recognition', Tr. No. ۸; Isbaat Al-Hudaat, vol. ۳, pg. ۱۰۹, Chap. ۹, Tr. No. ۸۳۱.
۲- Kefaayah Al-Asar, pg. ۱۶۰, Chap. ۲۴, Tr. No. ۱; Al-Insaaf, pg. ۳۶۱, Tr. No. ۲۶۵; Behaar Al-Anwaar, vol. ۴۳, pg. ۳۶۳, Chap. ۱۷, Tr. No. ۶; Al-Awaalem, vol. ۱۶, pg. ۱۴۰, Tr. No. ۵.

and said, "All praise is for Allah, Who was One in His beginning, respected for Divinity in His everlastingness and Great for His Greatness and Power. He created all what He created, without any example preceding His creation. Our Lord is Gracious by the Grace of His Lordship. He knows the goodness of what He split and by the laws of His Power He created what He created.

There is neither decline for His Kingdom nor termination for His duration. He is above all things high and near to everything. He manifested Himself for His creation without being seen while He was at the highest observation point. He became veiled on account of His Light and Sublime in His Highness. He became hidden from His creation and raised to them a witness against them. He sent amongst them Prophets as givers of good news and warners so that the one who is destroyed is destroyed after explanation and the one who gains life does so after explanation.

That the people may realise about their Lord of what they were ignorant concerning Him and recognise His Lordship after they have denied it. And all praise is for Allah the

One Who conferred the caliphate upon us the Ahle Bait (a.s.) and we dedicate our mourning for Ameer Al-Mumineen (a.s.) to Him. Indeed the East and the West have been afflicted (with this tragedy). By Allah! He did not leave behind any dirhams or dinaars but four hundred dirhams. He intended to

buy from it a slave for his family. Indeed my grandfather, the Messenger of Allah (s.a.w.a.) has informed me that twelve Imams from his Ahle Bait (a.s.) will rule the affair (Islam). There is none amongst us but that he will be killed (with sword) or poisoned."

٨٣. Isbaat Al-Raja'h(١): Imam Sadiq (a.s.) narrates vide his ancestors from Imam Hasan Al-Mujtaba (a.s.) who says, "I asked my grandfather, the Messenger of Allah (s.a.w.a.) concerning the Imams after him." He (s.a.w.a.) replied, "The Imams after me are equal to the chiefs of Bani Israel. Allah has endowed them with my knowledge and my understanding. You, O Hasan, are from them." I asked, "O Messenger of Allah (s.a.w.a.)! When will the Qaem from us Ahle Bait emerge?" He (s.a.w.a.) answered, "O Hasan! His likeness is like that of the Hour. Allah has hidden his information from the inhabitants of the heavens and the earth. He will not come but suddenly."

٨٤. Kefaayah Al-Asar(٢): Umme Salmah says, 'I asked the Messenger of Allah (s.a.w.a.) regarding the saying of Allah,

فَأُوْلَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاء وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

(Qur'an Surah Nisa ٤: ٦٩)

He (s.a.w.a.) replied,

الَّذِينَ أَنْعَمَ اللهُ عَلَيْهِم مِّنَ النَّبِيِّينَ

"Those upon whom Allah has bestowed from the Prophets" implies me; "the truthful ones" refers to Ali Ibn Abi Talib (a.s.); "the witnesses" are Hasan and Husain (a.s.); "the righteous" indicates Hamzah and "how good friends are they" refers to the twelve

.Imams after me

Al-Ghaibah by No'maani(٣): Abdullah Ibn .٨٥

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Al-Arbaeen also called as Kefaayah Al-Muhtadi, pg. ۴١, under the second tradition; -١ Isbaat Al-Hudaat, vol. ١, pg. ۶۵٠, Tr. No. ٨٠٩; Kefaayah Al-Asar, pg. ١۶٧, Chap. ٢۴, Tr. No. .٩

Kefaayah Al-Asar, pg. ١٨٢, Chap. ٢۶, Tr. No. ٢; Manaaqeb of Ibn Shahr Aasob, vol. ١, -٢ .pg. ٢٨٣

Al-Ghaibah of No'maani, pg. ١٠۴, Chap. ۴, Tr. No. ٣۴; Al-Ghaibah of Shaikh Toosi, pg. -٣ ٨٩; Al-Manaaqeb of Ibn Shahr Aashob, vol. ١, pg. ٢٩١; E'laam Al-Waraa, pg. ٣۶۴-٣۶۵; Muqtazab Al-Asar, pg. ۵, Tr. No. ۵; Taqreeb Al-Ma'ref, pg. ١٧۵; Behaar Al-Anwaar, vol. ٣۶, pg. ٢٣٧, Chap. ۴١, Tr. No. ٣٠; Isabaat Al-Hudaat, vol. ٣, pg. ١٩٧, Tr. No. ١۴۴; Al-Insaaf, .Tr. No. ١٩٠

Umar says, 'I heard the Messenger of Allah (s.a.w.a.) say, "There will be twelve caliphs "after me

Kamaal Al-Deen(١): Imam Muhammad Al-Baaqer (a.s.) narrates vide his ancestors .٨۶ from the Messenger of Allah (s.a.w.a.) that he said, "I give you glad tidings – and he (s.a.w.a.) repeated this thrice. The similarity of my nation is like that of rain. One does not follow whether its beginning is good or its end. Surely, the likeness of my nation (Ahle Bait a.s.) is like that of a garden from which one group is fed in one year and another is fed in another year so much so that the last group, which is fed from it, is the broadest of them all, like an ocean, the deepest and tallest of them all and the .best of them in love

How can that nation be destroyed which begins with me and which will end with twelve righteous ones, the possessors of intellect, after me and Maseeh Eesa, the son of Mariyam? Only those who spread mischief between these two eras will be ".destroyed. They are not from me and I am not from them

۸۷. Kamaal Al-Deen(۲): Ameer Al-Mumineen (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, "The Imams will be twelve from my Ahle Bait (a.s.). Allah, the High, will grant them my understanding, my knowledge and my wisdom and He will create them from my clay (طينت). Then woe unto the arrogant ones against them after me, who will break my relations

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۱- Kamaal Al-Deen, vol. ۱, pg. ۲۶۹, Chap. ۲۴, Tr. No. ۱۴; Oyoon Akhbaar Al-Reza (a.s.), vol. ۱, pg. ۵۲, Chap. ۶, Tr. No. ۱۸; Al-Khesaal, vol. ۲, pg. ۴۷۵-۴۷۶, Tr. No. ۳۹; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۴۲, Chap. ۴۱, Tr. No. ۴۸.

۲- Kamaal Al-Deen, vol. ۱, pg. ۲۸۱, Tr. No. ۳۳; Oyoon Akhbaar Al-Reza (a.s.), vol. ۱, pg. ۶۴, Tr. No. ۳۲; Al-Ikhtesaas, pg. ۲۰۸; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۴۳, Chap. ۴۱, Tr. No. ۵۲; Isbaat Al-Hodaat, vol. ۲, pg. ۳۹۴, Chap. ۹, Tr. No. ۲۳۶.

concerning them. What is wrong with them (opponents)? May Allah not make them reach my intercession!"

۸۸. Kamaal Al-Deen(۱): Imam Ali Ibn Husain (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, "How can that nation be destroyed whose foremost are me, Ali and eleven of my descendants, the possessors of signs and whose last is Maseeh, the son of Mariyam. But between these two eras, he will be destroyed who is not from me and I am not from him."

۸۹. Al-Ghaibah by Shaikh Tusi(۲): Imam Baaqer (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, "O Ali! Myself, you and eleven of my descendants are the buttons of the earth, its stumps and its mountains. Due to us Allah has prevented the earth from swallowing its inhabitants. When the twelfth of my descendants will pass away, the earth will swallow up all its inhabitants and they will not be warned."

۹۰. Al-Manaaqeb by Ibn Shahr Aashob(۳): Jaaber Al-Jo'fi narrates from Imam Al-Baaqer (a.s.) in a lengthy tradition concerning the saying of Allah,

فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْناً قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ

(Qur'an Surah Baqarah ۲:۶۰)

That he (a.s) said, "Certainly, the people of Moosa, when they complain to him about drought and thirst, they asked him for water and Moosa (a.s.) provided for them the .same

Then you heard what Allah said for him. Similarly, some believers came to my grandfather, the Messenger of Allah (s.a.w.a.) and asked, 'O Messenger of Allah (s.a.w.a.)! Will you introduce

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۱- Kamaal Al-Deen, vol. ۱, pg. ۲۸۱, Chap. ۲۴, Tr. No. ۳۴; Oyoon Akhbaar Al-Reza (a.s.), vol. ۱, pg. ۶۵, Tr. No. ۳۳; Isbaat Al-Hudaat, vol. ۲, pg. ۳۹۴, Tr. No. ۲۳۷, Chap. ۹; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۴۴, Chap. ۴۱, Tr. No. ۵۳.

۲- Al-Ghaibah by Shaikh Tusi, pg. ۱۳۸, Tr. No. ۱۰۲; Al-Kaafi, vol. ۱, pg. ۵۳۴, Tr. No. ۱۷; Isbaat Al-Hudaat, vol. ۱, Chap. ۹, Tr. No. ۸۹, pg. ۴۶۰; Miraat Al-Uqool by Allamah Majlisi, vol. ۶, pg. ۲۳۲, Tr. No. ۱۷; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۵۹, Chap. ۴۱, Tr. No. ۷۹; Taqreeb Al-Ma'ref, pg. ۱۷۵; Al-Istensaar, pg. ۸.

۳- Al-Manaaqeb by Ibn Shahr Aashob, vol. ۱, pg. ۲۸۲.

unto us who are the Imams after you?' ...... (the traditions continues till his saying) "Then surely, when I got Ali married with Fatema, I left behind eleven Imams from the progeny of Ali. They will be, including Ali, twelve Imams. All of them will be guides for your nation. Each nation (in its time) will be guided through the Imam of their time and they will know their Imam like the people of Moosa knew the place of their drink."

۹۱. Al-Manaaqeb by Ibn Shahr Aashob(۱): Imam Baaqer (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, "From my Ahle Bait there will be twelve chiefs, and those who will be granted (محـدّثون) those who will be talked to by the angels understanding (مفهّمون). From them is the one who will rise with the truth (القائم). He will fill the earth with justice as it would be fraught with injustice."

۹۲. Al-Khesaal(۲): Abu Najraan says that Abu Al-Khuld has narrated to us on oath that

this nation will not be destroyed till there will be twelve caliphs in it. All of them will act .on guidance and true religion

Kamaal Al-Deen(۳): Makhool was asked concerning the saying of the Prophet .۹۳ '.(s.a.w.a.) that there will be twelve caliphs after me. Makhool replied, 'Yes

Al-Manaaqeb by Ibn Shahr Aashob(۴) narrates from the book Kashf Al-Hayrah: .۹۴ Ameer Al-Mumineen (a.s.) said, "I warn you concerning Allah. Are you aware that Allah ,has revealed in Surah Hajj

يَا ايُّهَا الَّذِيْنَ آمَنُوْا ارْكَعُوْا وَاسْجُدُوْا وَاعْبُدُوْا رَبَّكُمْ...

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۱- Al-Manaaqeb by Ibn Shahr Aasob, vol. ۱, pg. ۳۰۰; Al-Mo'tabar, pg. ۲۴, Al-Kaafi, vol. ۱, .pg. ۵۳۴, Tr. No. ۱۸

۲- Al-Khesaal, vol. ۲, pg. ۴۷۴, Tr. No. ۳۲; Kashf Al-Astaar, pg. ۱۰۹; Isbaat Al-Hudaat, vol. .(۱, pg. ۴۷۲, Chap. ۹, Tr. No. ۱۱۷ narrating from Oyoon Akhbaar Al-Reza (a.s

۳- Kamaal Al-Deen, vol. ۱, pg. ۲۷۳, Tr. No. ۲۲.

۴- Al-Manaaqeb by Ibn Shahr Aashob, vol. ۱, pg. ۲۸۴.

you who believe! Bow down and prostrate and worship your Lord ..." (till the end of the .(surah

At this juncture, Salman stood up and asked, 'O Messenger of Allah (s.a.w.a.) who are these upon whom you are a witness while they are witnesses upon the people, whom Allah has chosen and He has not placed upon them in the religion from the difficulties of the nation of Ibrahim?' He (s.a.w.a.) replied, "By this verse Allah meant thirteen special people other than this nation." Salman requested, 'Explain them for us, O Messenger of Allah (s.a.w.a.).' He (s.a.w.a.) responded, "I, my brother Ali and eleven of '...my descendants." They said, 'O Allah! Yes

Kamaal Al-Deen(۱): Sulaim Ibn Qais Al-Hilaali relates that I heard Ali (a.s.) say, "No .۹۵

verse from the Quran descended on the Messenger of Allah (s.a.w.a.) but that he recited it for me and dictated it, while I jotted it down. He taught me its interpretation, its exegesis, its abrogating verse, its abrogated verse, its clear verse and its ambiguous verse. He prayed to Allah, Mighty and Glorified be He, that he should teach me its understanding and its memorisation. Consequently, I never forgot even one verse from the Book of Allah, nor the knowledge, which he dictated to me and I had .written it down

He did not leave anything which Allah, Mighty and Glorified be He, taught him from the permissible and the prohibited, the commands and the prohibitions, the past and the present, obedience as well

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Kamaal Al-Deen, vol. ۱, pg. ۲۸۴, Tr. No. ۳۷; Kitaab Sulaim Ibn Qais, pg. ۳۸; Al-Ghaibah -۱ .of No'mani, pg. ۷۵, Chap. ۴, Tr. No. ۱۰

as defiance, but that he taught me and I memorised it. I did not forget even one word from these. Then he placed his hand on my heart and prayed to Allah, Mighty and Glorified be He, that He should fill my heart with knowledge, understanding, wisdom ".and light. I did not forget any of these nor was there anything which I did not write

I asked, "O Messenger of Allah (s.a.w.a.), do you fear forgetfulness for me afterwards?" He (s.a.w.a.) replied, "I do not fear for you forgetfulness or ignorance. Indeed, my Lord, mighty is His Majesty, has informed me that He has responded to my prayer for you and your partners, those who will follow you." I asked, "O Messenger of Allah (s.a.w.a.)! Who are my partners after me?" He (s.a.w.a.) replied, "Those whom Allah, Mighty and Glorified be He, has accompanied with Himself and me in His verse

اطیعوا الله و اطیعوا الرسول واولی الامر منکم..

Obey Allah and obey the Messenger and the possessors of authority amongst" . "...you

(Qur'an Surah Nisaa ۴: ۵۹)

I inquired, "O Messenger of Allah (s.a.w.a.)! Who are they?" He (s.a.w.a.) replied, "My successors till they reach unto me at the pond (of Kausar). All of them are guides and guided. One who forsakes them will not harm them. They are with the Quran and the Quran is with them, neither it will separate from them, nor will they separate from it. Due to them my nation will be helped, due to them they

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will receive rains, due to them calamity will be dispelled from them and their prayers will be accepted." I requested, "O Messenger of Allah (s.a.w.a.)! Name them for me."

He (s.a.w.a.) rejoined, "This son of mine" and he placed his hand on the head of Hasan, "then this son" and he kept his hand on the head of Husain (peace be on them both), "then his son Ali, who will be born in your life, so convey my salaam to him and thus twelve (Imams) will be completed." I prayed, "May my father and my mother be sacrificed for you, O Messenger of Allah (s.a.w.a.), name each one of them for me."

So, he (s.a.w.a.) named them one by one. By Allah! O brother of Bani Hilaal, amongst them, is the Mahdi of this nation, Muhammad, the one who will fill the earth with justice and equity like it has been fraught with injustice. By Allah! Surely I know who will pay allegiance to him between the Rukn and the Maqaam (in Kaabaa) and I know their names and their fathers and their tribes.

۹۶. E'laam Al-Waraa(۱): Abu Tufail narrates that Abdullah Ibn Umar said to me, 'O Abu Tufail! I counted the number of caliphs after the Prophet (s.a.w.a.). Then, there will be killing and fighting.

۹۷. Al-Ghaibah of No'maani(۲): Imam Muhammad Al-Baaqer (a.s.) looked at Humraan and cried. He (a.s.) said, "O Humraan! I am amazed at the people as to how they neglect or forget or pretend to forget.

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E'laam Al-Waraa, pg. ۳۶۵; Kitaab Al-Ghaibah of Shaikh Tusi, pg. ۸۹, Tr. No. ۶; Al- -۱ Manaaqeb, vol. ۱, pg. ۲۹۱; Al-Ghaibah of No'maani, pg. ۱۰۵, Section ۴, Tr. No. ۳۵; Tarikh-e-Baghdad, vol ۶, pg. ۲۶۳, No. ۳۲۹۶; Majama' Al-Zawaaed, vol. ۵, pg. ۱۹۰; Al-Faaeq, vol. ۳, pg. ۱۲۵

.Al-Ghaibah of No'maani, pg. ۹۱, Chap. ۴, Tr. No. ۲۲ -۲

They forgot the saying of the Messenger of Allah (s.a.w.a.) when he was ill. People had come to visit him and were sending salutations on him, when he (s.a.w.a.) began grieving for his family. At that moment Ali (a.s.) came, saluted (the Prophet s.a.w.a.) but could not walk past the crowds nor did they make place for him. When the Messenger of Allah (s.a.w.a.) saw this, he raised his head and called out, "Come to me ".O Ali

When the people saw this, some of them leaned on the others and made way for him till he passed by them and reached the Messenger of Allah (s.a.w.a.) who made him sit by his side and said, "O people! This is what you are doing to my Ahle Bait (a.s.) in my life while I am seeing, then what will you do after my death?! By Allah! You will not gain proximity to my Ahle Bait (a.s.) but that you will be nearer to Allah in levels and you will not distance yourself from them or turn away from them a single step but that Allah ".will turn away from you

Then he (s.a.w.a.) said, "O people! Listen (to what I am saying to you). Beware! Surely, satisfaction, bliss and love are for the one who loves Ali (a.s.), befriends him, follows him, his virtues and my successors after him. It is my right upon my Lord that He answers me concerning them. Certainly, they are twelve successors and whoever follows

them, indeed he is from me while Ibrahim (a.s.) is from me and I am from Ibrahim (a.s.). My religion is his religion and his religion is my religion. His relation is my relation and my relation is his relation. My virtue is his virtue while I am superior to him and (I ,am) not proud. My claim is verified by the saying of my Lord

ذریه بعضها من بعض والله سمیع علیم

۹۸. Al-Radd Alaa Al-Zaidiyyah(۱): Ibn Abbas narrates that I asked the Messenger of Allah (s.a.w.a.) while he was on his deathbed, ‘When that will occur from which we seek refuge in Allah (i.e. your demise), then to whom (should we refer)?’ He (s.a.w.a.) pointed out towards Ali (a.s.) and remarked, “To him, for surely he is with the truth and the truth is with him. He will be followed by eleven Imams, whose obedience will be obligatory like my obedience.”

۹۹. Al-Radd Alaa Al-Zaidiyyah(۲): Musannaa narrates from his father that he asked Aishaa as to how many successors will the Holy Prophet (s.a.w.a.) have? She replied, ‘The Messenger of Allah (s.a.w.a.) informed me that there will be twelve successors after him.’ Musannaa’s father asked her, ‘Who are they?’ She replied, ‘Their names are written with me, as per the dictation of the Messenger of Allah (s.a.w.a.).’ He requested her, ‘Show them to me.’ But she refused.

۱۰۰. Kamaal Al-Deen(۳): Imam Jafar Ibn Muhammad (peace be on them both) in a lengthy tradition has talked about a Jew who came to Umar

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۱- E’laam al-Waraa, pg. ۳۶۵; Al-Siraat Al-Mustaqeem, vol. ۲, pg. ۱۲۱; Isbaat Al-Hudaat, vol. ۳, pg. ۱۲۶, Tr. No. ۸۷۱

۲- E’laam Al-Waraa, pg. ۳۶۵; Qasas Al-Anbiya, pg. ۳۷۰, Tr. No. ۴۴۷; Isbaat Al-Hudaat, vol. ۱, pg. ۶۱۵, Section ۳۴, Tr. No. ۶۴۰ and vol. ۱, pg. ۶۶۶, Section ۷۴, Chap. ۹, Tr. No. ۸۷۴; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۰۰, Chap. ۴۱, Tr. No. ۱۳۷; Al-Siraat Al-Mustaqeem, vol. ۲, pg ۱۲۲, Chap. ۱۰.

۳- Kamaal Al-Deen, vol. ۱, pg.۳۰۰, Chap. ۲۶, Tr. No. ۸; Oyoon Al-Akhbaar Al-Reza, vol. ۱, pg. ۵۲, Chap. ۶, Tr. No. ۱۹; Al-Khesaal, vol. ۲, pg. ۴۷۶, Tr. No. ۴۰; Al-Ehtejaaj, pp. ۲۲۶-۲۲۷; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۷۴, Chap. ۴۲, Tr. No. ۵; Isbaat Al-Hudaat, vol. ۱, pg. ۳۲۲, Chap. ۹, Section ۴, Tr. No. ۱۲۱ and vol. ۳, pg. ۹, Section ۲۸, Tr. No. ۵۹۸.

and posed a few questions to him, who directed him to Ali (a.s.). Among the questions that the Jew asked Ali (a.s.) was, ‘How many guided Imams does this nation have that

if someone follows them will not be harmed?' He (a.s.) replied, "Twelve Imams." The Jew remarked, 'You have said the truth, by Allah. Surely, Haroon (a.s.) has written the same on the dictation of Moosa (a.s.).'

۱۰۱. Kamaal Al-Deen(۱): Imam Sadeq (a.s.), in a lengthy tradition has talked about the questions which a young Jew has enquired from Ali (a.s.) and to which he (a.s.) has responded. The Jew asked, 'Inform me as to how many Imams, those who are guides and rightly guided, will be there for this nation that if someone forsakes them, will not harm them? And inform me where is the position of Muhammad (s.a.w.a.) in paradise? And from his nation who will be with him in paradise?'

Ali (a.s.) replied, "As for your question that how many Imams, who are guides and rightly guided, will be there for this nation, then certainly there will be twelve guides and rightly guided Imams for this nation. He who forsakes them, will not harm them. As for your question, where is the place of Muhammad in paradise, (know that) it is in the most superior and most noble place (called as جنّه عدن). As for your question, from his nation who will be with him in paradise, (know that) these are the twelve guided Imams." The youth

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۱- Kamaal Al-Deen, vol. ۱, pg. ۲۹۷, Chap. ۲۶, Tr. No. ۵; Kitaab Al-Ghaibah of Shaikh Tusi, pg. ۹۷.

exclaimed, 'You have said the truth. By Allah, Who there is no god except Him, certainly this is written with me as per the dictation of Moosa (a.s.) and penned by Haroon (a.s.) in his own handwriting.'

۱۰۲. Kefaayah Al-Asar(۱): Abu Khalid Al-Kabuli narrates, 'I went to Imam Ali Ibn Husain (a.s.) while he was sitting in his prayer niche. I too sat down, when he turned to me and was caressing his beard.' I asked, 'O master! Inform me how many Imams will be there after you?' He (a.s.) replied, "Eight." I inquired, 'How?' He (a.s.) reasoned, "For, the Imams after the Messenger of Allah (s.a.w.a.) will be twelve equal to the number of the grandsons. Three were in the past and I am the fourth. There will be eight

righteous Imams from my descendents. Whoever loves us and acts as per our command, will be at the highest grade. But whoever hates us and rejects us or rejects ".even one of us, then indeed, he has denied Allah and His signs

Kefaayah Al-Asar(۲): Zaid Ibn Ali Ibn Husain narrates that my father was in the .۱۰۳ company of a few of his friends, when a person stood up and asked, 'O son of Allah's Messenger, has your Prophet informed you as to how many Imams will be there after him?' He (a.s.) replied, "Yes, twleve Imams equal to the number of the chiefs of Bani ".Israel

Kefaayah Al-Asar(۳): Sulaiman Al-Qasri relates that I asked Hasan Ibn Ali (a.s.) .۱۰۴ concerning the

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Kefaayah Al-Asar, pg. ۲۳۶, Chap. ۳۲, Tr. No. ۱; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۸۸, -۱ .Chap. ۴۴, Tr. No. ۲

Kefaayah Al-Asar, pg. ۲۳۸, Chap. ۳۲, Tr. No. ۳; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۸۹, -۲ .Chap. ۴۴, Tr. No. ۴

.Kefaayah Al-Asar, pg. ۲۲۴, Chap. ۳۰, Tr. No. ۳ -۳

".Imams. He (a.s.) replied, "Their number will be equal to the months of a year

Kefaayah Al-Asar(۱): Husain, a son of the fourth Imam, Ali Ibn Husain (a.s.) .۱۰۵ narrates that a person enquired from my father concerning the Imams. He (a.s.) replied, "(They will be) twelve in number, seven will be from his descendants and ".(placed his hand on the shoulder of my brother Muhammad (al-Baaqer

Al-Kaafi(۲): Imam Baaqer (a.s.) said, "Surely Allah sent Muhammad (s.a.w.a.) to the .۱۰۶ Jinn and the humans and He has appointed twelve successors after him. Some have continues through each (سنّه) passed while others are yet to come. The tradition of the (سنّه) successor. The successors of Muhammad (s.a.w.a.) are on the tradition successors of Eesa (a.s.) and they are twelve in number. Ameer Al-Momineen (a.s.) ".(.of Maseeh (a.s (سنّه) was on the tradition

۱۰۷. Oyoon Al-Akhbaar Al-Reza(۳): Zoraarah says that I heard Imam Abu Jafar (al-Baaqer) (a.s.) say, “We are twelve Imams from the progeny of Muhammad (s.a.w.a.). All of them are the spoken ones (محدّثون) after the Messenger of Allah (s.a.w.a.) and Ali Ibn Abi Talib (a.s.) is amongst them.”

۱۰۸. Al-Kaafi(۴): Sama’ah Ibn Mehraan narrates that I and Abu Baseer were with Muhammad Ibn Imraan, the slave of Imam Muhammad Baaqer (a.s.) in his house at Mecca. Muhammad Ibn Imraan said, ‘I heard Imam Sadeq (a.s.) say, “We are the twelve spoken ones (محدّث).”’ At this Abu Baseer asked him, ‘You heard from Imam Sadeq (a.s.)?’ So he swore on oath that he had

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۱- Kefaayah Al-Asar, pg. ۲۳۸, Chap. ۳۲, Tr. No. ۴; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۸۹, Chap. ۴۴, Tr. No. ۵.

۲- Al-Kaafi, vol. ۱, pg. ۵۳۲, Chap. ۱۸۴, Tr. No. ۱۰;Kamaal Al-Deen, vol. ۱, pg. ۳۲۶, Chap. ۳۲, Tr. No. ۴; Oyoon Al-Akhbaar Al-Reza, vol. ۱, pg. ۵۵, Chap. ۶, Tr. No. ۲۱; Al-Khesaal, vol. ۲, pg. ۴۷۸, Chap. ۱۲, Tr. No. ۴۳; Al-Irshaad, vol. ۲, pg. ۳۷۴, Chap. ۵۵, Tr. No. ۱; Al-Ghaibah of Shaikh Toosi, pg. ۱۴۱, Tr. No. ۱۰۵; Kashf Al-Ghummah, vol. ۲, pp. ۴۴۷ ۵۰۶; E’laam Al-Waraa, pg. ۲۶۶; Rawzah Al-Waaezeen, pg. ۲۶۱; Isbaat Al-Wasiyyah, pg. ۲۰۴; Isbaat Al-Hudaat, vol. ۱, pg. ۲۹۶, Chap. ۹, Tr. No. ۸۵; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۹۲, Chap. ۴۵, Tr. No. ۴; Taqreeb Al-Maarif, pg. ۱۷۶; Mir’aat Al-Uqool, vol. ۶, pg. ۲۲۸, Chapter conerning the twelve Imams, Tr. No. ۱۰.

۳- Oyoon Al-Akhbaar Al-Reza, vol. ۱, pg. ۵۶, Chap. ۶, Tr. No. ۲۴; Al-Khesaal, vol. ۲, pg. ۴۸۰, Chap. ۱۲, Tr. No. ۴۹; Al-Kaafi, vol. ۱, pg. ۵۳۱, Chap. ۱۸۴, Tr. No. ۷ vol. ۱, pg. ۵۳۳, Chap. ۱۸۴, Tr. No. ۱۴; Mir’aat Al-Uqool, vol. ۶, pg. ۲۳۰, Tr. No. ۱۴; Al-Waafi, vol. ۲, pg. ۳۰۸, Chap. ۳۱, Tr. No. ۷۶۳/۱۰ ۷۶۴/۱۱; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۹۳, Chap. ۴۵, Tr. No. ۶.

۴- Al-Kaafi, vol. ۱, pg. ۵۳۴, Chap. ۱۸۴, Tr. No. ۲۰; Oyoon Al-Akhbaar Al-Reza, vol. ۱, pg. ۵۶, Chap. ۶, Tr. No. ۲۳; Kamaal Al-Deen, vol. ۲, pg. ۳۳۵, Chap. ۳۳, Tr. No. ۶ pg. ۳۳۹, Tr. No. ۱۵; Al-Khesaal, vol. ۲, pg. ۴۷۸, Chap. ۱۲, Tr. No. ۴۵; Al-Waafi, vol. ۲, pg. ۳۱۳, Chap. ۳۱, Tr. No. ۷۷۵/۲۲; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۹۴, Chap. ۴۵, Tr. No. ۷; Mir’aah Al-Uqool, vol. ۶, pg. ۲۳۵, Tr. No. ۲۰.

indeed heard from him. To which Abu Baseer retorted, 'But I have heard it from Imam Baaqer (a.s.).'

109. Al-Kaafi(1): Karraam says that I took a pledge that I will not have lunch ever till the Qaem of Aale Muhammad (s.a.w.a.) reappears. So, I went to Imam Sadeq (a.s.) and said to him, 'A person from your Shias has taken an oath on Allah that he will not take lunch till the Qaem of Aale Muhammad (s.a.w.a.) reappears.'

Imam (a.s.) advised, "O Karraam! You fast instead but do not fast on the two Eids nor the three days after the Eid Al-Zoha nor when you are traveling or when you are sick. For surely, when Husain (a.s.) was martyred, the heavens, the earth and whatever is on them and the angels cried, 'Our Lord! Permit us to destroy the creatures that we may replace the earth with a new one because of what they have violated of Your sanctity and martyred the chosen one.' Allah revealed to them, 'O My angels, O My heavens and O My earth, be calm.' Then He lifted a curtain from the many curtains behind which were Muhammad (s.a.w.a.) and his twelve successors (a.s.). Then He took the hand of the Qaem from them and said, "O My angels, O My heavens and O My earth, through him I will gain victory." He repeated this thrice.

110. Al-Kaafi(2): Abi Hamzah says that I heard Imam Ali Ibn Husain (a.s.) say, "Surely, Allah created Muhammad and Ali and

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١- Al-Kaafi, vol. ١, pg. ٥٣٤, Chap. ١٨٤, Tr. ١٩; Al-Ghaibah of No'maani, pg. ٩٤, Chap. ۴, Tr. No. ٢۶; Al-Waafi, vol. ٢, pg. ٣١٢, Chap. ٣١, Tr. No. ٧٧۴/٢١; Mir'aah Al-Uqool, vol. ۶, pg. ٢٣۴, Tr. No. ١٩; Behaar Al-Anwaar, vol. ٣۶, pg. ۴٠٢, Chap. ۴۶, Tr. No. ١٣.

٢- Al-Kaafi, vol. ١, pg. ٥٣٠, Chap. ١٨۴, Tr. No. ۶; Mir'aat Al-Uqool, vol. ۶, pg. ٢٢٢; Al-Waafi, vol. ٢, pg. ٣٠٧, Chap. ٣١, Tr. No. ٧۶٢/٩; Kamaal Al-Deen, vol. ١, pg. ٣١٨, Chap. ٣١, Tr. No. ١; E'laam Al-Waraa, pg. ٣۶٩; Isbaat Al-Hudaat, vol. ٣, pg. ١۴٢, Section ٨٥, Chap. ٩, Tr. No. ٩٢۴.

eleven of his descendants from the Light of His Greatness. Then He made them stand

as shadows in the resplendence of this Light. They worship Him before He created the creation, glorifying Him and purifying Him. And these are the Imams from the progeny of the Messenger of Allah (s.a.w.a.)."

١١١. Kamaal Al-Deen[١]: Abu Hamzah narrates that Imam Sadeq (a.s.) said, "There will be twelve Mahdi (guided leaders) from us."

١١٢. Kamaal Al-Deen[٢]: Abu Baseer says that I heard Imam Sadeq (a.s.) say, "From us there will be twelve Mahdi. Six have passed and six are remaining. Allah will do with the sixth as He pleases."

١١٣. Kamaal Al-Deen[٣]: Ibrahim Al-Karkhi narrates that I went to Abu Abdillah Jafar Ibn Muhammad Al-Sadeq (a.s.) and was sitting in his presence when Abu Al-Hasan Musa Ibn Jafar (a.s.) entered while he was a boy. I stood up, kissed him and sat with him. Then Abu Abdillah (a.s.) remarked, "O Ibrahim! Know that, he is your master after me. Know that, concerning him one group will be destroyed while another will be saved. Then may Allah curse his killer and multiply His chastisement for the one who fights against him.

Know that, certainly Allah will bring out from his progeny the best of the inhabitants of the earth in his time. He will be named after his grandfather, he will be the inheritor of this knowledge and his laws in his judgements, the treasure-chest of Imamat and the fountainhead of wisdom. The tyrant king of Bani

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١- Kamaal Al-Deen, vol. ٢, pg. ٣٣٨, Chap. ٣٣, Tr. No. ١٤; Behaar Al-Anwaar, vol. ٣۶, pg. ٣٩٨, Chap. ۴۶, Tr. No. ۴.

٢- Kamaal Al-Deen, vol. ٢, pg. ٣٣٨, Chap. ٣٣, Tr. No. ١٣; Oyoon Al-Akhbaar Al-Reza, vol. ١, pg. ۶٩, Chap. ۶, Tr. No. ٣٧.

٣- Kamaal Al-Deen, vol. ٢, pg. ٣٣٨, Chap. ٣٣, Tr. No. ۵ pg. ۶۴٧, Chap. ۵۵, Tr. No. ٨; Al-Ghaibah of No'maani, pg. ٩٠, Chap. ۴, Tr. No. ٢١; Behaar Al-Anwaar, vol. ٣۶, pg. ۴٠١, Chap. ۴۶, Tr. No. ١٢.

(Abbas) will kill him after his amazing acts, due to envy.

But Allah (Mighty and Glorified be He) will convey His affairs even if the polytheists dislike it. And Allah will bring forth from his progeny the completion of twelve Mahdi (guided leaders). Allah has chosen them for His nobility, permitted for them the abode of His Holiness and the twelfth awaited one is from them, as if with an open sword standing in front of the Messenger of Allah (s.a.w.a.) in his defence.”

Then a person from the friends of Bani Umayyah entered due to which Imam had to cut short his speech. I returned to Abu Abdillah (a.s.) eleven times that he (a.s.) may complete his talk but was unable to do so. In the coming year, which was the second year, I went to him while he was sitting. He (a.s.) said, “O Ibrahim! He is the one who will provide salvation to his Shias after intense straitening, lengthy calamities, grief and fear. Then congratulations to him who finds his time. This is enough for you O Ibrahim.” Ibrahim said, ‘Then nothing was dearer to my heart or soothed my eyes more than this talk.’

۱۱۴. Al-Taraaef[1]: In his book Tafseer Al-Quran Al-Suda, who is amongst the ancient and reliable commentators of the Ahle Sunnah, writes, ‘When Saarah dislike the position of Haajarah, Allah the High, revealed to Ibrahim Al-Khaleel (a.s.) ordering, “Go with Ismaaeel and his mother till you reach to my House at Makkah. For surely,

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۱- Al-Taraaef, pg. ۱۷۲, Tr. No. ۲۶۹; Kasf Al-Astaar, pp. ۱۴۱-۱۴۲.

I will spread his progeny and will make them as a standard against the one who disbelieves in Me. I will appoint from them a great Prophet, the one who will dominate all religions. I will select from his progeny twelve great personalities and will make his descendants equal to the number of the stars of the sky.”

It is recorded in Kashf Al-Astaar and it is mentioned that a group has narrated from Al-Suda that he said, ‘Whatever has been mentioned in the Torah in the first chapter of Exodus is very near. That is, after the ending of the story of Saarah and what Allah prophesied to Ibrahim (a.s.) concerning his affair and his progeny when He (Mighty

and Glorified be He) said, "And indeed, I have accepted your prayers concerning Ismaaeel and I have heard you regarding My blessings on him. Soon, I will multiply his (descendants) and twelve great personalities will be born from him. I will make them Imams like great branches." This is found in some of the ancient compilations, but in the present manuscript available with us, it is inscribed, "Twelve nobles will be born from him. And I will make from him a great nation..."

۱۱۵. Al-Ghaibah by Shaikh Tusi (a.r.)(۱): Ibn Abbas narrates that Jibraeel (a.s.) descended with a book from Allah upon the Messenger of Allah (s.a.w.a.), in which there were twelve golden rings (in chain form). Then he said to him (s.a.w.a.), "Surely, Allah the High, conveys salaam to you and

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۱- Al-Ghaibah by Shaikh Tusi (a.r.), pg. ۱۳۴, Tr. No. ۹۸; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۰۹, Chap. ۴۰, Tr. No. ۹ vol. ۶۳, pg. ۵۳۵, Chap. ۵, Tr. No. ۳۰.

orders you that you hand over this book to the chosen one from your family after you. He will separate from it the first ring and do according to what is in it. When he is about to expire, he should hand it (the chain of the remaining eleven rings) over to his successor after him. Thus, the first will hand over to the last, one after the other."

The Holy Prophet (s.a.w.a.) did as he was ordered. Ali Ibn Abi Talib (a.s.) separated the first of them (the rings) and acted as per its instructions. Then he (a.s.) handed it (the chain of the remaining eleven rings) over to Hasan (a.s.), who separated his ring and acted upon it. He (a.s.) handed over to Husain (a.s.), who passed it (the chain of the remaining ten rings) on to Ali Ibn Husain (a.s.). This went on from one to another till it reached the last one amongst them.

۱۱۶. Muqtazab Al-Asar(۱): Abd Al-Aziz Ibn Khuzair narrates that I heard Abdallah Ibn Abi Awfaa say that the Messenger of Allah (s.a.w.a.) prophesied, "There will be twelve caliphs from the Quraish after me. Thereafter, there will be widespread mischief." I (Abd Al-Aziz) asked, 'Did you (Abd Allah) hear it from the Messenger of Allah (s.a.w.a.)?' He replied, 'Yes, I heard from the Messenger of Allah (s.a.w.a.).' That day

.Abdallah Ibn Abi Awfaa was wearing a silk cap

۱۱۷. Basaaer Al-Darajaat[۲]: Imam Baaqer (a.s.) narrates that the Messenger of Allah (s.a.w.a.) predicted, “From my progeny,

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۱- Muqtazab Al-Asar, pg. ۴, Tr. No. ۴; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۷۱, Chap. ۴۱ under Tr. No. ۲۳۴.

۲- Basaaer Al-Darajaat, pg. ۳۲۰, Chap. ۵, Tr. No. ۴; Al-Ghaibah by No’maani, pg. ۶۶, Chap. ۴, Tr. No. ۶; Behaar Al-Anwaar, vol. ۲۶, Chap. ۲, Tr. No. ۶, pg. ۶۷.

there will be twelve Muhaddath (those with whom the angels converse).” On hearing this, Abdallah Ibn Zaid, who was Imam’s cousin, exclaimed unbelievingly, ‘Glory be to Allah! There will be محدّث?’ Abu Jafar (a.s.) turned to him and retorted, “By Allah! Surely your brother knows about it.” On this he kept quiet. Then Abu Jafar (a.s.) remarked, “This is the thing in which Abu Al-Khattaab was destroyed. He could not follow the interpretation of (the difference between) a محدّث and a Prophet.”

۱۱۸. Muqtazab Al-Asar[۱]: Hasan Ibn Abu Al-Hasan Al-Basri narrates directly (مرفوعًا) that Jibraeel (a.s.) came to the Prophet (s.a.w.a.) and said, “O Muhammad! Allah orders you to get Fatemah (a.s.) married to your brother Ali (a.s.).” The Messenger of Allah (s.a.w.a.) called for Ali (a.s.) and said to him, “O Ali! I am getting you married to my daughter Fatemah (a.s.), the chief of the women of the universe and the most beloved of them to me after you. From you two (will be born) the two chiefs of the people of Paradise. The slain and oppressed martyrs in the earth will be after me. They are the bright chosen ones, through them Allah will dispel the darkness, enliven the truth and destroy falsehood. Their number is the number of the months of a year. Eesa the son of Maryam (a.s.) will pray behind the last of them.”

۱۱۹. Muqtazab Al-Asar[۲]: Abaan Ibn Umar says that I was with Abu Abdillah (a.s.), when Sufyaan Ibn Mus’ab Al-Abdi entered and asked

Muqtazab Al-Asar, pg. ۲۹, Tr. No. ۱۷; Al-Ghaibah of No'maani, pg. ۵۷, Chap. ۴, Tr. No. -۱ ۱; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۷۲, Chap. ۴۱, Tr. No. ۹۴; Isbaat Al-Hudaat, vol. ۳, pg. .۲۰۱, Chap. ۹, Tr. No. ۱۵۵

Muqtazab Al-Asar, pg. ۴۸; Al-Ghadeer, vol. ۲, pg. ۲۹۵; Behaar Al-Anwaar, vol. ۲۴, pg. -۲ .۲۵۲, Chap. ۶۲, Tr. No. ۱۴

May I be held your ransom, what is your view concerning the saying of Allah, High be' ,His remembrance

وَ عَلَى الْاَعْرَافِ رِجَال يَعْرِفُوْنَ كُلاًّ بِسِيْمَاهُمْ

(Qur'an Surah A'raaf ۷: ۴۶)

He (a.s.) replied, "They are the twelve successors from the progeny of Muhammad (s.a.w.a.). None recognises Allah except the one who recognises them and they recognise him." He inquired, 'Then what is A'raaf, may I be held your ransom?' He (a.s.) retorted, "A hillock of musk on which are the Messenger of Allah (s.a.w.a.) and ".the successors. They recognise each and every one by their foreheads

Man Laa Yahzoroh al-Faqih(۱): Abu al-Jaarood narrates from Imam Abu Jafar .۱۲۰ (a.s.) who cites on the authority of Jaaber Ibn Abdillah Al-Ansaari, 'I went to Fatemah (a.s.). There was a tablet placed before her in which were the names of the successors from her progeny. I counted upto twelve, one of them was Al-Qaem (a.s.), '.(three were named Muhammad and four were named as Ali (peace be on them all

Al-Hidaayah(۲): Imam Zain Al-Aabedeen (a.s.) narrates a lengthy tradition from his .۱۲۱ father Abi Abdillah Al-Husain, the chief of the martyrs (a.s.) in which he has discussed as to what will happen to him, his family and his friends till the talk reached to me (Imam Zain Al-Aabedeen (a.s.)). At this juncture, Zohair Ibn Al-Qain and Habib Ibn Al-Mazaaher asked Imam Husain (a.s.) concerning me (Imam Zain Al-Aabedeen (a.s.)), 'What will be his condition?' pointing towards me. Tears welling in his eyes, Imam Husain (a.s.) replied, "Allah

.Man Laa Yahzoroh al-Faqih, vol. ۴, pg. ۱۸۰, Tr. No. ۵۴۰۸ -۱

Al-Hidaayah, Chapter of narrations from Husain Ibn Ali (a.s.); Isbaat al-Hudaat, vol. -۲ ۱, pg. ۶۵۴, Chap. ۹, Section ۶۷, Tr. No. ۸۲۵

did not terminate my progeny till the end of this world, then how do they reach unto "?him while he is the father of eight Imams

Al-Iqbaal(۱): In a lengthy tradition, Imam Hasan Al-Askari (a.s.) has spoken about .۱۲۲ the recognition of the new moon and explained in it the number of Imams (a.s.) and .that they are twelve

Al-Fetan(۲): Abdullah Ibn Masood narrates that the Messenger of Allah (s.a.w.a.) .۱۲۳ stated, "There will be twelve caliphs after me equal to the number of the chiefs of (نقباء) ".Moosa

Al-Musnad(۳): Masrooq narrates that we were sitting with Abdullah in the mosque .۱۲۴ and he was reciting for us (the Quran) when a man entered and asked him, 'O son of Masood! Has your Prophet (s.a.w.a.) informed you as to how many caliphs will be there '.after him?' He replied, 'Yes. Like the number of the chiefs of Bani Israel

Kefaayah Al-Asar(۴): Abu Zarr (a.r.) narrates that I heard the Messenger of Allah .۱۲۵ (s.a.w.a.) saying, "Whoever loves me and my Ahle Bait (a.s.), then he and we are like ".this – indicating with his index and middle fingers

Then he (s.a.w.a.) said, "My brother is the best of successors, my grandsons are the best of grandsons. Soon Allah, Blessed and High be He, will bring out from the progeny of Husain (a.s.), noble Imams. And from us is the Mahdi of this nation." I asked, 'O Messenger of Allah (s.a.w.a.)! How many Imams will follow you?' He (s.a.w.a.) responded, "Equal to the number of

Iqbaal Al-Aamaal, pg. ۱۴, Chap. ۴ concerning the importance of the first night of the -۱ .month of Ramadhaan

Al-Fetan, vol. ۱, pg. ۳۱, Tr. No. ۱; Al-Malaahem wa Al-Fetan, pg. ۳۲, Chap. ۲۹, Sec. ۱; -۲ Al-Jaame' Al-Sagheer, vol. ۱, pg. ۹۱; Al-Ghaibah of No'maani, pg. ۱۰۶, Chap. ۴, Tr. No. ۳۷ .pg. ۱۱۶, Chap. ۶, Tr. No. ۱ ۲; Kanz Al-Ummaal, vol. ۱۲, pg. ۲۳, Tr. No. ۳۳۸۵۹

.Musnad of Ahmad Ibn Hanbal, vol. ۱, pg. ۴۰۶; Kashf Al-Yaqeen, pg. ۱۱۸, Chap. ۱۹ -۳

Kefaayah Al-Asar, pg. ۳۵, Chap. ۴, Tr. No. ۱; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۹۴, Chap. -۴ ۴۱, Tr. No. ۱۲۲

".the chiefs of Bani Israel

Kefaayah Al-Asar(۱): Abu Zarr Al-Ghaffaari (r.a.) narrates that I went to the . ۱۲۶ Messenger of Allah (s.a.w.a.) during the illness in which he (s.a.w.a.) expired. He (s.a.w.a.) said, "O Abu Zarr! Bring my daughter Fatemah to me." He says, 'I stood up '.'and went to her and said, 'O Chief of the Maidens! Answer your father

He says, 'She wore her covering and came out till she reached the Messenger of Allah (s.a.w.a.). On seeing her, the Messenger of Allah (s.a.w.a.) fell on her. She cried and the Messenger of Allah (s.a.w.a.) cried too due to her crying and embraced her. Then he (s.a.w.a.) said, "O Fatemah! Don't cry, may your father be your ransom. For, you will be the first one to join me while you will be oppressed and your rights will be usurped. After me soon there will appear the hatred of hypocrisy wearing the garb of religion. ".(You will be the first to meet me at the pond (of Kausar

"?She (a.s.) asked, "O father! Where shall I meet you

He (s.a.w.a.) replied, "You will meet me at the pond while I am giving drink to your followers and your enthusiasts and am driving away your enemies and those who ".hate you

"?She (a.s.) asked, "O Messenger of Allah (s.a.w.a.)! If I don't meet you at the pond

".(میزان) He (s.a.w.a.) replied, "Then I will meet you at the scale

"?She (a.s.) enquired, "O Messenger of Allah (s.a.w.a.)! If I don't meet you at the scale

(.He (s.a.w.a

Kefaayah Al-Asar, pg. ۳۶, Chap. ۴, Tr. No. ۲; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۸۸, Chap. -۱ .۴۱, Tr. No. ۱۱۰

while I will be saying, 'Salute, salute the ,صراط replied, "You will meet me at the ".(.followers of Ali (a.s

Abu Zarr (r.a.) says, 'Her heart was contented.' Then the Messenger of Allah (s.a.w.a.) turned towards me and said, "O Abu Zarr! She is a part of me. Whoever harms her has indeed harmed me. Beware! She is the chief of the women of the Universe, her husband is the chief of the successors, her two sons, Hasan (a.s.) and Husain (a.s.) are .the chiefs of the youth of paradise

They are Imams whether they are standing or sitting and their father is better than both of them. Soon, nine infallible and just Imams will emerge from the progeny of Husain (a.s.) and from us is the Mahdi of this nation." I asked, 'O Messenger of Allah (s.a.w.a.)! How many Imams will be there after you?' He (s.a.w.a.) replied, "Equal to the ".number of the chiefs of Bani Israel

Kefaayah Al-Asar(۱): Anas Ibn Maalik narrates that the Messenger of Allah .۱۲۷ (s.a.w.a.) led us in the morning prayers. Thereafter, he (s.a.w.a.) faced us and said, "O my companions! Whoever loves my Ahle Bait (a.s.) will be raised with us. Whoever fastens to my successors after me, indeed he has fastened to the strongest rope." Abu Zarr Al-Ghaffaari (r.a.) stood up and asked, 'O Messenger of Allah (s.a.w.a.)! How many Imams will be there after you?' He (s.a.w.a.) replied, "Equal to the number of the chiefs of Bani Israel." Again he asked, 'All

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Kefaayah Al-Asar, pg. ۷۳, Chap. ۸, Tr. No. ۳; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۱۰, Chap. -۱ .۴۱, Tr. No. ۱۵۰

of them will be from your Ahle Bait (a.s.)?' He (s.a.w.a.) responded, "All of them will be

from my Ahle Bait (a.s.), nine will be from the progeny of Husain (a.s.) and the Mahdi is ".amongst them

Kefaayah Al-Asar(١): Abu Hurairah narrates that the Messenger of Allah (s.a.w.a.) .١٢٨ addressed us as follows, "O people! Whoever intends to live my life and die my death, then he must accept the mastership of Ali Ibn Abi Talib (a.s.) and follow the Imams after him." He (s.a.w.a.) was asked, 'O Messenger of Allah (s.a.w.a.)! How many Imams are there after you?' He (s.a.w.a.) replied, "Equal to the number of the grandsons (اسباط) of Bani Israel.) "

Kefaayah Al-Asar(٢): Zaid Ibn Arqam says that the Messenger of Allah (s.a.w.a.) .١٢٩ addressed us in a sermon. After praising Allah and glorifying Him, he (s.a.w.a.) said, "I advise you to fear Allah from Whom the servants cannot be needless. Surely, one who is inclined towards piety will be guided in this world and know that death is path of the worlds, the fate of the surviving ones and seizes the standing ones.Those who flee from it are helpless but to meet it. It destroys every pleasure, does away with every .bounty and dispels all happiness

The world is the abode of destruction. It will dislodge all its inhabitants. It is a fresh sweet meat which is sweet for its seeker. May Allah have mercy on you, gather the best possible provision from it as you can and do

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Kefaayah Al-Asar, pg. ٨۶, Chap. ٩, Tr. No. ٣; Behaar Al-Anwaar, vol. ٣۶, pg. ٣١۴, Chap. -١ .۴١, Tr. No. ١۵٩; Manaaqeb of Ibn Shahr Aashob, vol. ١, pg. ٣٠١

Kefaayah Al-Asar, pg. ١٠٢, Chap. ١٣, Tr. No. ٣; Behaar Al-Anwaar, vol. ٣۶, pg. ٣٢٠, -٢ .Chap. ۴١, Tr. No. ١٧٣

not seek from it what is more than necessary for you. Do not look longingly towards .what the extravagant ones enjoy

Beware! Surely the world disguises, turns away, becomes worn out and seeks leave. .But know that, the hereafter then enters and embraces with an announcement

O people! As if I am at the pond (of Kauthar) seeing that some of you come to me while others are driven away. I plead, ‘O Lord! They are from me and from my nation.’ It will be said, ‘Do you understand what they have done after you? By Allah! They turned on their backs after you.’

O people! I advise you (to fear) Allah and be good to my progeny and my Ahle Bait (a.s.). For surely they are the truth and the truth is with them. They are the rightly guided Imams after me and the trustworthy infallibles.” Abdullah Ibn Abbas stood up and asked, ‘O Messenger of Allah (s.a.w.a.), how many Imams will be there after you?’ He (s.a.w.a.) replied, “Equal to the number of the chiefs of Bani Israel and the companions of Hazrat Eesa (a.s.). Nine of them will be from the progeny of Husain (a.s.) and from them is the Mahdi of this nation.”

۱۳۰. Kefaayah Al-Asar(۱): The Messenger of Allah (s.a.w.a.) said, “Charity (صدقه) is not permitted for me and my Ahle Bait (a.s.).” We asked, ‘O Messenger of Allah (s.a.w.a.)! Who are your Ahle Bait (a.s.)?’ He (s.a.w.a.) replied, “My Ahle Bait (a.s.) are my progeny. They are my

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۱- Kefaayah Al-Asar, pg. ۸۹, Chap. ۹, Tr. No. ۷; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۱۶, Chap. ۴۱, Tr. No. ۱۶۳.

flesh and my blood. They are the Imams after me and equal to the number of the chiefs of Bani Israel.”

۱۳۱. Kefaayah Al-Asar(۱): Waaselah Ibn Al-Asqa’ narrates that the Messenger of Allah (s.a.w.a.) declared, “Faith shall not be complete except with the love of us Ahle Bait (a.s.). Certainly, Allah, Blessed and High be He, has promised me that none shall love us Ahle Bait (a.s.) but a pious believer and none shall hate us but an unfortunate hypocrite.

Then congratulations to the one who fastens unto me and the pure Imams (a.s.) from my progeny.” He (s.a.w.a.) was asked, ‘O Messenger of Allah (s.a.w.a.)! How many

Imams (a.s.) will follow you?' He (s.a.w.a.) replied, "Equal to the number of the chiefs of Bani Israel."

۱۳۲. Kefaayah Al-Asar(۲): Abu Ayyub Al-Ansari narrates that I heard the Messenger of Allah (s.a.w.a.) say, "I am the chief of the Prophets. Ali is the chief of the successors. My grandsons are the best grandsons. From us are the infallible Imams (a.s.) from the progeny of Husain (a.s.) and from us is the Mahdi of this nation."

At this juncture, a bedouin Arab stood up and enquired, 'O Messenger of Allah (s.a.w.a.)! How many Imams will follow you?' He (s.a.w.a.) replied, "Equal to the number of grandsons, the companions of Eesa (a.s.) and the chiefs of Bani Israel."

۱۳۳. Kefaayah Al-Asar(۳): Huzaifah Ibn Usaid narrates that I heard the Messenger of Allah (s.a.w.a.) say on his pulpit, "O people! Surely I will depart from you and you

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۱- Kefaayah Al-Asar, pg. ۱۰۹, Chap. ۱۵, Tr. No. ۲; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۲۲, Chap. ۴۱, Tr. No. ۱۷۸.

۲- Kefaayah Al-Asar, pg. ۱۱۳, Chap. ۱۶, Tr. No. ۱; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۲۳, Chap. ۴۱, Tr. No. ۱۸۱.

۳- Kefaayah Al-Asar, pg. ۱۲۷, Chap. ۱۸, Tr. No. ۱; Behaar Al-Anwaar, vol. ۳۶, pg. ۲۲۸, Chap. ۴۱, Tr. No. ۱۸۵.

will come to me at the Pond (of Kauthar), the breadth of which is more than the distance between Basrah (in Iraq) and San'aa (in Yemen). In it are silver goblets equal to the number of stars. When you come to me, I will ask you about the two weighty things (ثقلین). Then be careful as to how you treat them after me. The greater weighty thing (ثقل اکبر) is the Book of Allah, a part of which is with Allah and a part of it is with you.

Then, hold on to it and you will never deviate. Never seek to replace my progeny, Ahle Bait (a.s.) because the Gracious, the All-Knowing has informed me that these two shall never separate from each other till they meet me at the Pond. (O people! As if I am at

the Pond) waiting for you to come to me but soon some of you shall be driven away from me. I will plead, 'My Lord! These are from me and from my nation.' It will be said, '.'O Muhammad! Do you know what they did? They turned on their backs after you

Then he (s.a.w.a.) continued, "I advise you to be good to my progeny, my Ahle Bait (a.s.) (and he repeated this thrice)." Salman rose and asked, 'O Messenger of Allah (s.a.w.a.)! Will you inform me about the Imams after you? Are they not from your progeny?' He (s.a.w.a.) responded, "Yes, the Imams after me are from my progeny and

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equal to the number of the chiefs of Bani Israel. Nine of them will be from the descendants of Husain (a.s.). Allah has granted them my knowledge and my understanding. Therefore, do not teach them because they are more learned than ".you and follow them because they are with the truth and the truth is with them

۱۳۴. Kefaayah Al-Asar(۱): Huzaifah Ibn Usaid narrates that when Salman asked the Messenger of Allah (s.a.w.a.) about the Imams, I heard him answer, "The Imams after me are equal to the number of the chiefs of Bani Israel. Nine of them will be from the progeny of Husain (a.s.). From us is the Mahdi of this nation. Know that they are with ".the truth and the truth is with them. Then see how you treat them after me

۱۳۵. Kefaayah Al-Asar(۲): Waaselah Ibn Al-Asqa' narrates that the Messenger of Allah (s.a.w.a.) said, "Consider the position of Ahle Bait (a.s.) (vis-à-vis yourselves) like the position of the head with regards to the body and the eyes to the head. Surely, the head cannot be guided but through the eyes. Follow them after me and you will never be deviated." Then we asked about the Imams. He (s.a.w.a.) replied, "The Imams after me from my progeny, my Ahle Bait (a.s.) are equal to the number of the chiefs of Bani ".Israel

۱۳۶. Kefaayah Al-Asar(۳): Imraan Ibn Haseen narrates that the Messenger of Allah (s.a.w.a.) addressed us thus, "O people! Soon I will depart from you and go to

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۱- Kefaayah Al-Asar, pg. ۱۲۹, Chap. ۱۸, Tr. No. ۲; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۲۹, Chap. ۴۱, Tr. No. ۱۸۶.

۲- Kefaayah Al-Asar, pg. ۱۱۱, Chap. ۱۵, Tr. No.۴; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۲۳, Chap. ۴۱, Tr. No. ۱۸۰.

۳- Kefaayah Al-Asar, pg. ۱۳۱, Chap. ۱۶, Tr. No. ۱; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۳۰, Chap.. ۴۱, Tr. No. ۱۸۸.

the unseen (world). I advise you to be good to my progeny." Salman stood up and asked, 'O Messenger of Allah (s.a.w.a.)! Are not the Imams after you from your progeny?'

He (s.a.w.a.) replied, "Yes, the Imams after me are from my progeny. They are equal to the number of the chiefs of Bani Israel. Nine of them will be from Husain's (a.s.) offspring. The Mahdi of this nation is from us. Whoever fastens unto them, then indeed he has fastened to the rope of Allah. Do not teach them because they are more knowledgeable than you. Follow them because they are with the truth and the truth is with them till they come to me at the Pond."

۱۳۷. Kefaayah Al-Asar(۱): Imraan Ibn Haseen narrates that I heard the Messenger of Allah (s.a.w.a.) say to Ali (a.s.), "You are the inheritor of my knowledge and you are the caliph after me. After me, you will teach the people what they do not know. You are the father of my two grandsons and the husband of my daughter. From your offspring is the progeny, the infallible Imams." Salman asked him about the Imams. He (s.a.w.a.) replied, "They are equal to the number of chiefs of Bani Israel."

۱۳۸. Kefaayah Al-Asar(۲): Huzaifah Ibn Usaid says that I heard the Messenger of Allah (s.a.w.a.) say on the pulpit when they asked him about the Imams (except for the fact that he has not mentioned the name of Salman in his tradition), "The Imams after

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۱- Kefaayah Al-Asar, pg. ۱۳۲, Chap. ۶, Tr. No. ۲۱۳; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۳۰,

.Chap. ۴۱, Tr. No. ۱۸۹

Kefaayah Al-Asar, pg. ۱۳۰, Chap. ۱۵, Tr. No. ۳; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۲۹, - ۲
.Chap. ۴۱, Tr. No. ۱۸۷

me are equal to the number of the chiefs of Bani Israel. Beware! They are with the ".truth and the truth is with them

Kefaayah Al-Asar(۱): Ameer Al-Momineen Ali Ibn Abi Talib (a.s.) narrates that the .۱۳۹ Messenger of Allah (s.a.w.a.) said, "If anyone from the progeny of a Prophet carries the name of the Prophet, Allah deputes to them an angel who guides them. Surely, from the Imams after me, there is (an Imam) whose name is my name and the one .who Moosa Ibn Imran has named

Surely, the Imams after me are equal to the number of the chiefs of Bani Israel. Allah has granted them my knowledge and my understanding. Whoever opposes them has opposed me. Whoever rejects and denies them, than indeed he has rejected and denied me. Whoever loves me (or loves them) in the way of Allah, surely, he will be ".from the successful ones on the day of judgment

Kefaayah Al-Asar(۲): Ameer Al-Momineen Ali Ibn Abi Talib (a.s.) narrates that I .۱۴۰ heard the Messenger of Allah (s.a.w.a.) say, "Soon my nation will be divided into seventy-three sects. One sect amongst them will be the saved ones while the remaining shall be destroyed. The saved one are those who will fasten to your mastership, take from your knowledge and will not act whimsically. As for the remaining ones, they shall not find any path." I asked about the Imams. He (s.a.w.a.) ".replied, "They are equal to the number of the chiefs of Bani Israel

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Kefaayah Al-Asar, pg. ۱۵۴, Chap. ۲۳, Tr. No. ۸; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۳۶, - ۱
Chap. ۴۱, Tr. No. ۱۹۷; Al-Insaaf, pg. ۵۷, Tr. No. ۱۵۸

Kefaayah Al-Asar, pg. ۱۵۵, Chap. ۲۳, Tr. No. ۹; Behaar Al-Anwaar, vol. ۳۶, pg. ۳۳۶, - ۲

.Chap. ۴۱, Tr. No. ۱۹۸

Kefaayah Al-Asar(۱): Sedaad Ibn Aws narrates that on the day of Jamal (battle of Jamal), I said unto myself, 'I will neither fight with nor against Ali.' Hence, I stopped till it was noon. As night approached, Allah inspired in my heart that I should fight with Ali. I duly obliged and the result was what eventually transpired. Later, I returned to .Madina and paid a visit to Umme Salmah

She asked me, 'From where are you coming?' I replied, 'From Basrah.' She inquired, 'You were on which side?' 'O mother of believers! I had refrained from fighting till noon but later Allah (Mighty and Glorified be He) inspired me to fight alongside Ali', was my response. She said, 'Excellent. I have indeed heard the Messenger of Allah (s.a.w.a.) say, "Whoever fights against Ali, has fought against me and whoever has ".fought against me, has fought against Allah

I asked, 'Then, do you think that right was with Ali?' She replied, 'Yes, by Allah. Ali is with truth and truth is with Ali. By Allah! The nation of Muhammad has not dealt justly with their Prophet (s.a.w.a.), when they forwarded whom Allah (Mighty and Glorified be He) and His Messenger (s.a.w.a.) withheld and restrained whom Allah, the High, .and His Messenger (s.a.w.a.) advanced

They protected their families in their houses and brought forth the family of the Messenger of Allah (s.a.w.a.) for slaughter. Indeed, I have heard the Messenger of Allah (s.a.w.a.) say, "For my nation, there will be a

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Kefaayah Al-Asar, p. ۱۸۰, Chap. ۲۳, Tr. No. ۱; Behaar Al-Anwaar, vol. ۳۶, p. ۳۴۶, Chap. -۱ ۴۱, Tr. No. ۲۱۳

sect and a succession. So, bring it together whether they congregate or split and acquire the middle path. Take care of my Ahle Bait (a.s.). If they fight, you fight too and if they are at peace, you be at peace as well. If they withdraw, you retreat too ".because the truth is with them wherever they are

I asked, 'Who are his Ahle Bait (a.s.), whom we are ordered to fasten unto?' She replied, 'They are the Imams after him (s.a.w.a.) who, as he said, are equal to the number of the chiefs of the Bani Israel. Ali, his (s.a.w.a.) two grandsons and nine from the posterity of Husain are his (s.a.w.a.) Ahle Bait (a.s.). They are the purified and infallible Imams.' I exclaimed, 'By Allah! In this case, the people are destroyed.' She retorted, 'Each group is proud for what is with them.'

۱۴۲. Kefaayah Al-Asar(۱): Ishaaq Ibn Ammar narrates from Imam Jafar Ibn Muhammad, who in turn narrates from his ancestors that the Messenger of Allah (s.a.w.a.) said, "The Imams after me are equal to the number of the chiefs of Bani Israel and the companions of Eesa (a.s.). Whoever loves them is a believer and whoever bears hatred against them is a hypocrite. They are Allah's proofs in His creation and His signs among His them."

۱۴۳. Kefaayah Al-Asar(۲): Jaaber Ibn Yazeed al-Jo'fi narrates from Muhammad Ibn Ali al-Baaqer (a.s.), who in turn narrates from his father Ali Ibn Husain Zain al-Abedeen (a.s.) that Imam Hasan Ibn Ali

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۱- Kefaayah Al-Asar, p. ۱۶۶, Chap. ۲۱, Tr. No. ۴; Behaar Al-Anwaar, vol. ۳۶, p. ۳۴۰, Chap. ۴۱, Tr. No. ۲۰۳

۲- Kefaayah Al-Asar, p. ۲۲۴, Chap. ۳۰, Tr. No. ۲; Behaar Al-Anwaar, vol. ۳۶, p. ۴۸۳, Chap. ۴۳, Tr. No. ۲

(a.s.) remarked, "The Imams are equal to the number of the chiefs of the Bani Israel. From us is the Mahdi of this nation."

۱۴۴. Kefaayah Al-Asar(۱): Abbas Ibn Sahl al-Saaedi narrates from his father, 'I asked Fatemah al-Zahra (a.s.) concerning the Imams (a.s.).' She replied, "I heard the Messenger of Allah (s.a.w.a.) say, 'The Imams after me are equal to the number of the chiefs of the Bani Israel."

۱۴۵. Al-Khesaal(۲): Masruq cites that a person came to (Abdullah) Ibn Mas'ud and

asked, 'Has your Prophet informed you as to how many successors will follow him (s.a.w.a.)?' He replied, "Yes. None before you has asked me this question while you are the youngest of them all in age. The Messenger of Allah (s.a.w.a.) had said, 'There will be twelve (successors) after me equal to the number of the successors of Moosa ".(.(a.s

Al-Manaaqeb(۳): A'mash quotes on the authority of Imam Husain Ibn Ali (a.s.), "I .۱۴۶ asked the Messenger of Allah (s.a.w.a.), 'Inform me, O Messenger of Allah (s.a.w.a.)! Will there be a Prophet after you?' He (s.a.w.a.) replied, 'No. I am the seal of the Prophets but twelve Imams will follow me, who will uphold justice and will be equal to "...the number of the chiefs of Bani Israel

Al-Kaafi Fi Al-Fiqh(۴): The Messenger of Allah (s.a.w.a.) informed that the number .۱۴۷ .of Imams after me will be equal to the number of chiefs of Bani Israel

Taqreeb Al-Maaref(۵): It has been reported directly on the authority of the .۱۴۸ Messenger of Allah

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Kefaayah Al-Asar, p. ۱۹۷, Chap. ۲۸, Tr. No. ۶; Behaar Al-Anwaar, vol. ۳۶, p. ۳۵۲, Chap. -۱ ۴۱, Tr. No. ۲۲۳

Al-Khesaal, vol. ۲, p. ۴۶۸, The Chapter of Twelve, Tr. No. ۹. He has brought a similar -۲ tradition in the same chapter, Tr. No. ۱۰; Behaar Al-Anwaar, vol. ۳۶, p. ۲۳۳, Chap. ۴۱, Tr. Nos. ۱۶ ۱۷

Al-Manaaqeb by Ibn Shahr Aashob, vol. ۱, p. ۳۰۰ -۳

Al-Kaafi Fi Al-Fiqh by Abu al-Salaah al-Halabi, p. ۹۹ -۴

Taqreeb Al-Maaref, p. ۱۲۶ -۵

s.a.w.a.) that he (s.a.w.a.) remarked, "The number of Imams after me are equal to the) ".chiefs of Bani Israel

Chapter ۲: Documented Traditions Concerning the Twelve Imams Elaborating Those Brought in the First Chapter

Chapter Two: Documented Traditions Concerning the Twelve Imams (a.s.), (Elaborating Those Brought in the First Chapter (١)

١٤٩. Yanaabi al-Mawaddah(٢): Abu Tufail Aamir Ibn Waathelah – he is the last companion of the Prophet to die as per the consensus of the Ulema – narrates from Ali (a.s.) who said, "The Messenger of Allah (s.a.w.a.) declared, 'O Ali! You are my successor. Your war is my war and your peace is my peace. You are an Imam and the father of eleven Imams, pure and infallible.

From them is the Mahdi, one who will fill the earth with justice and equity. Then woe unto those who bear malice against them! O Ali! If a person loves you and your progeny for the sake of Allah, indeed Allah will raise him with you and with your progeny while all of you are with me in the highest levels. You will be the distributor of the Paradise and the Hell. You will make your lovers enter the Paradise while your enemies will go to Hell.'"

١٥٠. Muqtazab al-Asar(٣): Ma'roof Ibn Kharbudh al-Makki narrates from Abu Tufail Aamir Ibn Waathelah al-Kenaani says that I heard Ali (a.s.) say, "Every year in the Night of Power (Lailah al-Qadr), descends on the successors after the Messenger of Allah (s.a.w.a.) what descends." He (a.s.) was asked, 'And who are the successors, O Ameer al-Momineen?'

He (a.s.) replied, 'I

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١ - It is clear for you that some of the traditions we have brought in the previous chapter explain the fact that there will be twelve Imams from the Bani Hashim, from the progeny of the Messenger of Allah (s.a.w.a.). The first of them is Ali (a.s.) and Hazrat Mahdi (a.t.f.s.) is from them and the last of them. Nine of these will be from the descendants of Imam Husain (a.s.). The first of them is Ali (a.s.), the second is Hasan (a.s.), the third is Husain (a.s.), the fourth is Ali Ibn Husain (a.s.) and the seventh from them is from the offspring of Muhammad Ibn Ali al-Baaqer (a.s.). When these holy and infallible Imams (a.s.) will depart from this earth, it will be destroyed along with all its

inhabitants. These and other such attributes of the infallible Imams (a.s.) can be found in the following traditions: ۴۹, ۶۲, ۶۶, ۷۰, ۷۱, ۷۲, ۷۴, ۷۵, ۷۶, ۷۷, ۷۸, ۸۰, ۸۱, ۸۲, ۸۳, ۸۶, ۸۷, ۸۸, ۸۹, ۹۰, ۹۱, ۹۴, ۹۵, ۹۷, ۹۸, ۱۰۲, ۱۰۵, ۱۰۶, ۱۰۷, ۱۰۸, ۱۰۹, ۱۱۰, ۱۱۳, ۱۱۵, ۱۱۷, ۱۱۸, ۱۲۰, ۱۲۱, ۱۲۵, ۱۲۶, ۱۲۷, ۱۲۸, ۱۲۹, ۱۳۱, ۱۳۲, ۱۳۳, ۱۳۴, ۱۳۵, ۱۳۶, ۱۳۷ and ۱۴۷. They reach to ۵۲ traditions and in this chapter another ۱۶۱ will be added, making the sum total to ۲۱۳ elucidative traditions.

۲- Yanaabi al-Mawaddah, pg. ۸۵, Chap. ۱۶

۳- Muqtazab al-Asar, p. ۲۹, Tr. No. ۱۸; Behaar al-Anwaar, vol. ۳۶, pg. ۳۸۲, Chap. ۴۲, Tr. No. ۹.

and eleven of my offspring. They are the Imams, the addressed ones (محدّثون)(۱).' Ma'roof says, 'I met Abu Abdillah, the slave of Ibn Abbas in Mecca and conveyed to him the contents of this tradition.' He responded, 'I have heard the same tradition from (my master) Ibn Abbas and he recited 'And We have not sent down before you any prophet or messenger or muhaddath."

وَمَا اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ نَبِيٍّ وَ لاَ رَسُوْلٍ وَ لاَ مُحَدَّث

And he said, 'By Allah! They are the Muhaddathoon.'

۱۵۱. Al-Irshaad(۲): Zuraarah narrates that I heard Imam Abu Jafar al-Baaqer (a.s.) state, "All the twelve Imams from the progeny of Muhammad are Muhaddath, Ali Ibn Abi Taalib and eleven of his descendants. The Messenger of Allah (s.a.w.a.) and Ali (a.s.), they are the two fathers."

۱۵۲. Kitaab Sulaim Ibn Qais(۳): Sulaim narrates from Ali (a.s.) that he said, "O Sulaim! Surely, my successors are eleven Imams from my progeny. All of them are Muhaddathoon." I asked, 'O Ameer al-Momineen! Who are they?' He (a.s.) replied, "He, my son, Hasan, and he, my son, Husain." Then he (a.s.) took the hand of his grandson Ali Ibn Husain (a.s.) who was then a suckling child and said, "Then eight descendants from his progeny one after the other. They are those about whom Allah has promised in His book

وَ وَالِدٍ وَمَا وَلَدَ

‘And a father and what he begets.’ (Surah Balad (۹۰): Verse ۳)

So, the term ‘father’ (in this verse) implies the Messenger of Allah (s.a.w.a.) and myself and ‘what

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۱ - The term muhaddathoon implies those who converse with the angels but cannot see them – Translator.

۲ - Al-Irshaad, vol. ۲, pg. ۳۷۵, Chap. ۱۹, Tr. No. ۵; Kash al-Ghummah, vol. ۲, pg. ۴۴۸

۳ - Kitaab Sulaim Ibn Qais, pg. ۲۲۷.

he begets’ connotes eleven of my successors.’ I asked, ‘O Ameer al-Momineen! Is it possible for two Imams to be present at the same time?’ He (a.s.) replied, ‘Yes, except for the fact that one has to remain silent and not speak till the other dies.’

۱۵۳. Faraaed al-Simtain(۱): Abdullah Ibn Abbas narrates that the Messenger of Allah (s.a.w.a.) said, ‘Surely, my caliphs, my successors and the proofs of Allah upon the creatures after me are twelve. The first of them is my brother and the last is my son.’ He (s.a.w.a.) was asked, ‘O Messenger of Allah (s.a.w.a.)! Who is your brother?’ He (s.a.w.a.) replied, ‘Ali Ibn Abi Taalib.’

Again he (s.a.w.a.) was questioned, ‘And who is your son?’ He (s.a.w.a.) responded, ‘The Mahdi, who will fill the earth with justice and equality as it would be fraught with injustice and oppression. I swear by the one Who raised me as a giver of glad tidings with truth! If only one day remains for the world to come to an end, Allah will prolong this day till He brings forth in it my son Mahdi. The Spirit of Allah, Eesa, the son of Maryam, will descend and pray behind him. The earth will light up with the resplendence of its Lord. His (Mahdi) government will encompass the east and the west.’

۱۵۴. Faraaed al-Simtain(۲): Abdullah Ibn Abbas narrates that the Messenger of Allah (s.a.w.a.) said, ‘I am the chief of the messengers while Ali is the chief of the successors. Surely

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۱- Faraaed al-Simtain, vol. ۲, pg. ۳۱۲, Chap. ۶۱, Tr. No. ۵۶۲; Kamaal al-Deen, vol. ۱, pg. ۲۸۰, Chap. ۲۴, Tr. No. ۲۷; Yanaabi al-Mawaddah, pg. ۴۴۷, Chap. ۷۸ (in brief); Ghaayah al-Maraam, pg. ۶۹۲, Chap. ۱۴۱, Tr. No. ۶; Behaar al-Anwaar, vol. ۵۱, pg. ۷۱, Chap. ۱, Tr. No. ۱۲.

۲- Faraaed al-Simtain, vol. ۲, pg. ۳۱۳, Chap. ۶۱, Tr. No. ۵۶۴; Kamaal al-Deen, vol. ۱, pg. ۲۸۰. Chap. ۲۴, Tr. No. ۲۹; Ghaayah al-Maraam, Chap. ۱۴۱, Tr. No. ۸; Yanaabi al-Mawaddah, pg. ۲۵۸ pg. ۴۴۵, Chap. ۷۷, pg. ۴۴۷, Chap. ۷۸; Behaar al-Anwaar, vol. ۳۶, pg. ۲۲۶, Chap. ۴۱, Tr. No. ۱; Oyoon Akhbaar al-Reza (a.s.), vol. ۱, pg. ۶۴, Tr. No. ۳۱; Kashf al-Astaar, pg. ۷۴, Section ۱.

my successors after me are twelve, first of them is Ali Ibn Abi Taalib and the last of them is Al-Qaem (a.s.).'

۱۵۵. Yanaabi al-Mawaddah(۱): Imam Zain al-Aabedin (a.s.) narrates from his father Sayyed al-Shuhada al-Husain (a.s.) from his father the chief of the successors Ameer al-Momineen Ali (a.s.) that the Messenger of Allah (s.a.w.a.) said, 'The Imams after me are twelve. The first of them is you O Ali and the last of them is the Qaem through whom Allah, Mighty and Glorified be He, will conquer the east and the west.'

۱۵۶. Kamaal al-Deen(۲): Ali (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, 'The Imams after me will be twelve. The first of them is Ali Ibn Abi Taalib and the last of them is the Qaem. They are my caliphs, my successors, my friends and the proofs of Allah upon my nation after me. The one who accepts them is a believer and the one who denies them is an unbeliever.'

۱۵۷. Al-Amaali of Saduq (a.r.)(۳): Ameer al-Momineen Ali Ibn Abi Taalib (a.s.) narrates that I requested the Messenger of Allah (s.a.w.a.), 'Kindly inform me of the number of Imams after you.' He (s.a.w.a.) replied, 'O Ali! They are twelve. The first of them is you and the last of them is the Qaem.'

۱۵۸. Meah Manqebah(۴): Ibn Abbas narrates that I heard the Messenger of Allah (s.a.w.a.) say, 'O people! Know that for Allah there is a door. One who enters it will be

safe from the hell-fire and

Yanaabi al-Mawaddah, pg. ۴۹۲-۴۹۳, Chap. ۹۴; Kamaal al-Deen, vol. ۱, pg. ۲۸۲, Chap. -۱ ۲۴, Tr. No. ۳۵; Oyoon Akhbaar al-Reza (a.s.), vol. ۱, pg. ۶۵, Tr. No. ۳۴; Al-Amaali of Saduq (a.r.), pg. ۹۷, Majlis No. ۲۳, Tr. No. ۹; Al-Manaaqeb of Ibn Shahr Ashob, vol. ۱, pg. ۲۹۸; .Rawzah al-Waaezin, vol. ۱, pg. ۱۰۲

Kamaal al-Deen, vol. ۱, pg. ۲۵۹, Chap. ۲۴, Tr. No. ۴; Oyoon Akhbaar al-Reza (a.s.), vol. -۲ ۱, pg. ۵۹, Tr. No. ۲۸, Chap. ۶; Kefaayah al-Asar, pg. ۱۴۵, Chap. ۲۳, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۲۴۴, Chap. ۴۱, Tr. No. ۵۷; Al-Insaaf, pg. ۳۲۳, Tr. No. ۲۹۶; Munaar al-.Huda, pg. ۳۶۹

Al-Amaali of Saduq (a.r.), Majlis No. ۹۱, Tr. No. ۱۰; Behaar al-Anwaar, vol. ۳۶, pg. ۲۳۲, -۳ .Chap. ۴۱, Tr. No. ۱۵

Meah Manqebah, pg. ۷۱, Manqebah No. ۴۱; Al-Yaqeen, pg. ۶۰; Behaar al-Anwaar, -۴ .vol. ۳۶, pg. ۲۶۳, Chap. ۴۱, Tr. No. ۸۴

At this, Abu Saeed al-Khudri stood up and requisitioned, ‘O ’.(الفزع الاـکبر) the great fear ’.Messenger of Allah (s.a.w.a.)! Guide us to this door that we may recognise it

He (s.a.w.a.) responded, ‘He is Ali Ibn Abi Taalib, the chief of the successors, the leader of the believers, the brother of the Messenger of Lord of the worlds (s.a.w.a.) and his caliph on the people, all of them. O people! Whoever loves to fasten to the strong of Ali Ibn Abi Taalib (ولایه) rope, which will never split, must hold on to the mastership (a.s.) because his mastership is my mastership and his obedience is my obedience. O people! Whoever desires to take Allah and His messenger as his master, he must follow Ali Ibn Abi Taalib (a.s.) and the Imams from my progeny for surely, they are the ’.treasurers of my knowledge

Here Jaaber Ibn Abdullah Ansari stood up and enquired, ‘O Messenger of Allah (s.a.w.a.)! What is the number of these Imams?’ He (s.a.w.a.) replied, ‘O Jaaber! May Allah have mercy on you, you have asked me about Islam, the whole of it. Their number is equal to the number of months and these with Allah are twelve months in

the Book of Allah (since) the day He created the heavens and the earth. Their number is equal to the number of the springs that gushed for Moosa Ibn Imraan (a.s.) when he struck the stone with his staff and their gushed twelve springs from it. Their number is

,equal to the chiefs of Bani Israel. Allah the High says

وَلَقَدْ اَخَذَ اللهُ مِيْثَاقَ بَنِى اِسرَائِيلَ وَ بَعَثْنَا مِنْهُمْ اِثْنى عَشَرَ نَقِيْبًا

And indeed We took the covenant from the Bani Israel and raised from them twelve' chiefs.' So, O Jaaber, the Imams are twelve. First of them is Ali Ibn Abi Taalib (a.s.) and '.(.the last of them is al-Qaem al-Mahdi (a.t.f.s

Al-Ikhtesaas(۱): Ibn Abbas narrates that the Messenger of Allah (s.a.w.a.) . ۱۵۹ declared, "The remembrance of Allah, Mighty and Glorified be He, is worship, my remembrance is worship, the remembrance of Ali is worship and the remembrance of the Imams from his progeny is worship. I swear by the One Who raised me with prophethood and made me the best of creatures! Surely my successor is the most superior of all the successors. Indeed, he is the proof of Allah upon His servants and .His caliph upon His creation. From his progeny are the guided Imams after me

Due to them, Allah restrains the punishment from the people of the earth and prevents the sky from falling on the earth. Due to them He prevents the mountains from being moved, through them He provides rainwater to His creation and causes the growth of vegetation. They are the true friends of Allah and my real caliphs. Their number is equal to the number of the months and these are twleve. Their number is equal to the number of the chiefs of Moosa Ibn Imraan (a.s.)." Then he (s.a.w.a.) recited the

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Al-Ikhtesaas, pg. ۲۲۳, Chap. ۷۱; Behaar al-Anwaar, vol. ۳۶, pg. ۳۷۰, Chap. ۴۱, Tr. No. -۱ .۲۳۴

,following verse

وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ

’.I swear by the mansions of the stars‘

(Qur’an Surah Buruj ۸۵: ۱)

Then he (s.a.w.a.) said, “O son of Abbas! Do you think that when Allah swears by the sky the bearer of constellations, does He only imply the sky and its constellations?” I asked, ‘Then what is it, O Messenger of Allah (s.a.w.a.)?’ He (s.a.w.a.) retorted, “As for the sky, it’s me. And as for the constellations, they imply the Imams after me. The first ”.(.of them is Ali and the last of them is Mahdi (a.s

۱۶۰. Al-Ghaibah of No’maani(۱): Ameer al-Momineen (a.s.) narrates that the Messenger of Allah (s.a.w.a.) told me, “O Ali! The rightly guided, infallible Imams from your progeny are eleven. You are the first of them and the last of them will bear the same name as that of mine. When he emerges, he will fill the earth with justice as it would be filled with injustice and oppression. A man will come to him while the wealth is hoarded near him and implore, ‘O Mahdi! Grant me.’ He will reply, ‘Take (as much as ”.’(you like

۱۶۱. Yanaabi al-Mawaddah(۲): Ali Ibn Moosa ar-Reza (a.s.) narrates on the authority of his forefathers reaching to Ali Ibn Abi Taalib (a.s.) who quotes the Messenger of Allah (s.a.w.a.), “Allah has not created any creature more superior and more honoured in front of Him than me.” Ali (a.s.) asked, “O Messenger of Allah (s.a.w.a.)! Are you superior or Jibraeel?” He (s.a.w.a.) responded, “O Ali! Surely Allah, Blessed

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۱- Al-Ghaibah of No’maani, pg. ۹۲, Chap. ۴, Tr. No. ۲۳; Al-Ghaibah of Shaikh Tusi (a.r.), pg. ۱۳۵, Tr. No. ۹۹; Behaar al-Anwaar, vol. ۳۶, pg. ۲۵۹, Chap. ۴۱, Tr. No. ۷۸ and pg. ۲۸۱, .Chap. ۴۱, Tr. No. ۱۰۱

۲- Yanaabi al-Mawaddah, pg. ۴۸۵, Chap. ۹۳; Kamaal al-Deen, vol. ۱, pg. ۲۵۴, Chap. ۲۳, Tr.

No. ۴; Oyoon Akhbaar al-Reza (a.s.), vol. ۱, pg. ۲۶۲, Chap. ۲۲, Tr. No. ۲۲; Elal al-Sharaae, pg. ۱۳; Behaar al-Anwaar, vol. ۲۶, pg. ۳۳۵, Chap. ۸, Tr. No. ۱ and vol. ۵۷, pg. ۳۰۳, Chap. ۳۹, .Tr. No. ۱۶

and High Be He has granted His messengers superiority over the close angels and granted me superiority over all the prophets and messengers. After me superiority is for you and for the Imams from your progeny after you. O Ali! Surely the angels are .our servants and the servants of our lovers

and are around it, glorifying Allah (عرش) These angels are those who carry the throne with His praise and seeking forgiveness for those who believe in our mastership. O Ali! If we were not there, Allah would not have created Adam, Hawwa, Paradise, Hell, Sky and Earth. Then how we are not superior to the angels while we have preceded them in the recognition of our Lord, His glorification, His praise and His holiness? For certainly, the first thing that Allah, Mighty and Glorified be He, created were our souls and He made them speak about His Oneness and His Praise. Thereafter, He created .the angels

When they saw our souls in the form of one light, they were overawed with our affair. that the angels may know that we are created (تسبیح) Immediately, we glorified Allah and that surely He, the High, is transcendent of our attributes. The angels emulated .our glorification and purified Allah from our attributes

When the angels observed the greatness of our position, we declared 'there is no god that they may know that there is no god except Allah and that we are (تهلیل) 'but Allah His servants and not gods who

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are to be worshipped with Him or other than Him. When they witnessed the loftiness that the angels be informed that Allah is (تکبیر) 'of our state, we said, 'Allah-o-Akbar .the Greatest and no creature can attain a lofty position but through Him

When they saw what Allah has made for us from the might and the strength, we

that لاَ حَوْلَ وَ لاَ قُوَّةَ اِلاَّ بِاللهِ 'confessed, 'There is no power or strength except that of Allah the angels may know that there is no power and strength except that of Allah. When they witnessed the bounties that Allah has conferred on us and our obedience, which that the angels may (تحميد) He has made obligatory for His creatures, we praised Allah become aware that all praise is for Allah on His bounties. The angels said, 'All praise is for Allah.' So, through us, they receive guidance to the recognition of Allah's Oneness, Glorification, Greatness, Praise, etc. And surely Allah, Blessed and High be He, created .Adam (a.s.) and placed us in his offspring

Then how we are not superior to the angels while they all prostrated before Adam? When I was taken to the heavens during ascension (me'raj), Jibraeel said the Azaan and the Iqaamah twice and requested, 'Go ahead, O Muhammad!' I asked, 'Should I go ahead of you O Jibraeel?' 'Yes. Surely Allah, Blessed and High Be He, made His prophets superior to all His angels. He has granted special superiority to you over all of

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'.them

So, I went ahead, led the prayers (with the angels behind me) and am not proud about it. When I reached to the veils of light, Jibraeel implored again, 'Go ahead, O Muhammad!' And he stepped behind me. I asked, 'O Jibraeel! Are you forsaking me in such a place?' He retorted, 'O Muhammad! This is my limit, which Allah has defined for me. If I exceed it, my wings will be burnt on account of the transgression of the orders of my Lord, Majestic is His Majesty.' The veil of light was removed for me; I reached .till where Allah pleased, to the loftiness of His kingdom

Then I was called out, 'O Muhammad! You are my servant and I am your Lord. Then worship only Me and rely only on Me. I created you from My Light. You are My messenger to My creation and My proof upon My creatures. I created My paradise for you and for the one who follows you. I created My hell for the one who opposses you. I made My honour obligatory for your successors.' I asked, 'O Lord! Who are my successors?' It was said, 'O Muhammad! Your successors are transcribed on the

canopy of My Throne (arsh).’ I looked and I saw twelve lights and in each light there was a green line on which was the name of one of my successors. The first of them ’.was Ali and the last of them was the Qaem al-Mahdi

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enquired, ‘O Lord! Are these my successors after me?’ I was told, ‘O Muhammad! These are My friends, My lovers, My chosen ones and My proofs upon My creatures after you. They are your successors. By My Might and My Majesty! Certainly I will clean the earth of injustice with the last of them, al-Mahdi. I will make him rule the east of the earth and its west and make the wind subservient to him. I will make him .dominate the skies and overcome the causes

I will help him with My army and assist him with My angels till My call is prevalent and the creatures gather on My Oneness (tauheed). Thereafter, I will prolong his kingdom and will alternate my friends as the rulers of the earth one after the other till the day ”.of judgement

Yanaabi al-Mawaddah(1): A lengthy tradition narrated from Al-Manaaqeb from . ۱۶۲ Abu Tufail Aamir Ibn Waathelah in the incident of the arrival of a Jew of Madina to Ali (a.s.) and his questions from him. (The Jew) asked, ‘Inform me as to how many Imams will be in this (Muslim) Ummah after its Prophet (s.a.w.a.)? And inform me about the position of Muhammad, where is he in Paradise? And inform me who will stay with him ’?in Paradise

Ali (a.s.) replied, “After its Prophet, this Ummah will have twelve Imams. Whoever ”.opposes them (Imams) will not harm them

.Jew: You have spoken the truth

Ali (a.s.): Muhammad (s.a.w.a.) is placed in Jannah Al-Adn in Paradise, which is

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Yanaabi al-Mawaddah, pg. ۴۴۳, Chap. ۷۶ -۱

centrally located, is its highest position and is closest to the Throne of the Beneficent, .Majestic be His Majesty

.Jew: You have spoken the truth

Ali (a.s.): And as for those who will stay with him in Paradise, then these are the twelve .Imams, first of them is me and the last of them is the Al-Qaem Al-Mahdi

.Jew: You have spoken the truth

.Ali (a.s.): Ask anything that you desire

Jew: Inform me as to how much will you live after your Prophet and will you die a ?natural death or will you be martyred

Ali (a.s.): I will live after him (s.a.w.a.) for thirty years and this-indicating towards his .(beard- will be dyed with this- pointing to his head (i.e. prophesying his martyrdom

Jew: I witness that there is no god but Allah and I witness that Muhammad is the Messenger of Allah (s.a.w.a.). I also witness that surely you are the successor of the .(.Messenger of Allah (s.a.w.a

Sharh-o-Ghaayah al-Ahkaam(۱): Abu Abdillah al-Husain Ibn Ali Ibn Abi Taalib (a.s.) .۱۶۳ said, "From us are the twelve guided (Imams). First of them is Ali Ibn Abi Taalib (a.s.) ."(.and the last of them is Al-Qaem (a.s

Rauz al-Jenaan Fi Tafseer al-Quran (۲): The Messenger of Allah (s.a.w.a.) declared, .۱۶۴ "The Imams after me are twelve. First of them is Ali, the fourth of them is Ali, the ".eighth of them is Ali, the tenth of them is Ali and the last of them is Mahdi

Al-Manaaqeb(۳): Imam Sadeq (a.s.) cites on the authority of the Messenger of .۱۶۵ Allah

Kashf al-Astaar, pg. ۱۰۹, Section ۱ narrating from Sharh-o-Ghaayah al-Ahkaam -۱
Rauz al-Jenaan, vol. ۹, pg. ۲۴۰ under the exegesis of Surah Taubah, Verse ۳۶ -۲
Al-Manaaqeb of Ibn Shahr al-Ashob, vol. ۱, pg. ۲۸۳ -۳

s.a.w.a.), who said, "Surely Allah, the High, has taken my covenant and the covenant) of the twelve Imams after me. They are the proofs of Allah upon His creatures. The twelfth of them is al-Qaem, through whom Allah will fill the earth with justice and ".equality as it would be fraught with injustice and tyranny

Faraaed al-Simtain(۱): Asbagh Ibn Nubaatah narrates on the authority of Abdullah .۱۶۶ Ibn Abbas, who says, 'I heard the Messenger of Allah (s.a.w.a.) say, "I, Ali, Hasan, '".Husain and nine descendants of Husain are purified and infallible

Kefaayah al-Asar(۲): Abu Saeed al-Khudri narrates that I heard the Messenger of .۱۶۷ Allah (s.a.w.a.) say, "My Ahle Bait (a.s.) are (a cause of) protection for the people of the earth like the stars are for the inhabitants of the skies." He was asked, 'O Messenger of Allah (s.a.w.a.)! The Imams after you are from your Ahle Bait (a.s.)?' He (s.a.w.a.) replied, "Yes. The Imams after me are twelve, of which nine will be from the offspring of Husain (a.s.), trustees and infallible. From us is the Mahdi of this Ummah. Beware! Surely they are my Ahle Bait (a.s.) and my progeny, from my flesh and my blood. Those who will hurt me concerning them, I will not intercede to Allah on their behalf ".((on the day of judgement

Kefaayah al-Asar(۳): Abu Saeed al-Khudri narrates that I heard the Messenger of .۱۶۸ Allah (s.a.w.a.) say, "The Imams after me are twelve, nine of them are from the (.descendants of al-Husain (a.s

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Faraaed al-Simtain, vol. ۲, pg. ۱۳۲, Chap. ۳۱, Tr. No. ۴۳۰ pg. ۳۱۳, Chap. ۶۱, Tr. No. ۵۶۳; -۱ Al-Manaaqeb by Ibn Shahr Aashob, vol. ۱, pg.۲۰۹; Kamaal al-Deen, vol.۱, pg. ۲۸۰, Chap. ۲۴, Tr. No. ۲۸; Oyoon-o-Akhabaar al-Reza (a.s.), vol.۱, pg. ۶۴, Chap. ۶, Tr. No. ۳۰; Kefaayah al-Asar, pg. ۱۹, Chap. ۱, Tr. No. ۴; Behaar al-Anwaar, vol. ۳۶, pg. ۲۸۶, Chap. ۴۱, Tr. No. ۵۰ ۱۰۸; Yanaabi al-Mawaddah, pg. ۲۵۸ narrating from Mawaddah al-Qurbaa; Al-

Seraat al-Mustaqeem, vol. ۲, pg. ۱۱۰

Kefaayah al-Asar, pg. ۲۹, Chap. ۳, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۱; Chap. -۲ ۴۱, Tr. No. ۱۱۴

Kefaayah al-Asar, pg. ۳۴, Chap. ۳, Tr. No. ۱۰; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۳; Chap. -۳ ۴۱, Tr. No. ۱۲۱

".and the Mahdi is from them

Kefaayah al-Asar(۱): Ataa narrates that we visited Abdullah Ibn Abbas at Taaef .۱۶۹ during the illness in which he expired. We were a group of thirty people from the elders of Taaef. He looked very frail. We did salaam to him and sat down. He asked me, 'O Ataa! Who are these people with you?' I replied, 'They are the elders of this city. Among them are Abdullah Ibn Salmah Ibn Hazrami al-Taaefi, Ammarah Ibn Abi .al-Ajlah and Thaabit Ibn Maalik. So I enumerated them for him one by one

Thereafter, they came forward and said to him, 'O cousin of Allah's Messenger (s.a.w.a.)! Surely you have seen the Messenger of Allah (s.a.w.a.) and heard from him what you heard. Then inform us about the dispute of this Ummah as some have given preference to Ali (a.s.) over others, while some have placed him after three (caliphs).' Ibn Abbas sighed and said, 'I heard the Messenger of Allah (s.a.w.a.) say, 'Ali is with .Truth and Truth is with Ali

He is the Imam and the Caliph after me. So, whoever fastens unto him, will be successful and saved. And whoever turns away from him, will stray and be deviated. Nay! (After my death) he will shroud me, give bath to my corpse and pay off my debts. He is the father of my two grandsons, al-Hasan and al-Husain. There will be nine Imams from the offspring of Husain and from us is the Mahdi of

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Kefaayah al-Asar, pg. ۲۰, Chap. ۱, Tr. No. ۵; Behaar al-Anwaar, vol. ۳۶, pg. ۲۸۷; Chap. -۱ ۴۱, Tr. No. ۱۰۹

'.this nation

At this Abdullah Ibn Salmah Hazrami asked him, ‘O cousin of Allah’s Messenger! Why have you not introduced these things to us before?’ He replied, ‘By Allah! Indeed I have conveyed to you what I had heard and advised you. But you don’t like those who advise.’ Then he continued, ‘O servants of Allah! Fear Allah like the one who takes lessons while he is prepared, really dreads, proceeds slowly, is inclined towards .seeking and fears from fleeing

Then act for your hereafter before your death comes upon you and fasten to the strong rope from the progeny of your Prophet (s.a.w.a.). For surely, I have heard him (s.a.w.a.) say, ‘He who fastens to my progeny after me, will be from the successful ones’.’ Then he (Ibn Abbas) started wailing. People asked, ‘Why are you crying while ’?(.you enjoy such a high status near the Messenger of Allah (s.a.w.a

He told me, ‘O Ataa! I am crying for two things: The fear of the one who sees things at the time of death and the separation of the loved ones.’ Thereafter, the people dispersed and he told me, ‘O Ataa! Hold my hand and take me to the courtyard of the house.’ I and Saeed held his hands and took him to the courtyard, where he raised his hands towards the sky and said, ‘O Allah! Surely I seek closeness to you through Muhammad and his progeny. O Allah! Surely I seek closeness to you through the mastership of

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my) teacher, Ali Ibn Abi Taalib.’ He kept repeating these prayers till he fell on the) ground. We waited for a while, after which we picked him up but he was dead (may ’.(Allah have mercy on him

Kefaayah al-Asar(۱): Abu Hurairah narrates that I asked the Messenger of Allah .۱۷۰ ,(s.a.w.a.) concerning the saying of Allah

وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِيْ عَقِبِه لِعَلَّهُمْ يَرْجِعُوْنَ

.And he made it a word to continue in his posterity that they may return

(Qur’an Surah Zukhruf ۴۳: ۲۸)

He (s.a.w.a.) replied, “He (Allah) has placed Imamat in the progeny of Husain (a.s.). Nine of the Imams will emerge from his offspring and from them is the Mahdi (a.t.f.s.) of this nation.” Then he (s.a.w.a.) warned, “If a person stands on one feet between the Rukn and the Maqaam (-e-Ibraheem) but dies in a state bearing hatred against my Ahle Bait (a.s.), he will enter the fire.”

171. Kefaayah al-Asar(2): Umar Ibn Khattaab narrates that I heard the Messenger of Allah (s.a.w.a.) say, “O people! Certainly, I am about to depart from you and surely you will meet me at the Hauz (pond of Kausar), whose breadth is like the distance between San’aa (in Yemen) to Basraa. In it are silver goblets equal to the number of stars. Surely, I will ask you as to how you have dealt with my will concerning the two weighty things (Saqalain).

Thus, beware as to how you treat them after me. The greater heavy thing is the Book of Allah, whose

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1- Kefaayah al-Asar, pg. 86, Chap. 10, Tr. No. 3; Behaar al-Anwaar, vol. 36, pg. 315, Chap. 41, Tr. No. 160; Manaaqeb of Ibn Shahr Aashob, vol. 4, pg. 46

2- Kefaayah al-Asar, pg. 91, Chap. 10, Tr. No. 2; Behaar al-Anwaar, vol. 36, pg. 317, Chap. 41, Tr. No. 165

one side is in the hands of Allah and another is in your hands. Therefore, fasten unto it and do not distort it. (The second is) my progeny, my Ahle Bait (a.s.), for indeed, the Gracious, the Knower has informed me that these two will not separate from each other till they meet me at the Hauz.” I (Umar) asked, ‘O Messenger of Allah (s.a.w.a.)! Who is your progeny?’ He (s.a.w.a.) replied, “My Ahle Bait (a.s.) from the children of Ali (a.s.) and Fatema (s.a.), of which nine righteous Imams from the offspring of Husain (a.s.), are my progeny. They are from my flesh and my blood.”

172. Al Manqebah al Meah(1): Ameer al-Mumineen (a.s.) says, “By Allah! Indeed the Messenger of Allah (s.a.w.a.) appointed me as his successor in his nation. So, I am the proof of Allah upon them after him. My mastership is obligatory on the inhabitants of

the heavens like it is on the people of the earth. Surely, the angels discuss my virtues .with Allah (تسبیح) and this is their glorification

O people! Follow me that I guide you to the path of guidance and do not stray right or left, lest you be misguided. I am the successor of your prophet, his heir, the Imam of the believers, their master and their chief. I am the leader of my followers to Paradise and I will drag my enemies to hell. I am the sword of Allah upon His enemies and His .mercy on His friends

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۱- .Al Manqebah al Meah, ۳۲nd Manqebah, pg. ۵۹; Al-Istinsaar, pg. ۲۱

I am the owner of the pond of the Messenger of Allah (s.a.w.a.), his flag, his station and his intercession. I, Hasan, Husain and nine from the progeny of Husain are the caliphs of Allah in His earth, His trustees upon His revelation, the Imams of the ".Muslims after their prophet (s.a.w.a.) and the proofs of Allah upon His creatures

۱۷۳. Kefaayah al-Asar(۱): Zaid Ibn Arqam narrates that I heard the Messenger of Allah (s.a.w.a.) say to Ali (a.s.), "You are the Imam and the successor after me. Your two sons are my grandsons, the two Imams and the leaders of the youth of Paradise. Nine from the offspring of Husain are the infallible Imams and from them is the Qaem of us Ahle Bait (a.s.)." Then he (s.a.w.a.) said, "O Ali! There are no riders on the day of judgement except the four of us." At this juncture, a person from the Ansaar stood up and asked, 'May my father and my mother be sacrificed for you, O Messenger of Allah '?(s.a.w.a.)! Who are they

He (s.a.w.a.) retorted, "I will be on Allah's carrier Buraaq, my brother Saleh (the prophet) will be on Allah's she-camel which was slayed, my uncle Hamzah will be on my she-camel al-Azbaa and my brother Ali will be on a she-camel from the camels of .(paradise. In his hand, will be the standard of praise (lewaa al-hamd

He will call out 'There is no god except Allah, Muhammad is the Messenger of Allah.' ((On seeing him

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۱- Kefaayah al-Asar, pg. ۱۰۰, Chap. ۱۳, Tr. No. ۱; Behaar al-Anwaar, vol. ۳۶, pg. ۳۱۹, Chap. ۴۱, Tr. No. ۱۷; Taarikh-e-Baghdad, vol. ۱۱, pg. ۱۱۲, Tr. No. ۵۸۰۵ and vol. ۱۳, pg. ۱۲۲, Tr. No. ۷۱۰۶; Kanz al-Ummaal, vol. ۱۳, pg. ۱۵۳, Tr. No. ۳۶۴۷۸

the humans will proclaim, ‘He is not but a proximate angel or a sent prophet or a carrier of the Arsh.’ An angel from beneath the Arsh will reply to them, ‘O people! He is neither a proximate angel nor a sent prophet nor a carrier of the Arsh. He is the most truthful (الصّدّيق الاكبر), the greatest distinguisher (الفاروق الاعظم), Ali Ibn Abi Taalib (a.s.).”

۱۷۴. Kefaayah al-Asar(۱): Zaid ibn Arqam narrates that I heard the Messenger of Allah (s.a.w.a.) say to Ali Ibn Abi Taalib (a.s.), “You are the chief of the successors and your two sons are the leaders of the youth of paradise. From the progeny of Husain, Allah, Mighty and Glorified be He, will bring out nine Imams. After I die, a group of people will bear hatred against you in their hearts, deprive you of your rights and join forces against you.”

۱۷۵. Kefaayah al-Asar(۲): Usmaan Ibn Affaan narrates that his father said to him, ‘I heard the Messenger of Allah (s.a.w.a.) say, “The Imams (a.s.) after me are twelve, nine are from the progeny of Husain (a.s.). From us is the Mahdi of this nation. Whoever fastens unto them after me then indeed he has fastened to the rope of Allah and whoever leaves them then he has left Allah.”

۱۷۶. Kefaayah al-Asar(۳): Abi Amaamah cites on the authority of the Messenger of Allah (s.a.w.a.), “The Imams after me are twelve. All of them will be from Quraish. Nine will be from the offspring of Husain

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۱- Kefaayah al-Asar, pg. ۱۰۱, Chap. ۱۳, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۳۲۰, Chap. ۴۱, Tr. No. ۱۷۲.

۲- Kefaayah al-Asar, pg. ۹۳, Chap. ۱۱, Tr. No. ۱; Behaar al-Anwaar, vol. ۳۶, pg. ۳۱۷, Chap. ۴۱, Tr. No. ۱۶۶.

Kefaayah al-Asar, pg. ۱۰۶, Chap. ۱۴, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۳۲۱, -۳
.Chap. ۴۱, Tr. No. ۱۷۵

".a.s.) and the Mahdi (a.t.f.s.) is from them)

Kefaayah al-Asar(۱): Ammaar (al-Yaasir) recounts, 'When the Messenger of Allah .۱۷۷ (s.a.w.a.) was about to die, he called Ali (a.s.) and had a lengthy secretive conversation with him. Thereafter, he (s.a.w.a.) remarked, "O Ali! You are my successor and my heir. Indeed, Allah has granted you my knowledge and my understanding. After I die, some people will bear hatred against you in their hearts and usurp your right." On hearing .(.this, Fatemah (a.s.) started crying and so did Hasan and Husain (a.s

He (s.a.w.a.) enquired, "O chief of the womenfolk! Why do you cry?" She (a.s.) expressed, "O my father! I fear destruction after you." He (s.a.w.a.) consoled, "I give you glad-tidings O Fatemah! You will be the first of the Ahle Bait (a.s.) to meet me. So, neither cry nor grieve. You are the chief of the women of paradise, your father is the chief of the prophets, your cousin is the chief of the successors and your two sons are the chiefs of the youth of paradise. From the offspring of Husain (a.s.), Allah will bring ".out nine pure and infallible Imams. And from us is the Mahdi (a.t.f.s.) of this nation

Then he (s.a.w.a.) turned to Ali (a.s.) and informed, "O Ali! None will bathe me and shroud me but you." Then Ali (a.s.) asked, "O Messenger of Allah (s.a.w.a.)! Who will hand me the water (while I bathe you)? For surely, you are heavy and I cannot change your positions

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Kefaayah al-Asar, pg. ۱۲۴, Chap. ۱۷, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۳۲۸, -۱
.Chap. ۴۱, Tr. No. ۱۸۴

during the bath) singlehandedly." He (s.a.w.a.) replied, "Surely, Jibraeel will be with) '".you and Fazl will hand over water to you

He (Ammaar) continues, 'When the Messenger of Allah (s.a.w.a.) expired, Fazl was

handing over the water during the ceremonial bath while Jibraeel helped Ali (a.s.). When the bathing and shrouding was complete, Abbas (Prophet's uncle) came to Ali (a.s.) and said, "O Ali! The people have gathered to bury the Prophet (s.a.w.a.) in the graveyard of Baqi and one person is leading them."

Ali (a.s.) came out to the people and said, "O people! Certainly, the Messenger of Allah (s.a.w.a.) was our leader, in life as well as in death. Are you aware that the Messenger of Allah (s.a.w.a.) has cursed the one who performs salaat on the graves, who takes another god with Allah, who breaks his dentures and ruptures his gums." They replied, 'The affair is in your hands; do as you like.' He (a.s.) said, "Then I am burying the Messenger of Allah (s.a.w.a.) in the piece of land where he expired".' Ammaar says, 'He stood on the door and performed the funeral prayers. Thereafter, he ordered the people to perform the prayers in groups of ten and leave.'

۱۷۸. Kefaayah al-Asar(۱): Sa'd Ibn Maalik says that the Messenger of Allah (s.a.w.a.) said, "O Ali! You are unto me as Haroon was to Moosa (a.s.) except that there is no prophet after me. You will repay my debts and fulfil my promises. You will fight after me for

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۱- Kefaayah al-Asar, pg. ۱۳۴, Chap. ۲۰, Tr. No. ۱; Behaar al-Anwaar, vol. ۳۶, pg. ۲۳۱, Chap. ۴۱, Tr. No. ۱۹۰

the exegesis of the Quran like I battled for its revelation. O Ali! Your love is faith and bearing malice against you is hypocrisy. Indeed, the Gracious, the Knower has informed me that nine infallible and pure Imams (a.s.) will emerge from the progeny of Husain (a.s.). From them is the Mahdi (a.t.f.s.) of this nation who will establish religion in the last era just as I did it in the beginning."

۱۷۹. Kefaayah al-Asar(۱): Imam Hasan Ibn Ali (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, "Certainly, twelve Imams will rule this affair (Islam) after me. Nine will be from the progeny of Husain (a.s.). Allah will grant them my knowledge and my understanding. Those who hurt me concerning them, Allah will prevent my

".intercession from reaching unto them

Kefaayah al-Asar(۲): Moosa Ibn Abd Rabbeh says that I heard Husain Ibn Ali (a.s.) .۱۸۰ say in the Mosque of the Prophet (s.a.w.a.), during the lifetime of his father (a.s.), 'I heard the Messenger of Allah (s.a.w.a.) stake, "The first thing that Allah, Mighty and .Glorified be He, created were His curtains

Then, He wrote on its pillars, 'There is no god but Allah, Muhammad is the Messenger of Allah, Ali is his successor'. Thereafter, Allah created the Tablet (lauh) and wrote on its sides, 'There is no god but Allah, Muhammad is the Messenger of Allah, Ali is his successor'. So, whoever thinks that he loves the Prophet (s.a.w.a.) but does not love the successor (Ali), then indeed he has

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Kefaayah al-Asar, pg. ۱۶۵, Chap. ۲۴, Tr. No. ۳; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۰, - ۱ .Chap. ۴۱, Tr. No. ۲۰۲; Al-Insaaf, pg. ۱۴۰, Tr. No. ۱۸۰

Kefaayah al-Asar, pg. ۱۷۰, Chap. ۲۵, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۱, - ۲ Chap. ۴۱, Tr. No.۲۰۷; Al-Insaaf, pg. ۳۰۴, Tr. No. ۲۸۳

lied. And whoever thinks that he recognises the Prophet (s.a.w.a.) but does not .recognise the successor, then again he has disbelieved

Then he (s.a.w.a.) said, 'Know that my Ahle Bait (a.s.) are source of security for you, then love them for the sake of my love and fasten unto them that you may never be deviated.' He (s.a.w.a.) was asked, 'Who are your Ahle Bait (a.s.), O Prophet of Allah?' He (s.a.w.a.) responded, 'Ali, my two grandsons and nine descendants from the progeny of Husain. They are the Imams, trustees and infallible. Beware! They are my '".Ahle Bait (a.s.) and my progeny, from my flesh and my blood

Kefaayah al-Asar(۱): Abu Hamzah Sumaali narrates from Abu Khaled Kaabuli from .۱۸۱ Imam Ali Ibn Husain (a.s.) from his father Husain Ibn Ali (a.s.), who said, "I went to the .Messenger of Allah (s.a.w.a.) while he was in deep thought and sorrowful

I asked, 'O Messenger of Allah (s.a.w.a.)! What are you thinking so deeply about?' He replied, 'Son! Ruh al-Ameen (Jibraeel) came to me and informed, 'O Messenger of Allah! The High, the Highest (Allah) conveys salutations to you and says, 'Indeed I am about to bring your Prophethood to an end and your life to an end. Thus, hand over the heritage of knowledge and the effects of the ,(الاسم الاکبر) the greatest name .knowledge of Prophethood to Ali Ibn Abi Taalib

For certainly, I don't leave the earth except in it is a learned man through whom My obedience is

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Kefaayah al-Asar, pg. ۱۷۷, Chap. ۲۵, Tr. No. ۶; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۵, - ۱ Chap. ۴۱, Tr. No.۲۱۲; Al-Insaaf, pg. ۵۸, Tr. No. ۴۸

known and My mastership is recognised. Surely, I did not cut off the knowledge of Prophethood from the Unseen from your progeny just as I did not terminate it from '.(.the progenies of the Prophets between you and your father Adam (a.s

I (Husain) asked, 'O Messenger of Allah (s.a.w.a.)! Who will rule over this affair after you?' He (s.a.w.a.) replied, 'Your father Ali Ibn Abi Taalib (a.s.), my brother and my caliph. After Ali, Hasan will rule and you will follow him. Thereafter, there will be nine descendants from your offspring and altogether, twelve Imams will rule this affair. Finally, our Qaem will rise and fill the earth with justice and equality, as it would be fraught with injustice and oppression. He (the Qaem) will cure the hearts of the ".believers from his followers

Kefaayah al-Asar(۱): Umm Salmah (r.a.) narrates that the Messenger of Allah . ۱۸۲ (s.a.w.a.) used to say, "The Imams after me are (twelve) equal to the number of the chiefs of Bani Israel. Of these, nine will be from the descendants of Husain. Allah will grant them my knowledge and my understanding. So woe unto those who bear "!grudge against them

Kefaayah al-Asar(۲): Umm Salmah (r.a.) recounts that the Messenger of Allah . ۱۸۳

(s.a.w.a.) said to Ali (a.s.), “Surely Allah, Blessed and High be He, has granted you the love of the destitute and the weak. So you are satisfied with them being your brothers and they are satisfied with you as their Imam. Congratulations to you and

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۱ - Kefaayah al-Asar, pg. ۱۸۳, Chap. ۲۶, Tr. No. ۳; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۷, Chap. ۴۱, Tr. No.۲۱۵; Al-Seraah al-Mustaqeem, vol. ۲, pg. ۱۲۲, Chap. ۱۰, Section ۴

۲ - Kefaayah al-Asar, pg. ۱۸۴, Chap. ۲۶, Tr. No. ۴; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۷, Chap. ۴۱, Tr. No.۲۱۶; Al-Insaaf, pg. ۳۰, Tr. No. ۲۶

to the one who loves you and testifies in you and woe unto the one who bears hatred against you and denies you. O Ali! I am the city of knowledge and you are its gate. No city is approached but through its gate. O Ali! Your lovers are those who turn to Allah and protect (their faith). Your followers are those who are unkempt and in rags (implying the very poor). If I ever swear on Allah, I will do so in good faith. O Ali! Your brothers will rejoice in four places:

- When their souls are captured, and you and I will be their witness.
- During questioning in their graves.
- At the Hauz, and
- On the Seraat

O Ali! War with you is war with me and war with me is war with Allah. Whoever is at peace with you, is at peace with me, and whoever is at peace with me, is at peace with Allah. O Ali! Give tidings to your Shias that certainly Allah is satisfied with them and satisfied with you being their leader and they are satisfied being your follower. O Ali! You are the master of the believers and the leader of the simple, handsome ones. You are the father of my two grandsons and the father of the nine Imams from the offspring of Husain (a.s.). And from us is the Mahdi of this nation. O Ali! Your Shias are the chosen ones. But for you and your Shias, Allah’s religion would

not have been durable."

۱۸۴. Kefaayah al-Asar(۱): Abu Zarr (r.a.) states that I heard Hazrat Fatemah (s.a.) say, 'I asked my father concerning the verse,

وَ عَلَى الْاَعْرَافِ رِجَال يَعْرِفُوْنَ كُلًّا بِسِيْمَاهُمْ

And the dwellers of the most elevated places shall call out to men whom they will recognize by their marks saying (Qur'an Surah A'raaf ۷: ۴۶)

He (s.a.w.a.) replied, "They are the Imams after me, Ali, my two grandsons and nine descendants of Husain. They are the men on the heights (الاعراف). None will enter paradise except he who knows them and they know him. And none will enter the hell except he who denies them and they deny him. Allah is not recognized but through the path of their recognition."

۱۸۵. Al-Amaali(۲): Imam Sajjad (a.s.) narrates that somebody asked Ameer al-Momineen (a.s.), 'O Abul Hasan! You are addressed as Ameer al-Momineen. Who has enjoined this authority for you upon them?' He (a.s.) replied, "Allah, Majestic is His Majesty, has appointed me over them." Later, the same person went to the Messenger of Allah (s.a.w.a.) and enquired, 'O Messenger of Allah (s.a.w.a.)! Is Ali (a.s.) speaking the truth when he (a.s.) says that Allah has appointed him as Ameer al-Momineen (a.s.) over the people?'

On hearing this, the Messenger of Allah (s.a.w.a.) became angry and shot back, "Surely, Ali is Ameer al-Momineen through the mastership granted to him by Allah, Mighty and Majestic be He, a promise made by Him beyond His Throne (عرش) and His angels have witnessed the same. Surely

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۱- Kefaayah al-Asar, pg. ۱۹۴, Chap. ۲۸, Tr. No. ۲; Manaaqeb of Ibn Shahr Aashob, vol. ۱, pg. ۲۹۶, Tr. No. ۱۰; Behaar al-Anwaar, vol. ۳۶, pg. ۳۵۱, Chap. ۴۱, Tr. No. ۲۲۰

Al-Amaali of Saduq (a.r.), pg. ۱۱۶, ۲۷th Majlis, Tr. No. ۸; Bashaarah al-Mustafa, pg. ۲۴; -۲ Al-Nawaader, pg. ۷۲, Chap. ۴۱, Kitaab al-Nabuwwah wa al-Imamah; Behaar al-Anwaar, vol. ۳۶, pg. ۲۲۷, Chap. ۴۱, Tr. No. ۵; Mashaareq al-Anwaar al-Yaqeen, pg. ۵۵ ((briefly

Ali (a.s.) is Allah's caliph and His proof and certainly, he is the Imam of the Muslims. His obedience is joined with the obedience of Allah and his disobedience implies the disobedience of Allah. Whoever is ignorant about him is indeed ignorant about me and .whoever recognises him has indeed recognised me

Whoever denies his Imamat has in fact refuted my Prophethood and whoever rejects him as Ameer al-Momineen has in reality repudiated my Messengership. Whoever refutes his superiority has indeed reduced my position, whoever fights against him, fights against me and whoever abuses him has indeed abused me. For, surely, he is He is the husband of my daughter Fatemah (a.s.) .(طینت) from me, created from my soil and the father of my two sons, Hasan and Husain (a.s.)." Then he (s.a.w.a.) delcared, "I, Ali, Fatemah, Hasan, Husain and nine descendants of Husain are the proofs of Allah upon His creatures. Our enemies are the enemies of Allah and our friends are the ".friends of Allah

Al-Kaafi(۱): Sulaym Ibn Qais recounts that I heard Abdullah Ibn Ja'far Al-Tayyaar .۱۸۶ say, 'I, Hasan, Husain, Abdullah Ibn Abbas, Umar Ibn Umm Salmah and Osaamah bin Zayd were with Moawiyah, when there broke an argument between us and Moawiyah. I said to him that I heard the Messenger of Allah (s.a.w.a.) say, "I have more authority on the believers than they have on themselves. After me, my brother Ali Ibn Abi Taalib (a.s.) has more authority on the believers than themselves. When Ali

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Al-Kaafi, vol. ۱; Kitaab al-Hujjah, pg. ۵۲۹, Chap. ۱۸۴, Tr. No. ۴; Oyoon, vol. ۱, pg. ۴۷, -۱ Chap. ۶, Tr. No. ۸; Al-Khesaal, vol. ۲, pg. ۴۷۷, Chap. ۱۲, Tr. No. ۴۱; Kamaal al-Deen, vol. ۱, pg. ۲۷۰, Chap. ۲۴, Tr. No. ۱۵; Al-Ghaibah by Shaikh Tusi, pg. ۱۳۷, Tr. No. ۱۰۱; Al-Ghaibah by No'amaani, pg. ۹۵, Chap. ۴, Tr. No. ۲۷; Al-Mo'tabar, pg. ۴; Behaar al-Anwaar, vol. ۳۶,

pg. ۲۳۱, Chap. ۴۱, Tr. No. ۱۳; Isbaat al-Hudaat, vol. ۱, pg. ۴۵۶, Chap. ۹, Tr. No. ۷۵ and pg. ۶۶۰, Tr. No. ۸۴۸; Al-Waafi, vol. ۲, pg. ۳۰۳, Chap. ۳۱, Tr. No. ۵۷۸; E'laam al-Waraa, pg. ۱۵۴; Al-Insaaf, pg. ۱۶۵, Tr. No. ۱۷۳; Kitaab Sulaym Ibn Qais, pg. ۱۵۵ (۱st edn.) and pg. ۲۳۱ (recent edn.); Hilyah al-Abraar, vol. ۲, pg. ۶۵, Chap. ۱۷, Tr. No. ۲; Kash al-Ghummah, vol. .۲, pg. ۵۰۸; Taqreeb al-Maarif, pg. ۱۷۷; Miraat al-Oqool, vol. ۶, pg. ۲۱۶, Chap. ۱۸۴, Tr. No. ۴

a.s.) is martyred, Hasan Ibn Ali (a.s.) will have more authority on the believers than) themselves, followed by my son Husain (a.s.) who will have more authority on the .believers than themselves

When Husain (a.s.) is martyred, his son Ali Ibn Husain (a.s.) will have more authority on the believers than themselves. O Ali! Soon you will meet him. Then his son Muhammad Ibn Ali will have more authority on the believers than themselves and O Husain soon you will meet him. Thereafter, the Messenger of Allah (s.a.w.a.) completed the list of ".(.twelve Imams, nine of whom will be from the descendants of Husain (a.s

Abdullah Ibn Ja'far continues, 'I sought testimony from Hasan, Husain, Abdullah Ibn Abbas, Umar Ibn Umm Salmah and Osaamah Ibn Zaid and they all verified my statement before Moawiyah.' Sulaym says, 'And indeed I heard the same from Salmaan, Abu Zarr and Miqdaad and they in turn had heard it from the Messenger of .(.Allah (s.a.w.a

Manaaqeb Ahlebait (a.s.)(۱): Jaaber Ibn Abdullah al-Ansaari narrates from . ۱۸۷ Salmaan al-Faarsi, 'One day we asked, 'O Messenger of Allah (s.a.w.a.)! Who are the Caliphs after you that we may know?' He (s.a.w.a.) replied, "O Salmaan! Call Abu Zarr, Miqdaad and Abu Ayyub Ansaari to me," while Umm Salmah the wife of the Prophet .(s.a.w.a.) was standing behind the door

Then he (s.a.w.a.) said, "All of you testify and seek to understand from me: Surely, Ali Ibn Abi Taalib (a.s.) is my successor and my heir. He will repay my

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Al-Yaqeen, Chap. ۱۹۵, pg. ۴۸۷-۴۸۸; Al-Seraat al-Mustaqeem, Chap. ۱۰; Maraasid al- -۱

.Irfaan, vol. ٢, pg. ١١٩, Sec. ٣, Chap. ١٠

debts and fulfil my promises. He is the distinguisher between truth and falsehood. He is the head of the Muslims, the Imam of the pious and the leader of the simple, handsome ones. Tomorrow (on the day of judgement) he will carry the standard of the Lord of the Worlds. He, his two sons and nine Imams from the descendants of Husain are the guides, the guided ones till the day of judgement. I will complain to Allah my nation's denial of my brother and their oppression on him…" (till the end of .(the tradition

Al-Amaali of Shaikh Mufeed(١): The Messenger of Allah (s.a.w.a.) said to Ali Ibn Abi .١٨٨ Taalib (a.s.), "O Ali! I, you, your two sons – Hasan and Husain – and nine descendants from Husain (a.s.) are the pillars of religion and supports of Islam. Whoever follows us ".will be saved and whoever turns away from us will go to hell

Al-Ghaibah by No'maani(٢): Sulaym Ibn Qais narrates that Ali (a.s.) said to Talha – .١٨٩ in a lengthy tradition while mentioning the superiority of the Muhaajireen and Ansaar with their virtues and merits – 'O Talha! Did you not witness the Messenger of Allah (s.a.w.a.) when he ordered us to bring the skin of an animal that he (s.a.w.a.) may write on it by which the nation would neither deviate nor differ, your companion remarked, 'Surely the Messenger of Allah (s.a.w.a.) is not in his senses,' he (s.a.w.a.) became ,angry and left it?' He (Talha) replied, 'Yes

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Al-Amaali of Shaikh Mufeed (r.a.), pg. ٢٣٩, ٢٥th Majlis, Tr. No. ٤; Bashaarah al- - ١ .Mustafa, pg. ٤٨; Behaar al-Anwaar, vol. ٣٦, pg. ٢٧١, Chap. ٤١, Tr. No. ٩٣

Al-Ghaibah by No'maani, pg. ٨١, Chap. ٤, Tr. No. ١١; Kitaab Sulaym (recent edn.), pg. -٢ .١٢٣; Behaar al-Anwaar, vol. ٣٦, pg. ٢٧٧, Chap. ٤١, Tr. ٩٧; Al-Insaaf, Tr. No. ١٧٧

'.I witnessed it

Ali (a.s.) continued, 'Certainly, when you all left, the Messenger of Allah (s.a.w.a.) informed me what he (s.a.w.a.) had intended to write on it but the Ummah would go

against it. Jibraeel (a.s.) had informed him that indeed Allah knew that the nation would differ and dispute about it. Therefore, he (s.a.w.a.) had ordered us to bring a book that he may dictate what he had intended to be recorded on the animal hide. I .have three witnesses for this: Salmaan, Abu Zarr and Miqdaad

Thereafter, he (s.a.w.a.) named the Imams of guidance whose obedience has been made obligatory upon the beleivers till the day of judgement. He (s.a.w.a.) named me as the first of them followed by my son Hasan, then by Husain and then the nine ’?descendants of my son Husain. Isn’t it so, O Abu Zarr and O Miqdaad

Both of them said, ‘We witness (that we had heard this) from the Messenger of Allah (s.a.w.a.).’ Talha remarked, ‘By Allah! Indeed I have heard the Messenger of Allah (s.a.w.a.) say to Abu Zarr, ‘There is nobody on the face of the earth and in the shades of the trees more truthful and correct in speech than Abu Zarr and I witness that both of them will not testify but the truth and you (O Ali) are more truthful and correct near ’.me than both of them

Kitaab Sulaym Ibn Qais(١): (Extracted from a lenghty tradition) The Messenger of .١٩٠ Allah (s.a.w.a.) said, “...O people! Surely Allah

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Kitaab Sulaym Ibn Qais, pg. ١۴٠ (recent edn.); Al-Ghaibah by No’maani, pg. ٨٢, Chap. -١ ۴, Tr. No. ١٢; Behaar al-Anwaar, vol. ٣۶, pg. ٢٨٧, Chap. ۴١, Tr. No. ٩٨; Al-Insaaf, Tr. No. ١٧٨; Mashaareq Anwaar al-Yaqeen, pg. ١٩١; Isbaat al-Hudaat, vol. ١, pg. ۶۵٧, Chap. ٩, Sec. ٧١, Tr. No. ٨۴٠

looked for the third time and selected from them after me twelve successors from my Ahle Bait (a.s.). They are the chosen ones of my nation. From them are the eleven Imams who will succeed my brother (Ali a.s.) one after the other. Whenever one passes away, the other will replace him. Their likeness is that of the stars in the sky, just as one star disappears, another appears because they are Imams, guides and guided (by Allah). Whoever conspires against them or forsakes them will not harm .them

Nay, Allah will impair the one who conspires against them and forsakes them. They are the proofs of Allah in His earth and His witnesses upon His creation. Whoever obeys them has obeyed Allah and whoever disobeys them has defied Allah. They are with the Quran and the Quran is with them, they will not separate from it nor will it split from them till they meet me at the hauz. The first of the Imams is Ali (a.s.), (who is also) the best of them. Then my son, Hasan (a.s.), followed by my son, Husain (a.s.) and then the nine descendants of Husain (a.s.). Their mother is my daughter."

۱۹۱. Kefaayah al-Asar(۱): Zohri says that I asked Imam Ali Ibn Husain (a.s.), 'O son of Allah's Messenger! Then as per the promise of your Prophet to you, how many successors will follow him?' He (a.s.) replied, "We found in the Sahifah and the Tablet (لوح) twelve names written with their Imamat

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۱- Kefaayah al-Asar, pg. ۲۴۱, Chap. ۳۲, Tr. No. ۷; Al-Insaaf, pg. ۱۴۷, Tr. No. ۱۴۲; Behaar al-Anwaar, vol. ۴۶, pg. ۲۳۲, Chap. ۴, Tr. No. ۹.

and the names of their fathers and mothers." Then he (a.s.) informed, "From the offspring of my son Muhammad, there will be seven successors and amongst them is the Mahdi (a.t.f.s.)."

۱۹۲. Al-Kaafi(۱): Zuraarah narrates that he heard Imam Muhammad al-Baaqer (a.s.) say, "We are twelve Imams. From them are Hasan and Husain, followed by the Imams from the descendants of Husain (a.s.)."

۱۹۳. Kefaayah al-Asar(۲): Asbagh Ibn Nabaatah narrates that he heard Hasan Ibn Ali (a.s.) say, "The Imams (a.s.) after the Messenger of Allah (s.a.w.a.) are twelve, of which, nine are from the offspring of my brother Husain and from them is the Mahdi of this nation."

۱۹۴. Kitaab Sulaym Ibn Qais(۳): Salmaan al-Faarsi (in a lengthy tradition) recounts that the Messenger of Allah (s.a.w.a.) said to (his daughter) Fatemah (s.a.), "Surely Allah, Blessed and High be He, glanced at the earth, chose me from them and appointed me

as a Messenger and a Prophet. Then, He glanced at the earth for a second time, .chose your husband and ordered me that I should get you married to him only

Also, that I should take him as a brother, minister and successor. And that I should appoint him my caliph in my Ummah. So, your father is the best of Allah's Prophets and His Messengers (a.s.) and your husband is the best of the successors and viziers. .You are the first of my family to join me after my death

Thereafter, Allah glanced for a third time at the earth and

Al-Kaafi, vol. ۱, pg. ۵۳۳, Chap. ۱۸۴, Tr. No. ۱۶; Oyoono Akhbaar al-Reza (a.s.), vol. ۱, pg. -۱ ۵۶, Chap. ۶, Tr. No. ۲۲; Al-Khesaal, vol. ۲, p. ۴۷۸, Chap. ۱۲, Tr. No. ۲۵; Al-Irshaad, vol. ۲, pg. ۳۷۵, Chap. ۵۹,Tr. No.۷; Isbaat al-Hudaat, vol. ۲, pg. ۲۹۸, Chap. ۹, Tr. No. ۸۴; Behaar al-Anwaar, vol. ۳۶, pg. ۳۹۲, Chap. ۴۵, Tr. No. ۵; Al-Insaaf, Tr. No. ۱۳۷; Al-Waafi, vol. ۲, pg. ۳۱۱, Chap. ۳۱, Tr. No. ۱۸, Mer'aat al-Oqool, vol. ۶, pg. ۲۳۱, Chap. ۱۶

Kefaayah al-Asar, pg. ۲۳۳, Chap. ۳۰, Tr. No. ۱; Al-Insaaf, Tr. No. ۹۱; Behaar al- - ۲ .Anwaar, vol. ۳۶, pg. ۳۸۳, Chap. ۴۳, Tr. No. ۱

Kitaab Sulaym, pg. ۸ (Old Edn.), pg. ۷۰ (New Edn.); Kamaal al-Deen, vol. ۱, pg. ۲۶۲, -۳ .Chap. ۲۴, Tr. No. ۱۰; Irshaad al-Quloob, vol. ۲, pg. ۲۷۶; Al-Insaaf, pg. ۱۸۵, Tr. No.۱۷۹

chose you and eleven of the offspring from you and my brother, your husband. You are the chief of the women of paradise and your two sons are the chiefs of the youth of paradise. Me, my brother and the eleven Imams and my successors till the Day of Judgment, all of them are the guides and the guided. The first of the successors after my brother, Hasan, then Husain, followed by the nine descendants of Husain, will be in one level in paradise. (The tradition being lengthy continues till)...By Him in whose hands is my life, from us is the Mahdi of this nation, through whom Allah will fill the ".earth with justice and equity as it would be replete with injustice and oppression

Kamaal al-Deen(۱): Saalem, the slave of Saaburi, informs that I asked Imam . ۱۹۵ ,Sadeq (a.s.) concerning the verse

أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِيْ السَّمَآءِ

(Its root is firm and its branch is in the sky. (Qur'an Surah Ibraheem ۱۴: ۲۴

He (a.s.) elucidated, "Its root is the Messenger of Allah (s.a.w.a.), its branch (in the sky) is Ameerul Momineen (a.s.), Hasan and Husain are its fruits, the nine descendants of Husain (a.s.) are its twigs and the Shias are its leaves. By Allah! Surely when a person from them (Shias) dies, a leaf from this tree falls." I asked regarding the verse

تُؤْتِى أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

(Yielding its fruit in every season by the permission of its Lord? (Surah Ibraheem ۱۴: ۲۵

He (a.s.) clarified, "Whatever comes out

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Kamaal al-Deen, vol. ۲, pg.۳۴۵, Chap. ۳۳, Tr. No. ۳۰; Al-Seraat al-Mustaqeem, vol. ۲, -۱ pg. ۱۳۴, Chap. ۱۰, Sec. ۵ narrating from Saaburi, who asked Imam Sadeq (a.s.) concerning the verse, "….its root is firm and its branch is in the sky." (Surah Ibraheem (۱۴): Verse ۲۴), he (a.s.) explained, "The Prophet (s.a.w.a.) is its root, Ali (a.s.) is its branch, Hasan and Husain are its fruits, the nine descendants (Imams) are its twigs .and the Shias are its leaves; Behaar al-Anwaar, vol. ۲۴, pg. ۱۴۱, Chap. ۴۴, Tr. No. ۷

".from the Imam's knowledge to you every year from the Hajj and the Umrah

Kamaal al-Deen(۱): Mufazzal Ibn Umar relates that I asked Imam Ja'far Ibn .۱۹۶ ,Muhammad al-Sadeq (a.s.) about the Quranic verse

وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ

And when your Lord examined Ibraheem with some words, then he completed these(۲) what were these words? He (a.s.) replied, "These were the words that Adam (a.s.) received from his Lord due to which Allah accepted his repentance. These words were as follows, 'I ask You for the sake of Muhammad, Ali, Fatemah, Hasan and Husain that You accept my repentance, so Allah accepted his repentance. Surely He is

the Oft-turning, the Merciful." I asked, 'O son of Allah's Messenger! What is the '?'meaning of 'he completed these

He (a.s.) explained, "It implies that he completed the words till the Qaem, twelve Imams, of whom nine are the descendants of Husain (a.s.)." Mufazzal requested, 'O son of Allah's Messenger! Please inform me about the saying of Allah, Mighty and Glorified be He, وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِيْ عَقِبِه 'And He made it as a lasting word in his (posterity.'(٣

He (a.s.) elaborated, "By this, He implies the Imamate. Allah, the High, has made it in the posterity of Husain till the Day of Judgment." Again I inquired, 'O son of Allah's Messenger! How is it that the Imamate continued in the posterity of Husain and not in Hasan's, although both are the sons of Allah's Messenger, his grandsons and the chiefs of

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١- Kamaal al-Deen, vol. ٢, pg. ٣٥٨, Chap. ٣٣, Tr. No. ٥٧; Ma'ani al-Akhbaar, pg. ١٢۶; Al-Khesaal, vol. ١, pg. ٣٠۴, Chap. ۵, Tr. No. ٨۴; Yanaabi al-Mawaddah,; Manaaqeb of Ibn Shahr Aashob, vol. ١, pg. ٢٨٣; Irshaad al-Quloob, vol. ٢, pg. ٢٨٠; Isbaat al-Hudaat, vol. ٢, pg. ٣٥٨, Tr. No. ١٧٨, Chap. ٩ and vol. ٣, pg. ٨۴, Sec. ۵٣, Tr. No. ٧٨٣; Majma' al-Bayaan from Kitaab al-Noboovat of Shaikh Sadooq (a.r.), vol. ١, pg. ٢٠٠; Noor al-Saqalain, vol. ١, pg. ۵٧, Tr. No. ١۴۵ and vol. ۴, pg. ۵٩٧, Tr. No. ٢٧; Taveel al-Ayaat al-Zaaherah, pg. ٨٢, Tr. No. ۵٧ and pg. ۵۴١; Tafseer al-Saafi, vol. ١, pg. ١٣٨ and vol. ٢, pg. ۵٢۶.

٢- Surah Baqarah (٢): Verse ١٢۴

٣- Surah Zukhruf (۴٣): Verse ٢٨

'?the youths of paradise

He (a.s.) clarified, "Certainly Moosa and Haroon were Prophets, Messengers and brothers but Allah, Mighty and Glorified be He, made Prophethood in the posterity of Haroon and not in that of Moosa (a.s.) and it does not befit anybody to question Allah's action. Surely Imamate is the Caliphate of Allah in His earth and nobody can dispute His action as to why He has done so. For surely, Allah, Blessed and High be He, is

Prudent in His actions. He is not questioned about what He does but the people will be questioned."

197. Faraaed al-Simtain(1): Sulaym Ibn Qais recounts, 'I saw Ali (a.s.) in the mosque of the Messenger of Allah (s.a.w.a.) during Usman's reign while a group of people were talking and discussing about knowledge and jurisprudence. Then, they mentioned about the Quraish, their virtues, their past, their migration, etc. (and the tradition continues till) the people turned to Ali (a.s.) and said, 'O Abul Hasan! What restrains you from speaking?' He (a.s.) retorted, "There is none from the living but that he has mentioned the virtue and spoken the truth.

I ask you, O Quraish and Ansaar! Because of whom Allah has granted you superiority? Due to your own selves, or your close relatives, or your family members, or due to somebody other than you?" They responded, 'Nay! Allah has granted us and obliged us due to Muhammad (s.a.w.a.) and his close relatives. All these virtues are not because of us or our relatives

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1- Faraaed al-Simtain, vol. 1, pg. 312, Simt I, Chap. 58, Tr. No. 250; Kamaal al-Deen, vol. 1, pg. 274, Chap. 24, Tr. No. 25; Al-Ghadeer, vol. 1, pg. 163; Al-Ehtejaaj, pg. 145; Isbaat al-Hudaat, vol. 3, pg. 7, Sec. 28, Tr. No. 596.

or our family members.'

He (a.s.) appreciated, "You have spoken the truth, O Quraish and Ansaar! Were you not knowing that the one through whom you reached the good of this world and the hereafter is from us Ahle Bait (a.s.)?" (Thereafter, he (a.s.) commenced listing the virtues and merits of the Messenger of Allah (s.a.w.a.) and his Ahle Bait (a.s.) and the people affirmed each one of these saying, 'Yes, by Allah!'

He also proved his point through Quranic verses and the tradition of mastership in Ghadeer-e-Khumm). (In Ghadeer) Salman stood up and asked, 'O Messenger of Allah (s.a.w.a.)! What kind of mastership?' He (s.a.w.a.) responded, "Mastership like my

mastership. Whoever considers me to have more authority on him than his own self must also deem Ali (a.s.) to be having more authority on him than his own self. After ,this, Allah, His remembrance be high, revealed

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا

This day I have perfected for you your religion and completed My bounties upon you (and am satisfied with Islam as your religion. (Qur'an Surah Maaedah ۵:۳

is the (الله اكـبر) On this, the Messenger of Allah (s.a.w.a.) proclaimed, "Allah is Great completion of my Prophethood and the mastership of Ali after me is the completion of ".Allah's religion

At this juncture, Abu Bakr and Umar stood up and asked, 'O Messenger of Allah (s.a.w.a.)! Are these verses concerning Ali only?' He (s.a.w.a.) replied, "Nay! These are for Ali and for my successors

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till the Day of Judgment." They two requested, 'O Messenger of Allah (s.a.w.a.)! '.Elaborate them for us

He (s.a.w.a.) consented, "Ali, my brother, my minister, my heir, my successor and my caliph in my nation and after me, the master of every believer. His son, Hasan will follow him, then Husain will succeed him and then the nine descendants of Husain shall follow one after the other. The Quran is with them and they are with the Quran. Neither it will separate from them nor shall they separate from it till they meet me at ".the Hauz

On hearing this tradition from Ali, they all proclaimed, 'Yes, by Allah!' (The tradition (continues till he (s.a.w.a.) said

,Then Ali (a.s.) said, 'O people! Do you know that Allah has revealed in His Book"

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Surely Allah intends to keep all the filth away only from you, O Ahl al-Bait, and purify (you, a purification." (Qur'an Surah Ahzaab ۳۳: ۳۳

On this, the Messenger of Allah (s.a.w.a.) gathered me, (my wife) Fatemah (s.a.) and my two sons Hasan (a.s.) and Husain (a.s.), and put a cloak on us, saying, 'O Allah! These are my Ahle Bait (a.s.) and my flesh. Whatever pains them pains me, whatever hurts them hurts me and whatever distresses them causes anguish to me as well. So, You keep away from them all uncleanness and purify them as they ought to be '.purified

Umm Salmah inquired, 'Can I enter, O Messenger of Allah

s.a.w.a.)?' He (s.a.w.a.) retorted, "You are on goodness. (But this verse has only been) revealed in particular for me, my daughter (Fatemah), my brother Ali Ibn Abi Taalib (a.s.), my two sons and the nine descendants of my son Husain (a.s.)." (The tradition ,continues till Ali (a.s.) started talking about the descent of the verse

لِيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا وَ تَكُوْنُوْا

شُهَدَاء عَلَى النَّاسِ

That the Messenger may be a witness on you and you may be a witness upon the" (people." (Qur'an Surah Hajj ۲۲: ۷۸

Explaining the above verse), the Messenger of Allah (s.a.w.a.) said, "It implies only) thirteen people in particular, other than this Ummah." Salman (r.a.) begged, 'Explain them for us, O Messenger of Allah (s.a.w.a.)!' He (s.a.w.a.) responded, "I, my brother Ali ".and eleven of my sons

'.They all said, 'By Allah! Yes

Ali (a.s.) said, "I ask you for the sake of Allah. Did you know that when the Messenger of Allah (s.a.w.a.) stood up for his final sermon, after which he never sermonized ,(ثقلین) again, he (s.a.w.a.) said, 'O people! Surely I leave behind you two weighty things

the Book of Allah and my progeny my Ahle Bait (a.s.). Then fasten unto both of them and you will never deviate. For surely, the Gracious, the Knower has informed and promised me that these two shall not separate from each other till they meet me at the Hauz.'"

Umar Ibn Khattaab stood up and asked angrily(١), 'O Messenger of Allah (s.a.w.a.)! All of your Ahle Bait

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١ - Some ignoramuses don't accept such quotes concerning about Umar thinking that such a behavior is tantamount to the rejection of Allah's and His Messenger's commands and prohibitions. Such defense shows the lack of knowledge concerning Umar's psychology and attitude. It should be borne in mind that such defense holds no water considering Umar's past history of questioning the policies and decisions of the Prophet (s.a.w.a.) on numerous occasions. He was the one who had objected to the Prophet (s.a.w.a.) during the Treaty of Hudaibiyyah, concerning the Mut'ah of Hajj and when he (s.a.w.a.) had asked, 'Bring me a pen and paper that I may write for you by which you will never be led astray.' On this, Umar passed a remark, which I cannot reproduce out of shame in front of Allah, His Messenger and his Ummah. Such rude and undesirable behaviour was not displayed by any of the companions of the Prophet (s.a.w.a.) with the exceptions of people like Haarith Ibn No'man Fehri (may Allah curse him and his ilk).

(a.s.)?' He (s.a.w.a.) replied, "No. Only my successors from amongst them. The first of them is Ali, my brother, my vizier, my heir, my caliph in my Ummah and the master of every believer after me. He is the first of them, followed by my son Hasan, then my son Husain and then the nine descendants of Husain, one after the other till they meet me at the Hauz. They are the witnesses of Allah in His earth, His proofs on His creation and the treasurers of His knowledge and wisdom. Whoever obeys them, has in fact obeyed Allah and whoever disobeys them has defied Allah."

On hearing the testimony of Ali (a.s.)}, they all said, 'We bear witness that the}

Messenger of Allah (s.a.w.a.) said so.' Thereafter, they continued asking Ali (a.s.) questions and he did not leave anything but that he kept asking them for the sake of Allah and informed them till he (a.s.) came to the last of his virtues. He (a.s.) said many a thing about what the Messenger of Allah (s.a.w.a.) had said about him and for each .testimonial, they verified and bore witness that it is the truth

Kitaab Sulaym Ibn Qais(١): Ali Ibn Abi Taalib (a.s.) narrates on the authority of the .١٩٨ Messenger of Allah (s.a.w.a.) that he (s.a.w.a.) said concerning the virtues and merits of Ali (a.s.) (after mentioning a few virtues and merits of Ali (a.s.)), "Know that he is my friend, my vizier, my chosen one, my caliph after me

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(.Kitaab-o-Sulaym, pg. ١٧١ (recent edn -١

.and the master of every believing man and woman after me

After he dies, my son will succeed him, followed by my son Husain and the nine successors from Husain's posterity. They are the guides and the guided (by Allah). They are with the truth and the truth is with them. They will not part from it and it shall not part from them till the Day of Judgment. They are the buttons of the earth to and His powerful (حبل الله المتین) whom the earth is tied. They are the strong rope of Allah .which shall never wither away ,(عروه الوثقی) cord

They are the proofs of Allah in His earth, His witnesses upon His creation, the treasurers of His knowledge and the mines of His wisdom. They are like the ark of Nooh (a.s.), whoever boards it, will be saved and whoever forsakes it will be drowned. Their likeness is that of the Door of Hittah among the Bani Israel, whoever entered it was a believer and whoever came out of it became an unbeliever. Allah has made their obedience obligatory in the Book (Quran) and ordered for their mastership. ".Whoever obeys them has obeyed Allah and whoever defies them, disobeys Allah

Muqtazab al-Asar(١): Abdullah Ibn Khabbaab has narrated a tradition from both .١٩٩ Shia as well as Sunni sources concerning the successorship of the Messenger of Allah

(s.a.w.a.). Although, there are variations in the terms of the tradition but there is no difference as far as the number

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Muqtazab al-Asar, pg. ١٨, Tr. No. ١٣; Behaar al-Anwaar, vol. ٢٥, pg. ١٨٥, Chap. ٥, Tr. -١ .No. ۶

twelve is concerned. In this book, he has brought the tradition from the Sunni sources because that was a necessary condition to establish the mastership of the twelve Imams from Sunni documents. Here, he has mentioned a lengthy tradition in which he has presented some of the proofs of Imamat and established the Imamat of Imam Ali .(.(a.s.), Hasan (a.s.), Husain (a.s.) and the nine descendants of Husain (a.s

Al-Masaael al-Jaarudiyah(١): The Messenger of Allah (s.a.w.a.) has stated, "Surely, .٢٠٠ Allah chose me as a Prophet, selected Ali (a.s.) as my successor and chose Hasan (a.s.), Husain (a.s.) and the nine descendants of Husain (a.s.) as successors till the Day ".of Judgement

Isbaat al-Hudaat(٢): Ibn Abbas narrates that when the Messenger of Allah . ٢٠١ (s.a.w.a.) was on his deathbed, he (s.a.w.a.) advised the children of Abd Al-Muttalib as Poor- ,(الصلاه) Prayers ,(الولايه) follows, "Certainly, Islam is built on five things: Mastership As for the .(الحجّ) and Pilgrimage (الصوم) Fasting of the month of Ramazaan ,(الزكاه) rate Mastership, it is for Allah, for His Messenger and for the believers..." Salmaan (r.a.) asked, 'O Messenger of Allah (s.a.w.a.)! Is the Mastership for all the believers or some of them in particular?' He (s.a.w.a.) replied, "Nay, it is only and specially for those whom Allah has included alongwith Himself and His Prophet (s.a.w.a.) in a number of ".Quranic verses

He implored, 'Who are they, O Messenger of Allah (s.a.w.a.)?' He (s.a.w.a.) responded, "The first of them, the most superior of them and the best of them

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.Al-Masaael al-Jaarudiyah, pg. ٧ -١
Isbaat al-Hudaat, vol. ١, pg. ۶۵٨, Chap. ٩, Sec. ٧١, Tr. No. ٨۴۴; Kitaab Sulaym Ibn Qais -٢
.(recent edn.), pg. ١٨۶

is this brother of mine, Ali Ibn Abi Taalib (a.s.) – and he (s.a.w.a.) placed his hand on the head of Ali (a.s.). Followed by this son of mine after him – and he (s.a.w.a.) put his hand on the head of Hasan (a.s.). This son of mine will succeed Hasan (a.s.) – and he (s.a.w.a.) placed his hand on the head of Husain (a.s.) – and nine descendants from the posterity of Husain (a.s.) will follow him, one after the other. They are the strong rope of Allah and His powerful cord. They are the proofs of Allah upon His creation and His witnesses in His earth. Whoever obeys them, has indeed obeyed Allah and obeyed .me, and whoever disobeys them has defied Allah and defied me

They are with the Book and the Book is with them. Neither will it part company with them nor will they part company with it till they meet me at the Hauz. O children of Abd Al-Muttalib! Soon you will face oppression of Quraish from their ignorants and their devils as a revolt, calamity, their rallying against you, intending to degrade you and destroy you due to their jealousy and sedition against you. So, be patient till you meet me. (The tradition continues till he (s.a.w.a.) said) And from my Ahle Bait (a.s.) are twelve guided Imams (a.s.), each one of them calling towards Paradise. (They are) Ali (a.s.), Hasan (a.s.), Husain (a.s.) and nine descendants of Husain (a.s.), one after the

other. Their Imam and their father is Ali (a.s.) and I am the Imam of Ali (a.s.) and their ".Imam

Kitaab Sulaym Ibn Qais(١): Ameer al-Momineen (a.s.) said, "O Sulaym! Certainly my .٢٠٢ successors are eleven of the descendants, all of them are Imams, the spoken ones I asked, 'O Ameer al-Momineen (a.s.)! Who are they?' He (a.s.) replied, "My ".(محدّثون) son Hasan (a.s.), followed by my son Husain (a.s.)." Then, he (a.s.) took the hand of his grandson Ali Ibn Husain (a.s.) who was then a suckling child and said, "He will succeed Husain (a.s.) and eight of his descendants will follow him, one after the other. They are ووالد وما ولد,the ones on whom Allah has sworn

Therefore, 'the father' in this verse implies the Messenger of Allah (s.a.w.a.) and 'whatever he gives birth' refers to me. That is, these are the eleven successors." I inquired, 'O Ameer al-Momineen (a.s.)! Can two Imams exist at one time?' He (a.s.) ".replied, "Yes but one of them will be silent and will not speak till the first one expires

Al-Arbaeen(۲): The author has narrated a tradition from the book of 'Tanaaqozaat .۲۰۳ al-Bukhaari' by Emaad al-Deen Ibn Safrawah al-Hanafi which goes as follows, 'Certainly, the Imams are twelve, Ali (a.s.), Hasan (a.s.), Husain (a.s.) and the nine .(.descendants of Husain (a.s

Manaaqeb Ahle Bait (a.s.)(۳): The Messenger of Allah (s.a.w.a.) informed, "Surely, .۲۰۴ Ali Ibn Abi Taalib (a.s.) is my successor. He (a.s.) is the chief of the Muslims, the leader of the

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Kitaab Sulaym Ibn Qais, (recent edn.), pg. ۲۲۷; Isbaat al-Hudaat, vol. ۱, pg. ۶۵۹, Chap. -۱ .۹, Sec. ۷۱, Tr. No. ۸۴۶

Isbaat al-Hudaat narrating from Al-Arbaeen by Muhammad Taahir Al-Qummi, vol. -۲ .۱, pg. ۷۲۸, Chap. ۹, Sec. ۳۴, Tr. No. ۲۳۴

.Isbaat al-Hudaat, vol. ۱, pg. ۷۳۰, Chap. ۹, Sec. ۳۶, Tr. No. ۲۵۱ -۳

pious ones and his children after him. Nine Imams will follow him from the progeny of ".Husain (a.s.), guides, guided, till the Day of Judgement

Kamaal al-Deen(۱): Abdullah Ibn Abbas cites on the authority of the Messenger of .۲۰۵ Allah (s.a.w.a.) who said, "Surely, Allah, Blessed and High be He, glanced at the earth, chose me from it and appointed me as a Prophet. Then He glanced for the second time, selected Ali (a.s.) and made him an Imam. Thereafter, He ordered me that I take .Ali (a.s.) as a brother, friend, successor, caliph and vizier

So, Ali (a.s.) is from me and I am from Ali (a.s.). He is the husband of my daughter and the father of my two grandsons, Hasan (a.s.) and Husain (a.s.). Know that surely Allah, Blessed and High be He, has appointed me and them as proofs upon His servants.

From the offspring of Husain (a.s.), He has designated Imams who will stand by my affair and will protect my will. The ninth of them will be the Qaem (a.s.) of my Ahle Bait .(.(a.s

He will be the Mahdi (a.t.f.s.) of this nation and the most similar to me in traits, words and deeds. He will appear after a prolonged occultation and a deviating confusion. After that, he will announce the command of Allah and manifest the religion of Allah, Mighty and Majestic be He. The assistance of Allah and His angels will help him. He will fill the earth with justice and equity

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Kamaal al-Deen, vol. ۱, pg. ۲۵۷, Chap. ۲۴, Tr. No. ۲; Kefaayah al-Asar, pg. ۱۱۰, Chap. -۱ ۱۰, Tr. No. ۱; Irshaad al-Quloob, vol. ۲, pg. ۲۷۲; Behaar al-Anwaar, vol. ۳۶, pg. ۲۸۲, Chap. .۴۱, Tr. No. ۱۰۵; Al-Insaaf, pg. ۱۵۵, Tr. No. ۱۵۵; Munaar al-Huda, pg. ۳۶۸

".as it would be replete with injustice and tyranny

Kefaayah al-Asar(۱): Abdullah Ibn Mas'ood narrates from the Messenger of Allah .۲۰۶ (s.a.w.a.), "The Imams after me are twelve. Nine are from the offspring of Husain (a.s.) ".(.and the ninth of them is their Mahdi (a.t.f.s

Kefaayah al-Asar(۲): Abu Saeed al-Khudri narrates that he heard the Messenger .۲۰۷ of Allah (s.a.w.a.) say to Husain (a.s.), "You are the Imam, son of Imam and brother of Imam. Nine from your offspring will be Imams, good doers. The ninth of them is their ".Qaem

Kefaayah al-Asar(۳): Abu Saeed al-Khudri recounts that he heard the Messenger .۲۰۸ of Allah (s.a.w.a.) say, "The Imams after me are twelve. Nine will be from the descendants of Husain (a.s.) and the ninth of them is their Qaem. Then congratulations to the one who loves them and woe unto him who bears malice ".against them

Kefaayah al-Asar(۴): Abu Saeed al-Khudri narrates that I heard the Messenger of .۲۰۹

Allah (s.a.w.a.) say to Husain (a.s.), "O Husain! You are an Imam, the son of an Imam. Nine from your descendants are Imams and righteous. The ninth of them is their Qaem (a.t.f.s.)." He (s.a.w.a.) was asked, 'O Messenger of Allah (s.a.w.a.)! How many Imams are there after you?' He (s.a.w.a.) replied, "Twelve, nine of them will be from ".(.the offspring of Husain (a.s

Kefaayah al-Asar (۵): Abu Saeed al-Khudri recollects that the Messenger of Allah .۲۱۰ (s.a.w.a.) said, "The Imams after me are twelve. Nine will be from the progeny of Husain (a.s.) and the

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Kefaayah al-Asar, pg. ۲۳, Chap. ۲, Tr. No. ۱; Al-Manaaqeb by Ibn Shahr Aashob, vol. -۱ ۱, pg. ۲۹۵, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۲۸۲, Chap. ۴۱, Tr. No. ۱۰۴; Al-Insaaf, .pg. ۱۵۳, Tr. No. ۱۵۱

Kefaayah al-Asar, pg. ۲۸, Chap. ۳, Tr. No. ۱; Al-Manaaqeb by Ibn Shahr Aashob, vol. -۲ ۱, pg. ۲۹۵, Tr. No. ۳; Al-Insaaf, pg. ۲۳۱, Tr. No. ۲۲۲; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۰, .Chap. ۴۱, Tr. No. ۱۱۳

Kefaayah al-Asar, pg. ۳۰, Chap. ۳, Tr. No. ۳; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۱, Chap. -۳ .۴۱, Tr. No. ۱۱۵; Al-Insaaf, pg. ۲۳۰, Tr. No. ۲۲۳

Kefaayah al-Asar, pg. ۳۰, Chap. ۳, Tr. No. ۴; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۱, Chap. -۴ .۴۱, Tr. No. ۱۱۶; Al-Insaaf, pg. ۲۳۰, Tr. No. ۲۲۴

Kefaayah al-Asar, pg. ۳۱, Chap. ۳, Tr. No. ۵; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۲, Chap. -۵ .۴۱, Tr. No. ۱۱۷; Al-Insaaf, pg. ۱۵۸, Tr. No. ۱۶۱

ninth is their Qaem (a.t.f.s.)." Then he (s.a.w.a.) said, "None will bear malice against us ".but a hypocrite

Kefaayah al-Asar (۱): Abu Saeed al-Khudri narrates that he heard the Messenger .۲۱۱ of Allah (s.a.w.a.) say, "The Imams after me are twelve. Nine of them are from the ".posterity of Husain (a.s.) and the ninth of them is their Qaem

Kefaayah al-Asar (۲): Abu Saeed al-Khudri recounts that he heard the Messenger .۲۱۲ of Allah (s.a.w.a.) say, "The Caliphs after me are twelve, nine of them are from the

progeny of Husain (a.s.). The ninth of them is their Qaem and their Mahdi. ".Congratulations to their lovers and woe unto those who bear malice against them

Kefaayah al-Asar(٣): Abu Zarr al-Ghaffaari narrates that the Messenger of Allah .٢١٣ (s.a.w.a.) informed, "The Imams after me are twelve, nine will be from the progeny of Husain (a.s.) and the ninth will be their Qaem. Know that their example is that of the ark of Nooh (a.s.), whoever boards it, will be saved and whoever turns away from it ".will be drowned. Their likeness is also like that of the Door of Hittah of the Bani Israel

Kefaayah al-Asar(۴): Salmaan al-Farsi (a.r.) narrates that I went to the Messenger .٢١۴ of Allah (s.a.w.a.) while Hasan (a.s.) and Husain (a.s.) were with him and were dining. The Prophet (s.a.w.a.) was putting one morsel in the mouth of Hasan (a.s.) and the next one in the mouth of Husain (a.s.). When they finished eating, the Messenger of (.Allah (s.a.w.a.) put Hasan (a.s

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Kefaayah al-Asar, pg. ٣١, Chap. ٣, Tr. No. ۶; Al-Insaaf, pg. ٢٣١, Tr. No. ٢٢۵; Behaar al- -١ .Anwaar, vol. ٣۶, pg. ٢٩٢, Chap. ۴١, Tr. No. ١١٨

Kefaayah al-Asar, pg. ٣٢, Chap. ٣, Tr. No. ٨; Behaar al-Anwaar, vol. ٣۶, pg. ٢٩٢, Chap. -٢ .۴١, Tr. No. ١١٩

Kefaayah al-Asar, pg. ٣٨, Chap. ۴, Tr. No. ٣; Behaar al-Anwaar, vol. ٣۶, pg. ٢٩٣, Chap. -٣ ۴١, Tr. No. ١٢٣

Kefaayah al-Asar, pg. ۴۴, Chap. ۵, Tr. No. ۴; Behaar al-Anwaar, vol. ٣۶, pg. ٣٠۴, Chap. -۴ ۴١, Tr. No. ١۴٣

on his shoulder and Husain (a.s.) on his lap and asked, "O Salmaan! Do you love them?" I replied, 'O Messenger of Allah (s.a.w.a.)! How can I not love them while their status is '?like your status

He (s.a.w.a.) informed me, "O Salmaan! Whoever loves them has indeed loved me and whoever loves me has loved Allah." Then he (s.a.w.a.) put his hand on the shoulder of Husain (a.s.) and said, "He is an Imam, the son of an Imam. Nine of his descendants ".are Imams, righteous, trustworthy, infallible and the ninth of them is their Qaem

۲۱۵. Maqtal al-Husain by Khwaarazmi(۱): Salmaan al-Muhammadi (r.a.) narrates that he went to the Prophet (s.a.w.a.), while Husain (a.s.) was sitting on his thigh and he (s.a.w.a.) was kissing his eyes and lips, saying, "Certainly, you are a Chief (sayyad), the son of a chief and the father of chiefs. Surely, you are an Imam, the son of an Imam and the father of Imams. Indeed, you are a proof, the son of a proof and the father of nine proofs from your posterity, the ninth of them is their Qaem."

۲۱۶. Kefaayah al-Asar(۲): Salmaan al-Faarsi narrates that the Messenger of Allah (s.a.w.a.) stated, "The Imams after me are equal to the number of the chiefs of Bani Israel and they were twelve." Then he (s.a.w.a.) put his hand on the back of Husain (a.s.) and said, "Nine will be from his posterity. The ninth of them will be their Mahdi, who will fill the

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۱- Maqtal al-Husain by Khwaarazmi, vol. ۱, pg. ۱۴۶, Sec. ۷; Meah Manqebah, pg. ۱۲۴, the ۵۸th Manqebah; Kefaayah al-Asar, pg. ۴۵, Chap. ۵, Tr. No. ۵; Kamaal al-Deen, vol.۱, pg.۲۶۲, Chap. ۲۴, Tr. No. ۹; Al-Khesaal, vol. ۲, pg. ۴۷۵, Chap. ۱۲, Tr. No. ۳۸; Al-Oyoon, vol. ۱, pg. ۵۲, Chap. ۶, Tr. No. ۱۷; Behaar al-Anwaar, vol. ۴۳, pg. ۲۹۵, Chap. ۱۲, Tr. No. ۵۶; Al-Awaalem, vol. ۱۷, pg. ۷۳, Chap. ۷, Tr. No. ۱; Hilyah al-Abraar, vol. ۲, pg. ۷۲۰, Tr. No. ۱۲۸; Al-Insaaf, pg. ۱۶۴, Tr. No. ۱۷۲; Munaar al-Huda, pg. ۳۷۰.

۲- Kefaayah al-Asar, pg. ۴۷, Chap. ۵, Tr. No. ۶; Manaaqeb of Ibn Shahr Aashob, vol. ۱, pg. ۲۹۵, Tr. No. ۶; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۰, Chap. ۴۱, Tr. No. ۱۱۲; Al-Insaaf, pg. ۳۶, Tr. No. ۳۸

earth with justice and equity as it would be filled with injustice and oppression. Then woe unto those who bear malice against them!"

۲۱۷. Kefaayah al-Asar(۱): Jaaber Ibn Abdullah al-Ansaari (r.a.) recounts, 'I was with the Prophet (s.a.w.a.) in the house of Umm Salmah (r.a.) when the verse descended, 'Surely Allah has kept away from you all uncleanness, O people of the House, and purified you, a thorough purification.'(۲) The Prophet (s.a.w.a.) called out to Hasan (a.s.), Husain (a.s.) and Fatemah (s.a.) and made them sit before him. Thereafter, he

called out to Ali (a.s.) and making him sit behind him (s.a.w.a.), he (s.a.w.a.) prayed, "O Allah! These are my Ahle Bait (a.s.). So, dispel all uncleanness from them and purify them, a thorough purification." Umm Salmah inquired, 'Am I with them, O Messenger of Allah (s.a.w.a.)?' He (s.a.w.a.) retorted, "You are on goodness."

I (Jaaber) said, 'O Messenger of Allah (s.a.w.a.)! Indeed Allah has honored this pure progeny and blessed offspring by dispelling uncleanness from them.' He (s.a.w.a.) replied, "O Jaaber! They are my progeny, from my flesh and my blood. My brother is the chief of the successors, my two sons are the best of grandsons, my daughter is the leader of all women and from us is the Mahdi."

I asked, 'O Messenger of Allah (s.a.w.a.)! And who is the Mahdi?' He (s.a.w.a.) clarified, "Nine of the Husain's (a.s.) descendants are righteous Imams. The ninth of them is their Qaem, who will fill the earth with justice and

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۱- Kefaayah al-Asar, pg. ۶۵, Chap. ۷, Tr. No. ۴; Behaar al-Anwaar, vol. ۳۶, pg. ۳۰۸, Chap. ۴۱, Tr. No. ۱۴۷; Al-Insaaf, pg. ۱۴۹, Tr. No. ۱۴۴

۲- Surah Ahzaab (۳۳): Verse ۳۳

equity, as it would be replete with tyranny and injustice. He will fight for the exegesis (of the Holy Quran) as I had struggled for its descent."

۲۱۸. Kefaayah al-Asar(۱): Zaid Ibn Saabit chronicles that Hasan (a.s.) and Husain (a.s.) became ill. The Messenger of Allah (s.a.w.a.) paid a visit to them. He took them, kissed them, raised his hands towards the sky and prayed, "O Allah! Lord of the seven heavens and whatever they shadow! Lord of the winds and whatever they pollinate! O Allah! Lord of everything! You are the First, so there is nothing prior to You. You are the Hidden, so there is nothing hidden from You. Lord of Jibraeel (a.s.), Mikaaeel (a.s.) and Israafeel (a.s.)! God of Ibraheem (a.s.), Ishaaq (a.s.) and Yaqoob (a.s.)! I ask You that you oblige both of them through Your relief. Place them beneath Your shelter and Your protection. For the sake of Your mercy, do away all kinds of evils and harms from them."

Then he (s.a.w.a.) placed his hand on the shoulder of Hasan (a.s.) and said, "You are Imam, the son of Allah's friend." Then, he (s.a.w.a.) put his hand on the back of Husain (a.s.) and remarked, "You are Imam, the father of nine Imams. From your offspring are nine righteous Imams. The ninth of them is their Qaem. Whoever fastens unto them and the Imams from your progeny will be with us on the Day of Judgment. He will be with us in paradise at our

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۱- Kefaayah al-Asar, pg. ۹۵, Chap. ۱۲, Tr. No. ۱; Behaar al-Anwaar, vol. ۳۶, pg. ۳۱۷, Chap. ۴۱, Tr. No. ۱۶۷; Al-Insaaf, pg. ۲۶۴, Tr. No. ۲۴۸

levels." Jaaber (a.r.) narrates that due to the supplications of the Messenger of Allah (s.a.w.a.), both of them were cured of their illnesses.

۲۱۹. Kefaayah al-Asar(۱): Zaid Ibn Saabit recounts that the Messenger of Allah (s.a.w.a.) sermonized, "O people! Shall I guide you to the grandfather and the grandmother of the best of people?" We replied, 'Yes, O Messenger of Allah (s.a.w.a.)!' He (s.a.w.a.) commenced, "Hasan (a.s.) and Husain (a.s.), I am their grandfather, while their grandmother is Khadijah, the lady of the women of paradise. Shall I guide you the mother and father of the best of people?" We replied, 'Yes, O Messenger of Allah (s.a.w.a.).'

He (s.a.w.a.) informed, "Hasan (a.s.) and Husain (a.s.), their father is Ali Ibn Abi Taalib (a.s.) and their mother Fatemah, the chief of the women of the universe. Shall I guide you the paternal uncle and paternal aunt of the best of people?" We exclaimed, 'Yes, O Messenger of Allah (s.a.w.a.)!' He (s.a.w.a.) replied, "Hasan (a.s.) and Husain (a.s.), their uncle is Ja'far al-Tayyaar (the son of Abu Taalib) and their aunt is Umm Haani, the sister of Ali Ibn Abi Taalib (and the daughter of Abu Taalib). O people! Shall I guide you the maternal uncle and maternal aunt of the best of the people?" We said, 'Yes, O Messenger of Allah (s.a.w.a.)!'

He (s.a.w.a.) informed, "Their maternal uncle is Qasem, the son of Allah's Messenger, and their maternal aunt is Zainab, his daughter." At this juncture, the Messenger of

Allah (s.a.w.a.) started

۱- Kefaayah al-Asar, pg. ۹۸, Chap. ۱۲, Tr. No. ۵; Al-Insaaf, pg. ۲۶۵, Tr. No. ۲۴۹; Behaar al-Anwaar, vol. ۳۶, pg. ۳۱۹, Chap. ۴۱, Tr. No. ۱۷۰; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۱۶, Chap. ۱۰, Sec. ۴.

crying and invoked, "The curse of Allah, His angels and all the people be on the killers of these two (Hasan and Husain-a.s.).

Surely, from the offspring of Husain (a.s.) shall emerge Imams, righteous, trustworthy, infallible and just. And from us is the Mahdi of this Ummah, behind whom Eesa (a.s.), the son of Maryam, will pray." We asked, 'Who is he, O Messenger of Allah (s.a.w.a.)?' He (s.a.w.a.) informed, "He is the ninth from the offspring of Husain (a.s.). There will be nine righteous Imams from the offspring of Husain (a.s.) and the ninth of them will be their Mahdi. He will fill the earth with justice and equity, as it would be replete with injustice and tyranny."

۲۲۰. Kefaayah al-Asar(۱): Husain Ibn Ali (a.s.) informs that an Arab (Bedouin) came to the Messenger of Allah (s.a.w.a.) with the intention of accepting Islam. He had a lizard with him in his bag, which he had captured in the desert. The Prophet (s.a.w.a.) began presenting Islam to him.

He argued, 'I will not believe in you, O Muhammad, till this lizard believes in you' and taking the lizard out of his bag, he flung it on the ground. It started running out of the mosque.

The Messenger of Allah (s.a.w.a.) demanded, "O lizard! Who am I?"

It answered, 'You are Muhammad Ibn Abdullah Ibn Abd al-Muttalib Ibn Haashim Ibn Abd Munaaf.'

He (s.a.w.a.) asked, "O lizard! Whom do you worship?"

It rejoined, ‘I worship the Allah, Who split the grain, created the breeze, took (.Ibraheem (a.s

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Kefaayah al-Asar, pg. ۱۷۲, Chap. ۲۵, Tr. No. ۳; Al-Insaaf, pg. ۳۲۸, Tr. No. ۳۰۳; Behaar -۱ al-Anwaar, vol. ۳۶, pg. ۳۴۲, Chap. ۴۱, Tr. No. ۲۰۸; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۲۹, Chap. ۱۰, Sec. ۴

as a friend, conversed with Moosa (a.s.) during (his) supplications and chose you, O ’.Muhammad

The Bedouin declared, ‘I witness that there is no god but Allah and surely you are the Messenger of Allah (s.a.w.a.) with truth. So, inform me, will there be a Prophet after ’?you

He (s.a.w.a.) clarified, “No. I am the seal of the Prophets but after me, there will be just Imams from my progeny equal to the number of the chiefs of Bani Israel. The first of them is Ali Ibn Abi Taalib (a.s.) and he is the Imam and the Caliph after me. Nine Imams will be from his offspring” placing his hand on my (Husain) chest. “The Qaem is ”.their ninth. He will stand with religion in the last era just as I stood with it in the first

Instantly, the Bedouin recited a few verses glorifying the Messenger of Allah (s.a.w.a.). He (s.a.w.a.) inquired, “O Brother of Bani Sulaym! Do you have any money with you?” He answered, ‘I swear by the One Who honored you with Prophethood and revered you with Messengership! There are four thousand houses in Bani Sulaym and there is ’.none poorer than me

On hearing this, the Messenger of Allah (s.a.w.a.) gave him his own camel. When the Bedouin returned to his people, he informed them about the entire event. They said, ‘The Bedouin accepted Islam in the greed of the camel!’ Aggrieved by what they said, he spent the remaining part of the day in a hill and did

not eat anything. On the morrow, he came to the Messenger of Allah (s.a.w.a.) and recited another poem glorifying the Prophet (s.a.w.a.) and expressing his state (of hunger and want). When the Messenger of Allah (s.a.w.a.) heard his verses, he (s.a.w.a.) requested Ali (a.s.), "O Ali! Give the Bedouin what he needs." Ali (a.s.) took him to the house of Fatemah (s.a.), satiated his hunger, and gave him a camel and a few .dates

Kefaayah al-Asar(۱): Husain Ibn Ali (a.s.) narrates, "The Messenger of Allah . ۲۲۱ (s.a.w.a.) used to say to me while giving me glad-tidings, 'O Husain! You are the leader, the son of a leader, the father of leaders, nine of your descendants will be the righteous Imams. The ninth of them will be their Mahdi. You are an Imam, the son of an Imam and the father of nine Imams from your offspring. The ninth of them will be their Mahdi, who will fill the earth with justice and equity. He will rise in the last era as I ".'stood in the first

Kefaayah al-Asar(۲): Fatemah (s.a.) recounts, "The Messenger of Allah (s.a.w.a.) . ۲۲۲ visited me when my son Husain (a.s.) was born. I handed him over to the Messenger of Allah (s.a.w.a.) while he was wrapped in yellow diapers. He (s.a.w.a.) replaced them with white diapers and told me, 'O Fatemah! Take him. Surely, he is the Imam, son of an Imam and the father of nine Imams from his posterity. They will be righteous Imams and the

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۱- Kefaayah al-Asar, pg. ۱۷۶, Chap. ۲۵, Tr. No. ۵; Al-Insaaf, pg. ۲۲۱, Tr. No. ۲۱۳; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۴, Chap. ۴۱, Tr. No. ۲۱۰; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۳۰, .Chap. ۱۰, Sec. ۴

۲- Kefaayah al-Asar, pg. ۱۹۳, Chap. ۲۸, Tr. No. ۱; Al-Insaaf, pg. ۱۵۲, Tr. No. ۱۵۰; Behaar al-Anwaar, vol. ۳۶, pg. ۳۵۰, Chap. ۴۱, Tr. No. ۲۱۹; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۲۳, .Chap. ۱۰, Sec. ۳

".'ninth is their Qaem

Kefaayah al-Asar(۱): Imam Husain (a.s.) chronicles that my mother Fatemah (s.a.) . ۲۲۳

told me, "When you were born, the Messenger of Allah (s.a.w.a.) visited me. I handed you to him (s.a.w.a.) in yellow diapers. He (s.a.w.a.) replaced them with white diapers, recited the Azaan in your right ear and the Eqaamah in your left ear. Then he (s.a.w.a.) told me, 'O Fatemah! Take him. Indeed he is the father of Imams, nine of his descendants will be righteous Imams and the ninth of them will be their Mahdi ".'(.(a.t.f.s

Kefaayah al-Asar(۲): Mahmood Ibn Lubaid narrates, "When the Messenger of .۲۲۴ Allah (s.a.w.a.) expired, Fatemah (s.a.) used to visit the graves of the martyrs, the grave of Hamzah (a.s.) in particular, and cry. After a few days, I went to the grave of Hamzah (a.s.) and saw her (s.a.) crying there. I waited for a while, until she stopped crying. Thereafter, I approached her, did salaam to her and beseeched, 'O chief of the woman-folk! By Allah, your crying has ripped my heart apart.' She (s.a.) retorted, "O Aba Amr! I have the right to cry because I have lost the best of fathers, the Messenger of Allah (s.a.w.a.). How eager I am to join the Messenger of Allah (s.a.w.a.)!' ."Then she recited an elegy in memory of her father

I said, 'My lady! I want to ask you a question that has been troubling me for quite some time.' She (s.a.) said, "Ask." I inquired, 'Did the Messenger of

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Kefaayah al-Asar, pg. ۱۹۶, Chap. ۲۸, Tr. No. ۵; Behaar al-Anwaar, vol. ۳۶, pg. ۳۵۲, -۱ .Chap. ۴۱, Tr. No. ۲۲۲; Al-Insaaf, pg. ۳۳۰, Tr. No. ۳۰۴

Kefaayah al-Asar, pg. ۱۹۷,Chap. ۲۸, Tr. No. ۷; Al-Insaaf, pg. ۲۹۰, Tr. No. ۲۶۳; Behaar -۲ al-Anwaar, vol. ۳۶, pg. ۳۵۲, Chap. ۴۱, Tr. No. ۲۲۴; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۲۳, .Chap. ۱۰, Sec. ۳

Allah (s.a.w.a.) appoint Ali (a.s.) for Imamat before his demise?' She (s.a.) exclaimed, "Amazing! Have you all forgotten the day of Ghadeer-e-Khumm?" I answered, 'Certainly that was there but you inform me of that in which he (s.a.w.a.) had made '.you a confidante

She (s.a.) elaborated, "I hold Allah the High as Witness that I have heard him say, 'Ali is

the best that I am appointing amongst you. He is the Imam and the caliph after me. My two grandsons and nine from the progeny of Husain (a.s.) are righteous Imams. If you follow them, you will find them guides and guided (by Allah). But if you oppose them, differences will plague you till the Day of Judgement'." I asked, 'My lady! Then why did he (a.s.) sit upon his right?' She (s.a.) shot back, "O Aba Amr! Indeed the Messenger of Allah (s.a.w.a.) declared, 'The example of an Imam is like that of Ka'bah, ".'people go to it but it does not go to the people

Then she (s.a.) said, "By Allah! Had they left the truth to whom it belonged and followed the progeny of their Prophet (s.a.w.a.), no two individuals would have disputed about Allah, the High. Generations would follow in the same manner until our Qaem (a.t.f.s.), the ninth from the descendants of Husain (a.s.), reappeared. But they brought ahead whom Allah had kept behind and they kept back whom Allah had ,advanced. When the Prophet (s.a.w.a.) expired and they laid him in his grave

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they chose with their desire and acted whimsically. Woe unto them! Did they not hear ,the sayings of Allah

وَ رَبُّکَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَار مَا كَانَ لَهُمُ الْخِيَرَه

(Qur'an Surah Qasas ۲۸: ۶۸)

And your Lord creates what He pleases and chooses. There is no choice for them." ,Nay! They heard but they were as Allah

Glorified be He, has described

فَتعسًا لَهُمْ وَ اَضَلّ اَعْمَالَهُمْ

(Qur'an Surah Hajj ۲۲: ۴۶)

For surely their eyes were not blind but it was their hearts in their chests that had' '.become blind

How wrong were they! They unfolded their hopes in this world and they forgot their .deaths

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

And (as for) those who disbelieve, for them is destruction and He has made their .deeds ineffective

(Qur'an Surah Muhammad ۴۷: ۸)

اعُوْذُ بِکَ يَا رَبِّ من الحور بعد الکور

.O Lord! I seek refuge in You from loss after profit

۲۲۵. Kamaal al-Deen(۱): Abd al-Rahmaan Ibn Samarah narrates that the Messenger of Allah (s.a.w.a.) said, "The disputers in the religion of Allah have been cursed on the tongues of seventy prophets (a.s.). Whoever disputes concerning the signs of Allah, has indeed disbelieved. Allah, Mighty and Glorified be He, says,

مَا يُجَادِلُ فِى آيَاتِ اللهِ اِلاَّ الَّذِيْنَ كَفَرُوْا فَلاَ يَغْرُرْكَ تَقَلُّبُهُمْ فِى الْبِلَادِ

None dispute concerning the communications of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you. (Qur'an Surah Gaafir ۴۰: ۴).

Whoever explains the Quran whimsically, he has forged a lie against Allah

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۱- Kamaal al-Deen, vol. ۱, pg. ۲۵۶, Chap. ۲۴, Tr. No. ۱; Al-Amaali, ۷th Majlis, Tr. No. ۳; Behaar al-Anwaar, vol. ۳۶, pg. ۲۲۶, Chap. ۴۱, Tr. Nos. ۲ ۳; Al-Insaaf, pg. ۲۱۳, Tr. No. ۲۱۰; Rauzah al-Waaezeen, vol. ۱, pg. ۱۰۰, Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۱۵, Chap. ۱۰, Sec. ۳; Isbaat al-Hudaat, vol. ۳, pg. ۲۵, Sec. ۳۵, Tr. No. ۸۶۴۵; Mashaareqo Anwaar al-Yaqeen, pg. ۵۶; Munaar al-Huda, pg. ۳۶۷.

and whoever passes a judgment amongst the people without knowledge, upon him is

the curse of the sky and the earth." I requested, 'O Messenger of Allah (s.a.w.a.)! Guide me to salvation.' He (s.a.w.a.) advised, "O son of Samarah! When desires differ and opinions vary, then fasten unto Ali Ibn Abi Taalib (a.s.). For surely, he (a.s.) is the Imam of my Ummah and my caliph upon them after me. He (a.s.) is the distinguisher, .who will differentiate between truth and falsehood

Whoever asks him (a.s.), he will answer him and whoever seeks guidance from him (a.s.), he will guide him. Whoever searches for truth in him shall find it. Whoever requests guidance from him, will find it. Whoever seeks refuge in him, will be secure. .Whoever fastens unto him, will be saved. Whoever follows him, he (a.s.) will guide him

O son of Samarah! Whoever amongst you is at peace with him and takes him as a master will be safe. However, whoever rejects him and bears enmity against him, will be destroyed. O son of Samarah! Surely Ali (a.s.) is from me. His soul is from my soul and his soil (teenat) is from my soil. He is my brother and I am his brother. He is the husband of my daughter Fatemah (s.a.), the chief of the women of the Universe, from the beginning to the end. From him are the two Imams of my Ummah and the two chiefs of the youth of Paradise, Hasan and

Husain (a.s.), and the nine descendants of Husain (a.s.). The ninth of them is the Qaem of my Ummah, who will fill the earth with justice and equity as it would be filled with ".injustice and oppression

Kamaal al-Deen(۱): Imam Hasan al-Askari (a.s.) narrates from his forefathers that .۲۲۶ the Messenger of Allah (s.a.w.a.) said to Ali Ibn Abi Taalib (a.s.), "O Ali! None will love you but the one whose birth is pure and none will hate you but the one of impure birth. None will befriend you but a believer and none will bear enmity against you but a ".disbeliever

Abdullah Ibn Masood stood up and asked, 'O Messenger of Allah (s.a.w.a.)! We came to know the sign of impure birth and a disbeliever in your life by malice and enmity against Ali (a.s.). But what is the sign of impure birth and disbelief after you, when

Islam will appear only on the tongues while its essence shall remain concealed?' He (s.a.w.a.) answered, "O son of Masood! Surely, Ali Ibn Abi Taalib (a.s.) is your Imam after me and my caliph upon you. After he expires, my son Hasan (a.s.) is your Imam after him and my caliph upon you. When he dies, my son Husain (a.s.) is your Imam .after him and my caliph upon you

Thereafter nine descendants of Husain (a.s.), one after the other are your Imams and my caliphs upon you. The ninth of them is the Qaem of my nation, who will fill the

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Kamaal al-Deen, vol. ١, pg. ٢۶١, Chap. ٢۴, Tr. No. ٨; Al-Ehtejaaj, pg. ۶٩; Al-Insaaf, pg. -١ .٢۴١, Tr. No. ٢٣٢; Behaar al-Anwaar, vol. ٣۶, pg. ٢۴۶, Chap. ۴١, Tr. No. ۵٩

earth with justice and equity, as it would be fraught with injustice and oppression. None shall love them save the one whose birth is pure and none shall hate them but .the one with impure birth

None will befriend them but a believer and none will bear enmity against them but a disbeliever. Whoever denies any one amongst them has indeed denied me and whoever denies me has indeed denied Allah, Mighty and Glorified be He. Whoever rejects even one from them, then indeed he has rejected me and whoever rejects me has rejected Allah, Mighty and Glorified be He. For certainly, their obedience is my .obedience and my obedience is the obedience of Allah

Similarly), their disobedience is my disobedience and my disobedience is the) disobedience of Allah, Mighty and Glorified be He. O son of Masood! Keep away from any skepticism in your heart concerning their judgments, lest you become a disbeliever. By the Might of my Lord, I am not indulging in pretense nor am I speaking ".from my desire concerning Ali and the Imams from his descendants

Then he (s.a.w.a.) raised his hands towards the sky and prayed, "O Allah! You take him as Your slave whoever takes my caliphs and the Imams of my Ummah after me as their masters, and You take as enemy whoever takes them as enemy. You help him

who helps them and You forsake him who forsakes them. Do not leave the earth without a proof from them, either he

is apparent, or occult and fearful that Your religion, Your proof and Your arguments may not be nullified." Then he (s.a.w.a.) said, "O son of Masood! I have told you now, all those things which if you leave them, you will be destroyed but if you fasten unto them, you will be saved. And safe is the one who follows the guidance."

۲۲۷ . Kamaal al-Deen(۱): Asbagh Ibn Nubaatah chronicles that one day Ameerul Momineen Ali Ibn Abi Taalib (a.s.) came out, holding the hand of his son Hasan, while he (a.s.) was saying, "The Messenger of Allah (s.a.w.a.) met us in a similar fashion one day. That is, my hand was in his hand and he (s.a.w.a.) was saying, 'The best of creatures after me, and their chief is this brother of mine and he is the Imam of every Muslim and the master of every believer after my death.

Beware! And certainly I declare, 'The best of creatures after me, and their chief is this son of mine and he is the Imam of every Muslim and the master of every believer after my death. Beware! He will be oppressed after me just as I was oppressed after the Messenger of Allah (s.a.w.a.). The best of creatures and their chief after Hasan is my son and his brother Husain (a.s.), the oppressed after his brother and the martyr at Karbala. Know that he and his companions are the chiefs of the martyrs on the Day of Judgment. After Husain

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۱- Kamaal al-Deen, vol. ۱, pg. ۲۵۹, Chap. ۲۴, Tr. No. ۵; Al-Insaaf, pg. ۲۸۰, Tr. No. ۲۵۷; Isbaat al-Hudaat, vol. ۲, pg. ۳۷۹, Chap. ۹, Tr. No. ۲۱۶; Qasas al-Anbiyaa, pg. ۲۶۶, Sec. ۱۶, Tr. No. ۴۳۹; Munaar al-Huda, pg. ۳۶۹

(a.s.), nine of his descendants are Allah's Caliphs in His earth, His proofs upon His servants, His trustees upon His revelation, the Imams of the Muslims, the leaders of the believers and the pilots of the pious.

The ninth (of the Imams) is the Qaem through whom Allah will fill the earth with light after its darkness, justice after its oppression and knowledge after its ignorance. By the One Who sent my brother Muhammad with Prophethood and chose me for Imamat, revelation has descended from the sky in this regard on the tongue of the Trustworthy Spirit Jibraeel (a.s.). Indeed, the Messenger of Allah (s.a.w.a.) was asked while I was with him (s.a.w.a.), concerning the Imams after him. He (s.a.w.a.) replied to ,the questioner

وَالسَّمَاءِ ذَاتِ الْبُرُوْجِ

(By the sky, the possessor of constellations! (Qur'an Surah Buruj ۸۵:۱

Certainly, their number is equal to the number of the constellations, by the Lord of the nights, days and months and their number is equal to the number of the months!" The questioner asked, 'Who are they, O Messenger of Allah (s.a.w.a.)?' He (s.a.w.a.) placed his hand on my head and said, "He is the first of them and the last of them is Mahdi. Whoever befriends them has befriended me and whoever bears enmity against them bears enmity against me. Whoever loves them loves me and whoever bears malice against them, bears malice against me. Whoever denies them denies me and .whoever recognizes them, recognizes me

Through them, Allah, Mighty and Glorified be

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He, will protect His religion, inhabit His cities and sustain His servants. Due to them, rains descend from the skies and the earth throws up its bounties. They are my ".chosen ones, my caliphs, the Imams of the Muslims and the masters of the believers

Kamaal al-Deen(۱): Ali Ibn Moosa al-Reza (a.r.) narrates from his forefathers that .۲۲۸ the Messenger of Allah (s.a.w.a.) said, "Whoever desires to fasten unto my religion and board the ark of salvation after me, he must follow Ali Ibn Abi Taalib (a.s.), bear enmity against his enemies and befriend with his friends. For surely, he (a.s.) is my successor and my caliph on my nation in my life and after my death. He (a.s.) is the

chief of every Muslim and the chief of every believer after me. His saying is my saying, his command is my command, his prohibition is my prohibition, his follower is my follower, his helper is my helper and one who forsakes him has forsaken me."

Then he (s.a.w.a.) continued, "Whoever separates from Ali (a.s.) after me, shall not see me and I will not see him on the Day of Judgment. Whoever opposes Ali (a.s.), Allah will make Paradise forbidden for him, his abode will be the Hell-fire, and evil will be his fate. Whoever forsakes Ali (a.s.), he will be forsaken on the Day of Presentation, and whoever helps Ali (a.s.) Allah will help him on the day he will meet Him. Allah's Hujjah (a.s.) will prompt his answers

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۱- Kamaal al-Deen, vol. ۱, pg. ۲۶۰, Chap. ۲۴, Tr. No. ۶; Behaar al-Anwaar, vol. ۳۶, pg. ۲۵۴, Chap. ۴۱, Tr. No. ۷۰; Al-Insaaf, pg. ۱۳۱, Tr. No. ۱۲۰; Munaar al-Huda, pg. ۳۷۰

to him on the day of questioning."

Thereafter he (s.a.w.a.) said, "Hasan (a.s.) and Husain (a.s.) are the two Imams of my Ummah after their father and the leaders of the youth of Paradise. Their mother is the chief of the women of universe, and their father is the chief of the successors. From the descendants of Husain (a.s.), there will be nine Imams, and the ninth of them will be the Qaem of my progeny. Their obedience is my obedience and their defiance is my defiance. I will complain to Allah against those who challenge their superiority and deny their sanctity after me. Allah suffices as a Master and as a Helper for my progeny and the Imams of my Ummah, and as an Avenger for those who have denied them their rights.

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ

And they who act unjustly shall know to what final place of turning they shall turn back. (Qur'an Surah Shuara ۲۶: ۲۲۷)

۲۲۹. Kamaal al-Deen(۱): Ali Ibn Moosa al-Reza (a.r.) narrates from his forefathers that

the Messenger of Allah (s.a.w.a.) said, “I am the chief of the creation of Allah, Mighty and Glorified be He. I am better than Jibraeel, Mikaaeel, Israafeel, the carriers of the Throne (arsh), all the close angels of Allah and the messengers of Allah (s.a.). I am the and the honorable Hauz. I and Ali are the fathers of (شفاعه) owner of the Intercession .this Ummah

.Whoever recognizes us has indeed recognized Allah, Mighty and Glorified be He

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Kamaal al-Deen, vol. ۱, pg. ۲۶۱, Chap. ۲۴, Tr. No. ۷; Behaar al-Anwaar, vol. ۲۶, pg. ۳۴۲, -۱ Chap. ۸, Tr. No. ۱۳ vol. ۳۶, pg. ۲۵۵, Chap. ۴۱, Tr. No. ۷۱; Al-Insaaf, pg. ۱۳۲, Tr. No. ۱۲۱; .Munaar al-Huda, pg. ۳۷۰

And whoever refutes us has indeed refuted Allah, Mighty and Glorified be He. From Ali are the two grandsons of my Ummah and the chiefs of the people of Paradise, Hasan (a.s.) and Husain (a.s.). From the descendants of Husain (a.s.) are nine Imams (a.s.), their obedience is my obedience and their disobedience is my disobedience. The ninth ”.of them is their Qaem and their Mahdi

Kamaal al-Deen(۱): Imam Hasan al-Mujtaba (a.s.) recounts, “I and my brother . ۲۳۰ (Husain) went to my grandfather, the Messenger of Allah (s.a.w.a.). He (s.a.w.a.) made me sit on one lap and made my brother sit on the other. Then he (s.a.w.a.) kissed us and said, ‘By my father! You two are Imams, grandsons and virtuous. Allah has chosen you from me, from your father and your mother. He has also chosen from your progeny, O Husain, nine Imams. The ninth of them is their Qaem and all of them ”.’are equal before Allah in superiority and status

Kamaal al-Deen(۲): Imam al-Sadeq (a.s.) narrates from his forefathers that the . ۲۳۱ Messenger of Allah (s.a.w.a.) said, “Surely Allah, Mighty and Glorified be He, chose Friday from the days, the month of Ramazaan from the months, the Night of Power from the nights, chose me from all the Prophets and chose Ali (a.s.) from me. (لیله القدر) He granted him (Ali (a.s.)) superiority over all the successors. From Ali (a.s.) He chose Hasan (a.s.) and Husain (a.s.) and from Husain (a.s.), He chose the successors from his

descendants. They

۱- Kamaal al-Deen, vol. ۱, pg. ۲۶۹, Chap. ۲۴, Tr. No. ۱۲; Dalaael al-Imaamah, pg. ۲۳۷; Behaar al-Anwaar, vol. ۳۶, pg. ۲۵۵, Chap. ۴۱, Tr. No. ۷۲; Al-Insaaf, pg. ۵۳, Tr. No. ۴۳; Isbaat al-Hudaat, vol. ۱, pg. ۶۵۴, Sec. ۶۷, Chap. ۹, Tr. No. ۸۲۳ narrating from the "Book of Virtues" by Husain Ibn Hamdaan.

۲- Kamaal al-Deen, vol. ۱, pg. ۲۸۱, Chap. ۲۴, Tr. No. ۳۲; Dalaael al-Imaamah, pg. ۲۴۰; Al-Ghaibah by No'maani, pg. ۶۷, Chap. ۴, Tr. No. ۷; Al-Ghaibah of Shaikh Tusi (a.r.), pg. ۱۴۰, Tr. No. ۱۰۷; Isbaat al-Wasiyyah, pg. ۲۵۱; Al-Mo'tabar, pg. ۲۴; Muqtazab al-Asar, pg. ۹, Tr. No. ۹; Taqreeb al-Maarif, pg. ۱۷۶; Al-Mohtazar, pg. ۱۵۹; Behaar al-Anwaar, vol. ۲۵, pg. ۳۶۳, Chap. ۱۲, Tr. No. ۲۲ vol. ۳۶, pg. ۲۵۶, Chap. ۴۱, Tr. No. ۷۴ pg. ۲۶۰, Chap. ۴۱, Tr. No. ۸۰ pg. ۳۷۲, Tr. No. ۲۳۴.

from the Quran, the (غالین) descendants) will dispel the distortion of the exaggerators) plagiarism of the liars and the interpretation of the deviated ones. The ninth of them is their Qaem (a.t.f.s.) and he is their apparent and their concealed."

۲۳۲. Al-Ikhtesaas(۱): Salmaan al-Faarsi (r.a.) recounts, 'I saw Husain Ibn Ali (a.s.) in the Prophet's (s.a.w.a.) room, who was kissing his eyes and lips, saying, "You are a chief, the son of a chief and the father of chiefs. You are a proof, the son of a proof and the father of proofs. You are an Imam, the son of an Imam and the father of nine Imams from your progeny. The ninth of them is their Qaem (a.t.f.s.)."'

۲۳۳. Kefaayah al-Asar(۲): Imam Husain Ibn Ali (a.s.) informs that the Messenger of Allah (s.a.w.a.) declared, "O Husain! You are an Imam, the brother of an Imam, the son of an Imam and nine of your descendants will be trustees, infallible. The ninth of them is their Mahdi (a.t.f.s.). Then congratulations to the one who loves them and woe unto the one who bears malice against them."

۲۳۴. Al-Ghaibah of Fazl Ibn Shaazaan(۳): Imam Husain Ibn Ali (a.s.) chronicles, "Ameer al-Momineen (a.s.) was asked concerning the saying of the Messenger of Allah (s.a.w.a.), 'Surely I leave amongst you two weighty things, the Book of Allah and my

progeny', who is the progeny? He (a.s.) replied, 'I, Hasan, Husain and the nine Imams from the descendants of Husain (a.s.). The ninth of them is their

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۱- Al-Ikhtesaas, pg. ۲۰۷; Kefaay al-Asar, pg. ۴۵, Chap. ۵, Tr. No. ۵; Kashf al-Ghummah, vol. ۲, pg. ۵۰۸; Yanaabi al-Mawaddah, pg. ۴۹۲, Chap. ۹۴; Isbaat al-Hudaat, vol. ۳, pg. ۶۴, Sec. ۴۲, Tr. No. ۷۴۵.

۲- Kefaayah al-Asar, pg. ۲۹۹, Chap. ۴۰, Tr. No. ۴; Behaar al-Anwaar, vol. ۳۶, pg. ۳۶۰, Chap. ۴۱, Tr. No. ۲۳۱; Al-Insaaf, pg. ۵۹, Tr. No. ۴۹.

۳- Kefaayah al-Mahdi, pg. ۸۲, Tr. No. ۱۶; Isbaat al-Hudaat, vol. ۳, pg. ۹۵, Chap. ۹, Sec. ۶۰, Tr. No. ۸۱۲ narrating from the book of Isbaat al-Raj'ah of Fazl Ibn Shaazaan; Oyoon-o-Akhbaar al-Reza, vol. ۱, pg. ۵۷, Chap. ۶, Tr. No. ۲۵; Kamaal al-Deen, pg. ۲۴۰; Maani al-Akhbaar, pg. ۹۰ The chapter of the meaning of Saqalain and Etrat, Tr. No. ۴; Isbaat al-Hudaat, vol. ۶, pg. ۳۲۶, Chap. ۹, Sec.۴, Tr. No. ۱۲۵; Behaar al-Anwaar, vol. ۳۶, pg. ۳۷۳, Chap. ۴۲, Tr. No. ۲; E'laam al-Waraa, pg. ۳۷۵, Sec. ۲; Al-Insaaf, pg. ۲۶۰, Tr. No. ۲۴۴.

Mahdi (a.t.f.s.). They shall not separate from the Book of Allah, Mighty and Glorified be He, and it shall not separate from them till they call upon the Messenger of Allah (s.a.w.a.) at his Hauz.'"

۲۳۵. Kefaayah al-Asar(۱): Abu Maryam Abd al-Ghaffaar Ibn al-Qasim narrates, 'I went to my master, al-Baaqer (a.s.), while there were a number of his companions with him. When the discussion of Islam arose, I asked, 'O my master! Which Islam is the best?'

He (a.s.) replied, "In which the believers are safe from the tongue and hands of the Muslim."

'Which of the ethics is the best?'

"Patience and forgiveness."

'Which believer is the most complete in belief?'

"The best of them in morality."

’?Which is the best struggle‘

”.Where generosity is a habit and blood is spilled“

’?Which is the best prayer‘

”.(Prolonging the Qunoot (supplication in prayers“

’?Which is the best charity‘

”.That you abstain from what Allah, Mighty and Glorified be He, has prohibited for you“

’?What is your opinion vis-à-vis calling upon the rulers‘

”.I don’t deem it proper“

But I travel quite often to Syria and pay a visit to (governor) Ibraheem Ibn al-‘ ’.Waleed

O Abd al-Ghaffaar! Certainly your paying a visit to the rulers invites three“ consequences: (a) the love of the world, (b) forgetting death and (c) decrease in ”.satisfaction of what Allah has destined for you

O son of Allah’s Messenger! I have a large family and I go to them only to obtain‘ ’?some benefits for myself. What is your view in this regard

O servant of Allah! For sure, I don’t order you“

Kefaayah al-Asar, pg. ۲۵۰, Chap. ۳۳, Tr. No. ۵; Behaar al-Anwaar, vol. ۳۶, pg. ۳۵۸, -۱ Chap. ۴۱, Tr. No. ۲۲۸; Al-Insaaf, pg. ۸۱, Tr. No. ۷۴; Al-Seraat al-Mustaqeem, vol. ۲, pg. .۱۳۲, Chap. ۱۰, Sec. ۴

to forsake the world. I am only commanding you to abstain from sins, because forsaking the world is a virtue (recommended) but abstaining from sins is obligatory. ”.You are more in need of performing the obligations than acquiring the virtues

I kissed his (a.s.) hands and his feet and asked, ‘May my father and my mother be sacrifice for you, O son of Allah’s Messenger! We do not find correct knowledge but from you (Ahle Bait a.s.). Now I have become old, my bones have become fragile and the state I see you (Ahle Bait a.s.) in, does not please me. I see you being killed, expelled and fearful while I have been waiting for your Qaem (a.t.f.s.) since a long time, thinking he will appear today or tomorrow.’

“O Abd al-Ghaffaar! Surely our Qaem, he is the seventh from my descendants and now is not the time of his emergence. Indeed, my ancestors have narrated that the Messenger of Allah (s.a.w.a.) said, ‘Certainly the Imams after me are twelve, equal to the number of the chiefs of Bani Israel. Nine of them are from the progeny of Husain (a.s.) and the ninth of them is their Qaem (a.t.f.s.). He will appear in the last era and shall fill the earth with justice and equity as it would be fraught with injustice and oppression.”

‘So, if this is the case, O son of Allah’s Messenger, who will be your successor?’

“Jafar (my son). He is the chief of my sons and the father of

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Imams. He is truthful in word and deed. Indeed, you have asked a big question O Abd al-Ghaffaar, and you deserves to be answered. For sure, the keys of knowledge are questions.” Then he (a.s.) recited a couplet whose theme runs as follows:

The cure of blindness is prolonging the question and

all of blindness is to keep quiet despite being ignorant.’

۲۳۶. Al-Kaafi(۱): Abu Baseer narrates from Imam Baaqer (a.s.), “After Husain (a.s.), there will be nine Imams. The ninth of them is their Qaem.”

۲۳۷. Kamaal al-Deen(۲)Abu Baseer narrates from Imam Sadeq (a.s.), “After Husain (a.s.), there will be nine Imams. The ninth of them is their Qaem (a.s.).”

۲۳۸. Muqtazab al-Asar(۳): Salmaan al-Faarsi (r.a.) recollects, ‘We were with the

Messenger of Allah (s.a.w.a.) while Husain Ibn Ali (a.s.) was sitting on his lap. Then the Messenger of Allah (s.a.w.a.) became a mount for him (a.s.) and said to him, “O Aba Abdillah (Husain)! You are the chief from the chiefs and you are an Imam, the son of an Imam, the brother of an Imam and the father of nine Imams. The ninth of them is their Qaem, their Imam, the most knowledgeable of them, the most judicious of them ’.”and the most superior of them

Kashf al-Yaqeen(۴): Ahmad Ibn Hanbal in his Musnad records that the Messenger .۲۳۹ of Allah (s.a.w.a.) said for Husain (a.s.), “This son of mine is an Imam, the brother of an ”.(.Imam and the father of Imams. The ninth of them is their Qaem (a.t.f.s

Muqtazab al-Asar(۵): Jaaber .۲۴۰

Al-Kaafi, vol. ۱, pg. ۵۳۳, Chap. ۱۸۴, Tr. No. ۱۵; Al-Ghaibah by No’maani, pg. ۹۴, Chap. ۴, -۱ Tr. No. ۲۵; Al-Khesaal, vol. ۱, pg. ۴۱۹, Chapter of Nine, Tr. No. ۱۲ and vol. ۲, pg. ۸۰, Chapter of Twelve, Tr. No. ۵۰; Al-Ghaibah by Shaikh Tusi, pg. ۱۴۰, Tr. No. ۱۰۴; Al-Irshaad, vol. ۲, pg. ۳۴۸, Chap. ۵۹, Tr. No. ۶; Al-Waafi, vol. ۲, pg. ۳۱۰, Chap. ۳۱, Tr. No. ۷۶۷/۱۴; Kashf al-Ghummah, vol. ۲, pg. ۴۴۸; Manaaqeb of Ibn Shahr Aashob, vol. ۱, pg. ۲۹۶; Dalaael al-Imamah, pg. ۲۴۰; Isbaat al-Wasiyyah, pg. ۲۰۳; Al-Insaaf, pg. ۲۰, Tr. No. ۱۳; Al-Istinsaar, pg. ۱۷۰; Taqreeb al-Maarif, pg. ۱۸۳; Isbaat al-Hudaat, vol. ۱, pg. ۴۶۰, Chap. ۹, Tr. No. ۸۳ and pg. ۵۳۳, Chap. ۹, Tr. No. ۳۱۲; Behaar al-Anwaar, vol. ۳۶, pg. ۳۹۲, .Chap. ۴۵, Tr. No. ۳

Kamaal al-Deen, vol. ۲, pg. ۳۵۰, Chap. ۳۳, Tr. No. ۴۵; Al-Seraat al-Mustaqeem, vol. ۲, -۲ pg. ۱۳۴, Chap. ۱۰, Sec. ۴; Behaar al-Anwaar, vol. ۳۶, pg. ۳۹۱, Chap. ۴۶, Tr. No. ۵; Al-Insaaf, .pg. ۲۹, Tr. No. ۲۴; Isbaat al-Hudaat, vol. ۱, pg. ۵۱۸, Chap. ۹, Tr. No. ۲۵۸

Muqtazab al-Asar, pg. ۸ ۹, Tr. No. ۷; Behaar al-Anwaar, vol. ۳۶, pg. ۳۷۲ under tradition -۳ .۲۳۴; Nafas al-Rahmaan, pg. ۹۴

.Kashf al-Yaqeen, pg. ۱۱۸; Irshaad al-Quloob, vol. ۲, pg. ۳۳ -۴

.Muqtazab al-Asar, pg. ۹, Tr. No. ۸; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۲۰, Chap. ۱۰ -۵

Ibn Abdullah al-Ansaari narrates, ‘The Messenger of Allah (s.a.w.a.) informed, “Surely,

Allah chose Friday from the days, the Night of Power from the nights and the month of Ramazaan from the months. Then He chose me and Ali (a.s.) and selected from Ali (a.s.), Hasan (a.s.) and Husain (a.s.). Thereafter, He chose from Husain (a.s.), the proofs of the universe, the ninth of them is their Qaem (a.t.f.s.) who is the most knowledgeable and the most judicious amongst them."'

۲۴۱. Al-Nukat al-Eteqaadiyyah(۱): The author of this book, while talking about Imamate argues, 'The proof of their Imamate is that the Messenger of Allah (s.a.w.a.) has successively endorsed their caliphate like his saying for Husain (a.s.), "This son of mine is an Imam, the son of an Imam, the brother of an Imam and the father of Imams. Their ninth is their Qaem who will fill the earth with justice and equity as it would be filled with injustice and oppression."'

۲۴۲. Faraaed al-Simtain(۲): Ibn Abbas (r.a.) chronicles that a Jew named Na'sal came to the Messenger of Allah (s.a.w.a.) and said, 'O Muhammad! I want to ask you a few things that have been troubling me for quite some time. If you answer me concerning them, I will accept Islam at your hands.' He (s.a.w.a.) replied, "Ask, O Abu Amaarah!" He requested, 'O Muhammad! Describe unto me your Lord.' He (s.a.w.a.) responded, "Surely the Creator cannot be described except by what He has described Himself. How can the Creator be described, Whom

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۱- Al-Nukat al-Eteqadiyyah, pg. ۳۵; al-Etemaad Fi Sharhe Risaalah Wajib al-Eteqaad, pg. ۳۹۷.

۲- Faraaed al-Simtain, vol. ۲, pg. ۱۳۲, Chap. ۳۱, Tr. No. ۴۳۱; Kefaayah al-Asar, pg. ۱۱, Chap. ۱, Tr. No. ۲; Yanaabi al-Mawaddah, pg. ۴۴۰, Chap. ۷۶, Tr. No. ۱; Behaar al-Anwaar, vol. ۳, pg. ۳۰۳ vol. ۳۶, pg. ۲۸۳, Chap. ۴۱, Tr. No. ۱۰۱; Al-Awaalem, vol. ۱۵/۳, pg. ۱۳۸, Chap. ۱, Tr. No. ۷۸; Al-Insaaf, pg. ۲۷۶, Tr. No. ۲۵۵.

the attributes are helpless from comprehending, imaginations from reaching Him, thoughts from confining Him and intellects from encompassing Him? He is more Majestic than the description of those who describe Him. He is Far in His nearness and

Near in His remoteness. He has made ‘how’ so the question ‘how’ is not applicable for Him. He has made ‘where’ so the question ‘where’ cannot be used for Him. He is distinct from ‘how-ness’ and ‘where-ness’. Then, He is One, He is Needless as He has described Himself. Those who describe Him cannot reach unto His attribute. He is ”.neither born nor does He give birth. And none is equal to Him

He said, ‘You have said the truth, O Muhammad! Inform me about your statement, ‘He is One, there is nothing similar to Him’. Is not Allah, the High, One like man is one?’ ’.So, surely, His Oneness is similar to the oneness of man

He (s.a.w.a.) explained, “Allah, the High, is One in the actual meaning of oneness. But man is one in the meaning of compound i.e. he is made of substance, accident, soul ”.and body. So, the similarity is only literal, nothing more

He confessed: You have spoken the truth, O Muhammad! Inform me about your successor, who is he? For, there has been no Prophet but that he had a successor. Indeed, our Prophet Moosa Ibn Imran (a.s.) appointed Yoosha’ Ibn Nun (a.s.) as his ’.successor

He (s.a.w.a.) clarified, “Yes. Surely my successor and caliph after me is Ali Ibn

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Abi Taalib (a.s.), followed by my two grandsons, Hasan (a.s.) and Husain (a.s.), who will ”.be followed by nine of his descendants, righteous Imams, from his progeny

’.He requested, ‘O Muhammad! Name them for me

He (s.a.w.a.) agreed, “Yes. When Husain (a.s.) dies, his son Ali (a.s.) will succeed him. And when Ali (a.s.) dies, his son Muhammad (a.s.), then his son Ja’far (a.s.), then his son Moosa (a.s.), then his son Ali (a.s.), then his son Muhammad (a.s.), then his son Ali (a.s.), then his son Hasan (a.s.) and then, al-Hujjah Ibn al-Hasan (a.t.f.s.). These are the ”.twelve Imams, their number being equal to the chiefs of Bani Israel

’?He asked, ‘So, where is their place in Paradise

”.He (s.a.w.a.) retorted, “With me at my level

He acknowledged, ‘I witness that there is no god but Allah and that surely you are the Messenger of Allah (s.a.w.a.). I also witness that they are the successors after you. Indeed, I have found them in the previous books. In his covenant unto us, Moosa Ibn Imran (a.s.) prophesied, ‘With the advent of the last era, there will emerge a Prophet named Ahmad, the seal of the Prophets. There will be no Prophet after him. From his progeny, nine righteous Imams will come forth, equal to the number of the ’.grandsons

”?He (s.a.w.a.) inquired, “O Abu Amaarah! Do you know the grandsons

He replied, ‘Yes, O Messenger of Allah (s.a.w.a.)! They were twelve. The first of them was Laavi Ibn Barkhiyaa and he is the one who had gone

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into a prolonged occultation from the Bani Israel. Then he returned and Allah manifested His Shariah through him after its learning. He fought against the King ’.Firishtiaa till he killed him

The Messenger of Allah (s.a.w.a.) responded, “Whatever occurred in the Bani Israel will happen in my Ummah, step by step, in toto. The twelfth of my successors will go in occultation till he is not seen. A time will come upon my Ummah when nothing will remain from Islam except its name, and nothing shall remain from Quran but its image. Only then will Allah permit him to reappear, and (after his reappearance), he ”.will make Islam prevail and renew religion

Then he (s.a.w.a.) declared, “Congratulations to the one who loves them and woe unto the one who bears malice against them. Congratulations to the one who fastens unto ”.them

Shivering, Na’sal stood up before the Messenger of Allah (s.a.w.a.) and started recited .a poem in his glorification

۲۴۳. Kefaayah al-Asar(۱): Abdullah Ibn Abbas narrates, 'I went to the Messenger of Allah (s.a.w.a.), while Hasan (a.s.) was sitting on his shoulder and Husain (a.s.) was on his lap. He (s.a.w.a.) was kissing both of them and praying, "O Allah! Befriend him who befriends these two and be enemy of the one who takes them as enemy."

Then he (s.a.w.a.) prophesied, "O Ibn Abbas! As if I am seeing his (Husain) beard being dyed in his blood. He will call out (for help) but none will respond to his call. He will seek help

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۱- Kefaayah al-Asar, pg. ۱۶, Chap. ۱, Tr. No. ۳; Behaar al-Anwaar, vol. ۳۶, pg. ۲۸۵, Chap. ۴۱, Tr. No. ۱۰۷; Al-Awaalem, vol. ۱۵/۳, pg. ۱۴۰, Chap. ۱, Tr. No. ۷۹; Al-Insaaf, pg. ۲۰۲, Tr. No. ۲۰۲.

but nobody will come to his help." I asked, 'Who will do this, O Messenger of Allah?' He (s.a.w.a.) responded, "The worst of my Ummah. Allah will not make my intercession reach unto them. O Ibn Abbas! Whoever visits him (his grave), while being cognizant of his rights, a reward of a thousand Hajj and a thousand Umrah will be recorded for him. Know that whoever visits him, it is as if he has visited me, and whoever visits me it is as if he has visited Allah. And the right of Allah's visitor (on Him) is that He will not punish him with hell-fire. Know that prayers will be answered beneath his tomb and cure will be found in the soil of his grave and that of the Imams (a.s.) from his progeny."

Ibn Abbas says, 'I asked, 'O Messenger of Allah! How many Imams will be there after you?'' He (s.a.w.a.) replied, "They will be equal to the number of the companions of Hazrat Eesa (a.s.), the grandsons of Hazrat Moosa (a.s.) and the chiefs of (حواريّون) Bani Israel?" I enquired, 'O Messenger of Allah! How many will they be?' He (s.a.w.a.) informed, "They were twelve and the Imams after me will be twelve in number. The first of them is Ali Ibn Abi Taalib (a.s.), followed by my two grandsons, Hasan (a.s.) and Husain (a.s.). When Husain (a.s.) will die, his son Ali (a.s.) will succeed him, followed by his son Muhammad (a.s.). When Muhammad (a.s.) expires,

his son Ja'far (a.s.) will succeed him, followed by his son Moosa (a.s.). After the martyrdom of Moosa (a.s.), his son Ali (a.s.) will succeed him, followed by his son Muhammad (a.s.). When Muhammad (a.s.) expires, his son Ali (a.s.) will be his heir, followed by his son Hasan (a.s.), who finally, will be succeeded by his son al-Hujjah ".(.(a.t.f.s

Ibn Abbas recounts, 'I questioned, 'O Messenger of Allah! These are names that I have never heard before!" He (s.a.w.a.) prophesied, "O Ibn Abbas! They are the Imams after me even if they are subjugated and oppressed. They are trustees, infallible, chosen ones and the best (among the people). O Ibn Abbas! One who comes on the day of judgement cognizant of their rights, I will take his hand and make him enter the paradise. O Ibn Abbas! Whoever denies them or rejects even one of them, then it is as if he has denied and rejected me. And, whosoever denies and rejects me, .then he has denied and rejected Allah

O Ibn Abbas! Soon the people will be divided into factions. When this is the case, you follow Ali (a.s.) and his party for surely, he is with truth and truth is with him and they will not separate from each other till they meet me at the Hauz. O Ibn Abbas! Their mastership is my mastership and my mastership is the mastership of Allah. War with them is war with me and war with me is war with

Allah. Their peace is my peace and my peace is Allah's peace." Then the Messenger of ,Allah (s.a.w.a.) recited the Quranic verse

يُرِيدُونَ أَن يُطْفِؤُواْ نُورَ اللهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللهُ إِلاَّ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

They intend to extinguish Allah's light with their mouths and Allah will not allow but to (complete His light even if the unbelievers dislike it. (Qur'an Surah Taubah ۹:۳۲

Kefaayah al-Asar(۱): Salmaan al-Faarsi chronicles, 'The Messenger of Allah . ۲۴۴ (s.a.w.a.) addressed us thus, "O people! Soon I will depart from you and go into the

unseen (world). I advise you to be good to my progeny. Keep away from innovations, for surely, every innovation is a deviation and every deviation and its initiator will be in .hell-fire

O people! O whoever loses the sun must fasten to the moon, and whoever loses the moon must hold on to the two bright stars of the Ursa Minor. And whoever loses the two bright stars of the Ursa Minor must fasten to the brilliant stars after me. I say this unto you and seek forgiveness from Allah for me and for you.' When he (s.a.w.a.) descended from the pulpit, I trailed him (s.a.w.a.). He (s.a.w.a.) entered the house of .Ayesha and I followed suit

Then I asked, 'May my father and my mother be sacrificed for you, O Messenger of Allah (s.a.w.a.)! I heard you say that whoever loses the sun, must fasten to the moon, and whoever loses the moon must hold on to the

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۱- Kefaayah al-Asar, pg. ۴۰, Chap. ۵, Tr. No. ۱; Behaar al-Anwaar, vol. ۳۶, pg. ۲۸۹, Chap. ۴۱, Tr. No. ۱۱۱; Al-Awaalem, vol. ۱۵/۳, pg. ۱۴۴, Chap. ۱, Tr. No. ۸۳; Al-Insaaf, pg. ۲۶۱, Tr. .No. ۲۴۶

two bright stars of the Ursa Minor. And whoever loses the two bright stars of the Ursa Minor must fasten to the brilliant stars after me. So, who is the sun, the moon, the two "?bright stars of the Ursa Minor and the brilliant stars

He (s.a.w.a.) elaborated, "As for the sun, then it's me, while the moon is Ali (a.s.). So if you lose me, then fasten unto him after me. Hasan (a.s.) and Husain (a.s.) are the two bright stars of the Ursa Minor, so if you lose the moon, then hold on to these two. The brilliant stars are the nine infallible Imams (a.s.) from the progeny of Husain (a.s.) and ".(.the ninth of them is their Mahdi (a.t.f.s

Then he (s.a.w.a.) continued, "They are the successors and the caliphs after me, the Imams, the righteous, equal to the grandsons of Yaqub (a.s.) and the companions of Eesa (a.s.)." I requested, 'Name them for me, O Messenger of Allah (s.a.w.a.)!' He

(s.a.w.a.) complied, “The first and the chief of them is Ali Ibn Abi Taalib (a.s.) followed by my two grandsons. After them is Zain al-Aabedeen Ali Ibn Husain (a.s.), followed by Muhammad Ibn Ali al-Baaqer (a.s.), the splitter of the knowledge of the Prophets (a.s.). He will be succeeded by Ja’far Ibn Muhammad, his son al-Kaazem (a.s.) the namesake of Moosa Ibn Imran (a.s.), who will be followed by his son, who will be martyred in Khorasan while being away from his homeland. His son Muhammad

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and the two truthful ones, Ali and Hasan will succeed him. Finally the Hujjah, the Qaem, the Awaited One during his occultation, will succeed them. Surely, they are my progeny from my blood and my flesh. Their knowledge is my knowledge and their judgement is my judgement. Whoever tortures me concerning them, Allah will not make my intercession reach unto them.”’

۲۴۵. Kamaal al-Deen(۱): Jaaber Ibn Yazeed al-Jo’fi narrates that I heard Jaaber Ibn Abdullah Ansaari say, ‘When Allah, Mighty and Glorified be He, revealed upon His Prophet Muhammad (s.a.w.a.),

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ

O ye who believe! Obey Allah and obey the messenger and those possessing authority among you. (Qur’an Surah Nisaa ۴: ۵۹)

I said, ‘O Messenger of Allah! We know Allah and His Messenger. But who are the possessors of authority whose obedience Allah has accompanied with your obedience?’ He (s.a.w.a.) explained, “They are my caliphs, O Jaaber, and the Imams of the Muslims after me. The first of them is Ali Ibn Abi Taalib (a.s.), then Hasan (a.s.) and Husain (a.s.), then Ali Ibn Husain (a.s.), then Muhammad Ibn Ali (a.s.) the one who is famous as al-Baaqer in the Old Testament. Soon, you will meet him, O Jaaber, so when you face him, convey my salutation to him.

He will be followed by Sadeq, Ja’far Ibn Muhammad, then Moosa Ibn Ja’far, then Ali Ibn Moosa, then Muhammad Ibn Ali, then Ali Ibn Muhammad, then al-Hasan Ibn Ali,

then the one who

Kamaal al-Deen, vol. ۱, pg. ۲۵۳, Chap. ۲۳, Tr. No. ۳; Yanaabi al-Mawaddah, pg. ۴۹۴, -۱ Chap. ۹۴; Kefaayah al-Asar, pg. ۵۳, Chap. ۷, Tr. No. ۱; Al-Manaaqeb of Ibn Shahr Aashob, vol. ۱, pg. ۲۸۲ narrating from the Tafseer of Jaaber al-Jo'fi from Jaaber al-Ansaari; E'laam al-Waraa, pg. ۳۹۷; Al-Awaalem, vol. ۱۵/۳, pg. ۱۱; Tafseer Rauz al-Jenaan, vol. ۳, pg. ۴۲۳; Behaar al-Anwaar, vol. ۲۳, pg. ۲۸۹, Chap. ۱۷, Tr. No. ۱۶ vol. ۳۶, pg. ۲۴۹, Chap. ۴۱, Tr. No. ۶۷; Al-Insaaf, pg. ۱۱۴, Tr. No. ۱۰۷; Kefaayah al-Mohtadi, pg. ۵۶, Tr. No. ۵; Tabyeen al-Mahajjah, pg. ۲۷۸; Ta'veel al-Ayaat al-Zaaherah, pg. ۱۴۱; Kashf al-Ghummah, vol. ۲, pg. ۵۰۹; Tafseer al-Saafi, vol. ۱, pg. ۳۶۶; Ilzaam al-Naaseb, vol. ۱, pg. ۵۴; Al-Seraat al-Mustaqeem, pg. ۱۴۳, Chap. ۱۰, Sec. ۲۱; Tafseer Noor al-Saqlain, vol. ۱, pg. ۴۱۴, Tr. No. ۳۳۱; Tafseer Kanz al-Daqaaeq, vol. ۲, pg. ۳۹۳; Reyaaz al-Saalekeen, vol. .۵, pg. ۱۷۳, Rauzah No. ۳۴

will be my namesake and bear my agnomen, the proof of Allah in His earth and His remainder among His servants, the son of Hasan Ibn Ali. He (a.t.f.s.) is the one at whose hands Allah, High be His remembrance, will open the east of the earth and its .west

He (a.t.f.s.) is the one who will be concealed from his Shias and his friends, an occultation in which none will be steadfast on the belief of his Imamate except the ".one whose heart has been tested by Allah for faith

Jaaber says that he asked, 'O Messenger of Allah (s.a.w.a.)! Will the Shias benefit from him during the occultation?' He (s.a.w.a.) replied, "Yes, by the One Who sent me with Prophethood! Surely they will benefit with his light and gain from his mastership in his occultation like the people derive benefit from the sun when the clouds hide it. O Jaaber! This is from the hidden secrets of Allah and the treasures of His knowledge, so ".hide it except from the ones worthy of it

Jaaber Ibn Yazeed recounts: When Jaaber Ibn Abdullah Ansaari paid a visit to Ali Ibn Husain (a.s.) and was conversing with him, Muhammad Ibn Ali al-Baaqer (a.s.)

emerged from the ladies room while he was a small boy and a forelock was dropping on his forehead. The moment his eyes fell on him, Jaaber trembled all over with every strand of hair on his body being raised in amazement. Jaaber stared at him for a

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long time and then asked, 'Son! Come forward', he came forward. Then he said, 'Go back' and he duly obliged. Jaaber exclaimed, 'By the Lord of the Ka'bah! His traits are exactly like those of the Prophet (s.a.w.a.).'

Jaaber stood up and going near him, asked, 'Son! What is your name?' He replied, "Muhammad." 'Whose son?' "Ali Ibn Husain" was the response. Jaaber queried, 'Son, may my life be sacrificed for you, are you al-Baaqer?' He replied in the affirmative and said, "Convey to me what you are carrying from the Messenger of Allah (s.a.w.a.)." Jaaber responded, 'O my master! The Messenger of Allah (s.a.w.a.) gave me glad tidings of survival till I meet you and to convey his salutations to you. O my master! The Messenger of Allah (s.a.w.a.) conveys salutations to you!' Abu Ja'far (a.s.) remarked, "O Jaaber! May the salutations be on the Messenger of Allah (s.a.w.a.) till the heavens and the earth subsist. And may the salutations be on you for conveying the salutations."

Thereafter, Jaaber used to frequent him and learn things from him. Once, Imam Baaqer (a.s.) asked him some question. At this, Jaaber pleaded, 'By Allah! I don't intend to violate the prohibition of Allah's Messenger (s.a.w.a.). For certainly, he (s.a.w.a.) has informed me that you are the Imams, the guides from his Ahle Bait (a.s.) after him (s.a.w.a.).

The most forbearing of the people in childhood and the most knowledgeable of them in old age. And he (s.a.w.a.) warned, "Don't teach them for

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they are more knowledgeable than you." Hearing this, Abu Ja'far (a.s.) retorted, "Indeed my grandfather (s.a.w.a.) has spoken the truth. Certainly, I am more informed

than you of what I asked you, as I have been granted wisdom in childhood. All this is due to the grace of Allah and His mercy upon us Ahle Bait (a.s.).”

۲۴۶. Kefaayah al-Asar(۱): Jaaber Ibn Abdullah Ansari narrates that the Messenger of Allah (s.a.w.a.) said to Husain (a.s.), “O Husain! Nine Imams will emerge from your loins. From them, is the Mahdi of this Ummah. So, when your father is martyred, Hasan will succeed him and when Hasan is poisoned, you will follow him. When you will be martyred, your son Ali will succeed you. When Ali dies, his son Muhammad, and when Muhammad dies, his son Ja’far will succeed him. When Ja’far dies, his son Moosa, and when Moosa dies, his son Ali will follow him. When Ali dies, his son Muhammad and when Muhammad expires, his son Ali will be his heir. When Ali dies, his son Hasan will take charge and when Hasan departs, his son, al-Hujjah will succeed him. He will fill the earth with justice and equity as it would be filled with injustice and oppression.”

۲۴۷. Kefaayah al-Asar(۲): Anas Ibn Maalik recounts, ‘I, Abuzar, Salman, Zaid Ibn Saabit and Zaid Ibn Arqam were with the Messenger of Allah (s.a.w.a.) when Hasan (a.s.) and Husain (a.s.) entered. The Messenger of Allah (s.a.w.a.) kissed them. Then Abuzar turned enthusiastically towards them,

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۱- Kefaayah al-Asar, pg. ۶۱, Chap. ۷, Tr. No. ۳; Behaar al-Anwaar, vol. ۳۶, pg. ۳۰۶, Chap. ۴۱, Tr. No. ۱۴۵; Al-Insaaf, pg. ۱۶۲, Tr. No. ۱۶۸.

۲- Kefaayah al-Asar, pg. ۶۹, Chap. ۸, Tr. No. ۲; Irshaad al-Quloob, pg. ۲۷۲; Al-Insaaf, pg. ۳۱۷, Tr. No. ۲۹۱; Behaar al-Anwaar, vol. ۳۶, pg. ۳۰۱, Chap. ۴۱, Tr. No. ۱۴۰.

kissed their hands, returned and sat with us. We whispered to him, ‘O Abuzar! You are an old companion of the Prophet, yet you stand up for the two children of Bani Hashim, move enthusiastically towards them and kiss their hands?!’ He retorted, ‘Yes. Had you heard what I heard concerning these two from the Messenger of Allah (s.a.w.a.), you would have done more than what I do.’

We inquired, ‘What did you hear, O Abuzar?’ He replied, ‘I heard him (s.a.w.a.) say to

Ali (a.s.): O Ali! By Allah, if a person prays and fasts till he becomes like a decomposed skin waterbag, yet his prayers and fasting will not benefit him without your love and hatred towards your enemies. O Ali! Whoever pleads to Allah through the medium of your love, it becomes a right upon Allah not to return him disappointed. O Ali! Whoever loves you and fastens unto you, then indeed he has fastened unto the strong rope'.' Thereafter Abuzar stood up and left.

We went to the Messenger of Allah (s.a.w.a.) and verified, 'O Messenger of Allah (s.a.w.a.)! Abuzar has narrated to us from you such and such things.' He (s.a.w.a.) confirmed, "Abuzar has spoken the truth, indeed he has spoken the truth, by Allah. There is nobody on the face of the earth more truthful than Abuzar." He (s.a.w.a.) continued, "Allah, Blessed and High Be He, created me and my Ahle Bait (a.s.) from one light, seven thousand years before He created Adam (a.s.).

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Thereafter, He transferred us from his loin to the loins of the pure men and the wombs of the pure women."

I asked, 'O Messenger of Allah (s.a.w.a.)! Where were you and in which form were you?' He (s.a.w.a.) replied, "We were shadows of light beneath the Throne (arsh), glorifying Allah and declaring His Majesty." He (s.a.w.a.) proceeded, "When I was taken to the heavens for ascension (معراج) and reached the lotus tree (سدره المنتهی), Jibraeel left me alone. I cried, 'My friend, Jibraeel, are you forsaking me in such a place?' He (a.s.) replied, 'O Muhammad! I am not permitted to cross this limit lest my wings be burnt.' From there, I was taken to in the light till Allah pleased, when Allah revealed unto me, 'O Muhammad! I glanced through the earth, selected you from it and appointed you as a Prophet. For the second time, I glanced through the earth, chose Ali from it and nominated him as your successor, the inheritor of your knowledge and the Imam after you. I will bring forth from the loins of you two, pure progeny and infallible Imams and the treasurers of My knowledge. Had you not been there, I would not have created the world, the hereafter, the paradise and the hell. O Muhammad! Do you like to see them (the Imams)?' I replied in the affirmative. I was

called, ‘O Muhammad! Raise your head! I raised my head and I saw the lights of Ali, Hasan, Husain, Ali

Ibn Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Moosa Ibn Ja’far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and al-Hujjah. The last named was shining amongst them like a brilliant star.’

I asked, ‘Who are these and who is he?’ He replied, ‘O Muhammad! They are the Imams after you, the infallible from your progeny. He is the Hujjah, who will fill the earth with justice and equity and pacify the hearts of the believers’.” We (the companions) remarked, ‘May our fathers and mothers be sacrificed for you! Indeed you have said a strange thing, O Messenger of Allah (s.a.w.a.)!’ He (s.a.w.a.) retorted, “Stranger than this is the fact that some people will hear these things from me and yet turn their backs after Allah has guided them and trouble me concerning these Imams. May Allah not make my intercession reach unto them!”’

۲۴۸. Kefaayah al-Asar(۱): Anas Ibn Maalik chronicles that the Messenger of Allah (s.a.w.a.) said, “When I was taken to the heavens (معراج), I saw transcribed on the leg of the throne (عرش), ‘There is no god but Allah. Muhammad is the Messenger of Allah. I have assisted and helped him through Ali.’ I saw twelve names written with light. They were of Ali Ibn Abi Taalib, my two grandsons and nine names after them, of which three were Ali, two were Muhammad, Ja’far, Moosa, Hasan and al-Hujjah, who shone from amongst them. I asked, ‘O Lord! Whose names are these?’ My Lord, mighty

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۱- Kefaayah al-Asar, pg. ۷۴, Chap. ۸, Tr. No. ۴; Behaar al-Anwaar,vol. ۳۶, pg. ۳۱۰, Chap. ۴۱, Tr. No. ۱۵۱; Al-Insaaf, pg. ۳۲۰, Tr. No. ۲۹۲.

be His Majesty, called out, ‘They are the successors from your progeny. Through them, I will reward and I will chastise.’”

۲۴۹. Kefaayah al-Asar(۱): Abu Hurairah reports, 'I, Abu Bakr, Umar, Fazl Ibn Abbas, Zaid Ibn Haaresah and Abdullah Ibn Mas'ood were with the Messenger of Allah (s.a.w.a.) when Husain Ibn Ali (a.s.), (a child learning to walk) entered. The Prophet (s.a.w.a.) held him and kissed him, saying, "Come on, come on, take small steps."

Then, the Prophet (s.a.w.a.) placed his mouth on his mouth and prayed, "O Allah! Surely I love him, so you love him too, and love the one who loves him. O Husain! You are an Imam, the son of an Imam and the father of nine Imams from your righteous progeny."

At this, Abdullah Ibn Masood asked, 'Who are these Imams, O Messenger of Allah (s.a.w.a.), whom you just mentioned, from the progeny of Husain?' He (s.a.w.a.) bowed his head for a long time, then he (s.a.w.a.) raised it and said, "O Abdullah! You have asked a great question but I will inform you of it. Certainly, this son of mine - and he (s.a.w.a.) placed his hand on the shoulder of Husain - will have a son who will be the namesake of his grandfather, Ali (a.s.). He will be called as Abid and the light of the puritans. Allah will bring forth from the loin of Ali, whose name will be my name(۲) and he will bear utmost similarity to me from the people.

۱- Kefaayah al-Asar, pg. ۸۱, Chap. ۹, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۳۱۲, Chap. ۴۱, Tr. No. ۱۵۸; Al-Insaaf, pg. ۲۱۰, Tr. No. ۲۰۸.

۲- Imam Muhammad al-Baqer (a.s.)

He will split the knowledge, as it ought to be split, speak with truth and command only for the right things.

Thereafter, Allah will cause to emerge from his offspring the word of right and the tongue of truth(۱), the truthful in his word and speech. He who doubts about him is like the one who has doubted about me and the one who rejects him is as if he has rejected me." At this juncture, Hassaan Ibn Saabit entered, recited a few poems glorifying the Messenger of Allah (s.a.w.a.) and the tradition was discontinued.

On the morrow, we prayed along with the Messenger of Allah (s.a.w.a.). After the prayers, he (s.a.w.a.) entered the house of Ayesha. Ali Ibn Abi Taalib (a.s.) Abdullah Ibn Abbas and I (Abu Hurairah) followed him. It was his (s.a..w.a.) habit that when he was asked, he answered and when he was not questioned, he initiated the talk. I asked him, 'May my father and my mother be held your ransom, O Messenger of Allah! Will you not inform me of the remaining Caliphs from the progeny of Husain (a.s.)?' He (s.a.w.a.) said, "Yes, O Abu Hurairah! Allah will bring forth from the progeny of Ja'far, a pure, immaculate son, a namesake of (Prophet) Moosa Ibn Imran (a.s.)."

Ibn Abbas inquired, 'Then who, O Messenger of Allah?' He (s.a.w.a.) responded, "From the offspring of Moosa will emerge his son Ali, called Reza (a.s.). He will be the place of knowledge and the mine of forbearance. By my

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۱- Imam Ja'far al-Sadeq (a.s.)

father! He will be martyred as a stranger (far away from his homeland). From the progeny of Ali will come out his son Muhammad (a.s.), the praised one, the purest of the people in creation and the best of them in ethics.

Then, from the progeny of Muhammad will emerge his son Ali, pure of heart and truthful in speech. From the loin of Ali will come out Hasan, the blessed, the pure, the immaculate, the speaker from Allah and the father of His proof. Finally, from the offspring of Hasan, the Qaem of us Ahle Bait (a.s.) will emerge. He will fill the earth with justice and equity, as it would be fraught with injustice and oppression. He will bear the awe of (Prophet) Moosa, the judgement of Dawood and the brightness of Eesa. Then he (s.a.w.a.) recited the verse,

ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Offspring, one of the other. And Allah is the Hearing, the Knowing. (Qur'an Surah Aale Imran ۳: ۳۴)

Here, Ali Ibn Abi Taalib (a.s.) asked him, “May my father and my mother be sacrificed for you, O Messenger of Allah! Who are these whose names you have just mentioned?” He (s.a.w.a.) informed, “O Ali! These are the names of the successors ”.after you, a pure progeny and a blessed offspring

He (s.a.w.a.) continued, “I swear by the One in Whose hands is the life of Muhammad! Even if a person worships Allah for a thousand years, then another thousand years (between the Rukn (al-Yamaani

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and the Maqaam(-e-Ibraheem) but comes to me denying their mastership, Allah will ’”.throw him in the hell-fire, whoever he may be

Abu Ali Ibn Humaam (one of the links in the chain of narrators of this tradition) remarks, ‘Amazing, very amazing, indeed from Abu Hurairah! He narrates such ’.(.traditions but denies the virtues of the Ahle Bait (a.s

Kefaayah al-Asar(١): Abu Amaamah recounts that the Messenger of Allah . ٢٥٠
I saw written with light on the ,(معراج) (s.a.w.a.) said, “When I was taken to the heavens There is no god but Allah. Muhammad is the Messenger of‘ ,(عرش) leg of the throne Allah. I assisted him with Ali and helped him with Ali. After him, will be Hasan and Husain. I saw Ali written thrice, Muhammad twice, Ja’far, Moosa, Hasan and Hujjah; twelve names written with light. I asked, ‘O Lord! Whose names are these that you have accompanied with me?’ I was called out, ‘O Muhammad! They are the Imams ”’.after you and the best ones from your progeny

Kefaayah al-Asar(٢): Yazeed Ibn Haroon reports that our teachers and our . ٢٥١
scholars informed us from Abd al-Qays (in a lengthy tradition in which the Battle of Jamal is discussed) that, ‘...then the woman (Ayesha) was caught and taken to the fort of Bani Halaf where Ali, Hasan, Husain, Ammaar, Zaid and Abu Ayyub Khalid Ibn .Zaid al-Ansaari arrived

When Abu Ayyub went to the houses of the Hashemiites, thirty of us from the elders

of Basrah gathered, went to him, saluted him

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۱- Kefaayah al-Asar, pg. ۱۰۵; Al-Manaaqeb of Ibn Shahr Aashob, vol. ۱, pg. ۲۹۶, Tr. No. ۱۱.; Behaar al-Anwaar, vol. ۳۶, pg. ۳۲۱, Chap. ۴۱, Tr. No. ۱۷۴; Al-Insaaf, pg. ۹۷, Tr. No. ۸۳

۲- Kefaayah al-Asar, pg. ۱۱۴, Chap. ۱۶, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۳۲۴, Chap. ۴۱, Tr. No. ۱۸۲.

and asked, 'You have fought with the Messenger of Allah (s.a.w.a.) in (the battles of) Badr and Ohod against the polytheists and now you have come to fight against the Muslims?' He replied, 'By Allah! I have heard the Messenger of Allah (s.a.w.a.) say to Ali (a.s.), "Surely you will fight against the Naakeseen (the people of Jamal- Ayesha, Talha, Zubair, etc.), the Qaaseteen (the people of Siffeen viz. Moaviyah and his sycophants) and the Maareqeen (the people of Naharwan- the Kharijiites)."

We asked, 'By Allah! Did you hear this from the Messenger of Allah (s.a.w.a.) concerning Ali?!' He said, 'I heard him (s.a.w.a.) say, "Ali is with the truth and truth is with Ali. He is the Imam and the Caliph after me. He will fight for the interpretation of the Quran as I fought for its revelation. His two sons, Hasan and Husain, my two grandsons from this Ummah, are Imams, whether they stand or sit, and their father is better than they are. The Imams after Husain are nine from his progeny and from them is the Qaem, who will rise in the last era just as I stood up in its beginning and he will conquer the forts of deviation."

We asked, 'Who are these nine (Imams)?' He replied, 'They are the Imams after Husain, one after the other.' We inquired, 'How many Imams did the Messenger of Allah (s.a.w.a.) promise you that would succeed him (s.a.w.a.)?' He retorted, 'Twelve.' We requested, 'Can you name them

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for us?' He responded, 'Yes. Surely the Messenger of Allah (s.a.w.a.) informed us, "When I was taken to the skies for ascension, I looked at the leg of the Throne (arsh)

where it was written with light: There is no god but Allah. Muhammad is the Messenger of Allah. I have supported him with Ali and assisted him with Ali. Moreover, I saw eleven names transcribed with light on the leg of the Throne after Ali. They were Hasan, Husain, Ali (thrice), Muhammad (twice), Ja'far, Moosa, Hasan and Hujjah. I asked, 'My Lord and my master! Whose are these whom You have honoured and associated their names with Your Name?' I was told, 'O Muhammad! They are the successors after you and the Imams. So, congratulations to their lovers and woe unto ’”...those who bear malice against them

Kefaayah al-Asar(۱): Huzaifah Ibn Yamaan reports that the Messenger of Allah .۲۵۲ (s.a.w.a.) prayed with us. Then he (s.a.w.a.) turned towards us and addressed us thus, "O my companions! I advise you to fear Allah and act in accordance with His obedience. Whoever does so will be successful and triumphant. But whosoever forsakes it will regret and lament. So, fasten unto piety and you will be safe and secure from the fears of the Day of Judgement. I have been called for (i.e. I am going to die) and I have responded. Thus, I leave behind you two weighty things, the Book of Allah and my progeny the Ahle Bait (a.s.). If you

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Kefaayah al-Asar, pg. ۱۳۶, Chap. ۲۱, Tr. No. ۱; Behaar al-Anwaar, vol. ۳۶, pg. ۳۳۱, -۱ .Chap. ۴۱, Tr. No. ۱۹۱; Al-Insaaf, pg. ۹۷, Tr. No. ۸۴

hold on to them, you will not deviate. And whoever fastens unto my progeny after me will be among the successful ones. But whoever lags behind will be from the ”.destroyed ones

I asked, "O Messenger of Allah (s.a.w.a.)! Whom will you depute among us?" He (s.a.w.a.) questioned, "Whom did Moosa Ibn Imran (a.s.) depute among his nation?" I said, 'His successor, Yoosha' Bin Nun.' He (s.a.w.a.) retorted, "Then certainly my successor and my caliph after me will be Ali Ibn Abi Taalib (a.s.), the leader of the righteous and the killer of the transgressors. Who helps him will be helped (by Allah) ”.and who forsakes him will be forsaken

I asked, 'O Messenger of Allah (s.a.w.a.)! How many Imams will succeed you?' He (s.a.w.a.) replied, "Equal to the number of Bani Israaeel, of which, nine will be from the descendants of Husain (a.s.). Allah will give them my knowledge and my understanding. They will be the treasures of Allah's knowledge and the mine of His revelation." I inquired, 'O Messenger of Allah (s.a.w.a.)! Then what about the descendants of Hasan (a.s.)?' He (s.a.w.a.) argued, "Indeed, Allah, Blessed and High be He, has placed Imamat in the progeny of Husain (a.s.) and this is His saying, Mighty ,and Glorified be He

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ

(And He made it a remaining word in his posterity. (Qur'an Surah Zukhruf ۴۳: ۲۸

I pleaded, 'Will you not name them for me, O Messenger of Allah (s.a.w.a.)?' He (s.a.w.a.) replied, "Yes. When I was

taken to the heavens for ascension (me'raaj), I saw that it was transcribed with light on the leg of the throne: There is no god but Allah. Muhammad is the Messenger of Allah. I have assisted him and helped him with Ali. I saw the lights of Hasan, Husain and Fatemah. I observed Ali written in three places, Muhammad in two places, Moosa, .Ja'far, Hasan and Hujjah, who was shining amongst them like a brilliant star

I asked, 'O Lord! Who are these whose names You have associated with Your Name?' He answered, 'O Muhammad! Surely these are successors and Imams after you. I Then congratulations to the one who loves .(طينت) have created them from your soil them and woe unto the one who bears enmity against them. For, due to them I send down the rains and through them I reward and I punish."' Thereafter, the Messenger of Allah (s.a.w.a.) raised his hands towards the sky and prayed a few supplications. I heard him (s.a.w.a.) say, "O Allah! Place information and deep knowledge in my posterity and the posterity of my posterity, in my progeny(۱) and the progeny of my ".progeny

۲۵۳. Kamaal al-Deen(۲): Imam Ja'far Sadeq (a.s.) narrates on the authority of his ancestors that the Messenger of Allah (s.a.w.a.) said, "Jibraeel (a.s.) has reported to me from the Lord of the Might, may His Majesty be Mighty, that He said, 'Whoever knows (believes) that there is no god but Me alone, Muhammad (s.a.w.a.) is My servant and

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۱- Tr – lit.: crop.

۲- Kamaal al-Deen, vol. ۱, pg. ۲۵۸, Chap. ۲۴, Tr. No. ۳; Kefaayah al-Asar, pg. ۱۴۳, Chap. ۲۲, Tr. No. ۱; E'laam al-Waraa, pg. ۴, Section ۲; Al-Ehtejaaj, vol. ۱, pg. ۶۸; Behaar al-Anwaar, vol. ۳۶, pg. ۲۵۱, Chap. ۴۱, Tr. No. ۶۸; Qasas al-Anbiyaa, pg. ۳۶۸, Section ۱۷, Tr. No. ۴۴۰; Munaar al-Huda, pg. ۳۶۸; Al-Insaaf, pg. ۲۳۸, Tr. No. ۲۳۰.

My messenger, Ali Ibn Abi Taalib (a.s.) is My caliph and that surely the Imams form his progeny are My proofs, I will make him enter the paradise on account of My mercy, save him from My hell due to My forgiveness and allow him to reside in My neighbourhood. I will make My honour obligatory on him, complete My bounties on him and make him from My special and pure (servants). If he calls Me, I will answer him, if he invokes Me, I will accept his invocation and if he asks Me, I will grant him. If he is silent, I will initiate the talk with him and if he errs, I will have mercy on him. If he flees from Me, I will call him and if he returns unto Me, I will accept him. If he knocks on My door, I will open it.

But one who does not witness that there is no god but Me alone; or bears testimony for the same but does not bear witness that Muhammad is My servant and My messenger; or testifies for the above two but does not acknowledge that Ali Ibn Abi Taalib (a.s.) is My caliph; or witnesses for all the above but refuses to confess that the Imams (a.s.) from his progeny are My proofs, then indeed He has denied My bounties, belittled My greatness and disbelieved in My signs and My books.

If he desires Me, I will veil Myself from him and if he

asks Me, I will deprive him. When he calls Me, I will not hear his call and when he invokes Me, I will not accept his invocation. If he expects from Me, I will disappoint him. This is my retribution for him and I am not unjust unto My servants.’”

At this juncture, Jaaber Ibn Abdullah Ansaari stood up and asked, ‘O Messenger of Allah (s.a.w.a.)! Who are the Imams from the progeny of Ali Ibn Abi Taalib (a.s.)?’ He (s.a.w.a.) informed, “Hasan and Husain, the two leaders of the youth of paradise. Then, the chief of the worshippers in his time, Ali Ibn Husain, then Baaqer, Muhammad Ibn Ali; soon you will reach unto him O Jaaber, so when you meet him, convey my salutations unto him. He will be followed by Sadeq, Ja’far Ibn Muhammad, then Kaazem, Moosa Ibn Ja’far, then Reza, Ali Ibn Moosa, then Taqi, Muhammad Ibn Ali, then Naqi, Ali Ibn Muhammad, then Zaki, Hasan Ibn Ali, then his son, the one who will rise with the truth, the Mahdi of this Ummah. He will fill the earth with justice and equity, as it would be fraught with injustice and oppression.

These, O Jaaber, are my caliphs, my successors, my descendants and my progeny. Whoever obeys them has obeyed me and whoever disobeys them has defied me. Whoever denies them or denies even one of them, then indeed he has denied me. Through them, Allah, Mighty and Glorified be He, will prevent the skies from falling

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on the earth, of course, with His permission. Due to them, Allah protects the earth from swallowing up its inhabitants.”

۲۵۴. Kefaayah al-Asar(1): Ali (a.s.) chronicles, “I was with the Messenger of Allah (s.a.w.a.) in the house of Umm Salmah (r.a.) {and the tradition is a lengthy one concerning the successors of the Prophets (a.s.) and it reaches till} when the Messenger of Allah (s.a.w.a.) said, ‘And I am handing over the succession to you and you hand it over to your son Hasan, who in turn will hand it over to his brother Husain. He will hand it over to his son Ali, Ali to his son Muhammad, Muhammad to his son Ja’far, Ja’far to his son Moosa, Moosa to his son Ali, Ali to his son Muhammad, Muhammad to his son Ali, Ali to his son Hasan and Hasan will hand it over to his son al-Qaem.

Thereafter, their Imam will disappear from them till Allah pleases and he will have two occultations, of which one will be greater than the other.' Then he (s.a.w.a.) turned to us and addressed us in a raised voice, 'Beware! Beware! When the fifth descendant of my seventh offspring goes in occultation!" I asked, "O Messenger of Allah! What will happen after his occultation?" He (s.a.w.a.) replied, "He will be patient till Allah grants him permission to emerge. He will reappear from a village called 'Kar'ah'. He will wear a turban (amaamah) on his head, sport my armour and don my sword the

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۱- Kefaayah al-Asar, pg. ۱۴۶, Chap. ۲۳, Tr. No. ۳; Al-Insaaf, pg. ۸۴, Tr. No. ۷۶; Behaar al-Anwaar, vol. ۳۶, pg. ۳۳۳, Chap. ۴۱, Tr. No. ۱۹۵.

Zulfiqaar. Then, a caller will call out, 'This is Mahdi, the Caliph of Allah, so obey him.'

He will fill the earth with justice and equity, as it would be fraught with injustice and oppression. This will be at a time when the world will become a place of confusion, chaos and disorder and people will envy each other. Neither the elder will have mercy on the younger nor will the strong deal the weak with compassion. Only then will Allah permit him to reappear.'"

۲۵۵. Kefaayah al-Asar(۱): Imam Sadeq (a.s.) cites on the authority of his ancestors till Ameer al-Momineen Ali Ibn Abi Taalib (a.s.) that the Messenger of Allah (s.a.w.a.) said, "When I was taken to heavens, my Lord, mighty be His Majesty, revealed unto me, 'O Muhammad! I scanned the earth thoroughly, selected you from it, appointed you as a Prophet and derived for you a name from My Name.

So I am Mahmood while you are Muhammad. Then, I scanned for the second time, chose Ali from it, made him as your successor and your caliph, the husband of your daughter, the father of your progeny and derived his name from among My Names. So I am al-Ali al-A'laa while he is (named) Ali. I have made Fatemah, Hasan and Husain from the lights of you two and presented their mastership to the angels.

So, whoever accepted it (mastership) became among My close angels. O Muhammad!

If a person worships Me till he breaks down and becomes

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Kefaayah al-Asar, pg. ۱۵۲, Chap. ۲۳, Tr. No. ۵; Kamaal al-Deen, vol. ۱, pg. ۲۵۲, Chap. -۱ ۲۳, Tr. No. ۲; Oyoon-o-Akhbaar al-Reza (a.s.), vol. ۱, pg. ۵۸, Chap. ۶, Tr. No. ۲۷; Behaar al-Anwaar, vol. ۳۶, pg. ۲۴۵, Chap. ۴۱, Tr. No. ۵۸; Isbaat al-Hudaat, vol. ۲, pg. ۳۲۷, Chap. ۹, Tr. No. ۱۲۶; Ghaayah al-Maraam, pg. ۱۴۲, Tr. No. ۳; Al-Insaaf, pg. ۲۹۹, Tr. No. ۲۷۷

like a decomposed skin waterbag but approaches Me denying their mastership, I will not make him reside in My Paradise nor will I grant him a shadow beneath My Throne (عرش). O Muhammad! Do you love to see them?'

I replied in the affirmative. He, Mighty and Glorified be He, ordered, 'Raise your head.' So I raised my head and saw the lights of Ali, Fatemah, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and Muhammad (م.ح.م.د.), the son of Hasan, the Qaem was standing between them like a brilliant star.

I asked, 'O Lord! Who are these?' He replied, 'These are the Imams and this is the Qaem who will make My permissible, permissible and My prohibited, prohibited. Through him, I will take revenge from My enemies. He will be a source of comfort for My friends. He is the one who will cure the hearts of your Shias from the oppressors, the deniers and the unbelievers.'"

۲۵۶. Kefaayah al-Asar(1): Ameerul Momineen Ali (a.s.) recounts, "I went to the Messenger of Allah (s.a.w.a.) in the house of Umm Salmah (r.a.) when the verse,

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Surely Allah intends to keep all the filth away only from you, O Ahl al-Bait, and purify you, a purification. (Qur'an Surah Ahzaab ۳۳: ۳۳)

was revealed. The Messenger of Allah (s.a.w.a.) said, 'O Ali! This verse was revealed concerning you

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Kefaayah al-Asar, pg. ۱۵۵, Chap. ۲۳, Tr. No. ۹; Behaar al-Anwaar, vol. ۳۶, pg. ۳۶۶, - ۱
.Chap. ۴۱, Tr. No. ۱۹۹; Al-Insaaf, pg. ۲۵۸, Tr. No. ۲۴۲

and my two grandsons, who are the Imams from your progeny.' I asked, 'O Messenger of Allah! How many Imams will be there after you?' He (s.a.w.a.) replied, 'You, O Ali, then your two sons Hasan and Husain, after Husain his son Ali, after Ali his son Muhammad, after Muhammad his son Ja'far, after Ja'far his son Moosa, after Moosa his son Ali, after Ali his son Muhnammad, after Muhammad his son Ali, after Ali his son Hasan and the Hujjah is the son of Hasan. Thus I found their names written on the leg of the Throne (arsh). I asked Allah, Mighty and Glorified be He, about them. He informed, 'O Muhammad! These are the Imams after you, pure and infallible, and ".'their enemies are cursed

Kefaayah al-Asar(۱): Imam Hasan Ibn Ali (a.s.) chronicles, "The Messenger of Allah .۲۵۷ (s.a.w.a.) addressed us thus, after praising and glorifying Allah, 'O people! I have been invited (to die) and I have accepted the invitation. Surely, I leave behind you two weighty things, the Book of Allah and my progeny, my Ahle Bait (a.s.). If you fasten unto both of them, you will never go astray. Learn from them and do not teach them because they are more learned than you. The earth cannot be devoid from them. If it '.ever does, it will be destroyed along with its inhabitants

Then he (s.a.w.a.) invoked, 'O Allah! I know that knowledge is neither destroyed nor terminated. You will not leave Your earth without a

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Kefaayah al-Asar, pg. ۱۶۲ – ۱۶۵, Chap. ۲۴, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۲۳۸- -۱
.۲۴۰, Chap. ۴۱, Tr. No. ۲۰۱; Al-Insaaf, pg. ۱۲۵-۱۲۷, Tr. No. ۱۱۵

proof upon Your creation, whether he is apparent but disobeyed or fearful and concealed, so that Your proof is not invalidated nor do Your friends go astray after You have guided them. They are (Your friends) less in number but high in value before

Allah.' When he (s.a.w.a.) descended from the pulpit, I asked, 'O Messenger of Allah (s.a.w.a.)! Aren't you the proof (of Allah) upon the creation, all of them?' He (s.a.w.a.) replied, 'O Hasan! Verily Allah says,

إنّما اَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَاد

(You are only a warner and for every nation there is a guide. (Surah Ra'd (١٣): Verse ٧)

So, I am the warner while Ali is the guide.' I inquired, 'O Messenger of Allah (s.a.w.a.)! Then what about your saying that the earth cannot exist without a proof?' He (s.a.w.a.) retorted, 'Yes, Ali is the Imam and the proof after me and you are the proof and the Imam after him. Husain is the Imam and the proof after you. Indeed, the Gracious, the Knower, has informed me that He will bring forth from the loin of Husain, a son called Ali, the namesake of his grandfather. When Husain dies, his son Ali will succeed him and he will be the proof and the Imam.

Then, Allah will bring out from the progeny of Ali a son, who will be my namesake and the most similar of the people to me. His knowledge is my knowledge and his judgment is my judgment. He is the Imam

and the proof after his father. Thereafter, Allah will bring forth from his posterity a son called Ja'far. He will be the most truthful of the people in word and deed and he is the Imam and the proof after his father. Then Allah, the High, will cause to emerge from the loin of Ja'far a son, who will be the namesake of (Prophet) Moosa Ibn Imraan.

He will be the best of worshippers among the people and he is the Imam and the proof after his father. Later, Allah will bring forth from the progeny of Moosa a son called Ali. He will be the mine of Allah's Knowledge and the station of His Wisdom. He is the Imam and the proof after his father.

Thereafter, Allah will cause to emerge from the posterity of Ali a child called Muhammad. He is the Imam and the proof after his father. Then, Allah will bring out from the posterity of Muhammad a son called Ali. He is the Imam and the proof after

his father. Later, Allah will bring forth from the progeny of Ali a son called Hasan. He is the Imam and the proof after his father. Finally, from the progeny of Hasan, Allah will bring forth the Hujjah, the Qaem, the Imam of his time and the liberator of his friends. He will go in occultation and remain unseen. A group of people will turn away from believing in him while others will remain steadfast

وَ يَقُوْلُوْنَ مَتى

هذَا الْوَعْدُ اِنْ كُنْتُمْ صَادِقِيْنِ

And they say when is this promise, if you were truthful? (Qur'an Surah Yunus ۱۰: ۴۸; Qur'an Surah Anbiya ۲۱: ۳۸; Qur'an Surah Naml ۲۷: ۷۱; Qur'an Surah Sabaa ۳۴: ۲۹; Qur'an Surah Yaasin ۳۶: ۴۸.)

Even if one day remains for the world to come to an end, Allah, Mighty and Glorified be He, will prolong this day till He brings forth our Qaem. He will fill the earth with justice and equity as it would be fraught with injustice and oppression. So, the earth cannot exist without you. Allah has given you my knowledge and my understanding. Indeed, I had prayed to Allah that He should place the knowledge and understanding in my posterity, the posterity of my posterity, my progeny and the progeny of my progeny."

۲۵۸. Muqtazab al-Asar(۱): From the most precise, strange and amazing traditions, and from the protected, unseen (knowledge) concerning the number of the Imams and their names from the Sunni channel, without the chain of narrators (مرفوعًـا) is the narration of al-Jaarood Ibn al-Munzir from Qass Ibn Saaedah {then its chain is mentioned till al-Jaarood and it is stated that he was a scholar before the Prophet's (s.a.w.a.) declaration (بعثت), successors of his (s.a.w.a.) who was aware of the names.

The narration is lengthy, in which it is mentioned that al-Jaarood al-Abdi was a Christian and accepted Islam in the year of the treaty of Hudaibiyyah. His Islam was sincere and he used to recite the heavenly books.

۱- Muqtazab al-Asar, pg. ۳۱, Tr. No. ۲۱; Kanz al-Fawaaed, pg. ۲۵۶; Kitaab al-Arbaeen of Allamah Majlisi (a.r.), pg. ۲۳۹, under the discussion of Tr. No. ۲۰; Behaar al-Anwaar, vol. ۱۵, pg. ۲۴۱, Chap. ۲, Tr. No. ۶۰; vol. ۱۸, pg. ۲۹۳, Chap. ۳, Tr. No. ۲; Vol. ۲۶, pg. ۲۹۸, Chap. ۶, Tr. No. ۶۵; Isbaat al-Hudaat, vol. ۳, Chap. ۹, Section ۶۲, Tr. No. ۸۱۸.

He narrated this tradition for us during the caliphate of Umar Ibn Khattaab, till it reaches to this point}.

I requested, 'O Messenger of Allah (s.a.w.a.)! Please inform me- may Allah inform you with goodness- of these names which we have not seen but only in the narration of Qass.' The Messenger of Allah (s.a.w.a.) replied, "O Jaarood! The night in which I was taken to the heavens, Allah, Mighty and Glorified be He, revealed unto me, 'Ask the Messengers whom We have sent before you on what were they raised?'

I asked them, 'On what were you raised?' They replied, 'On your prophethood and the mastership of Ali Ibn Abi Taalib (a.s.) and the Imams from you two.' Then it was revealed to me that I should turn to the right of the Throne (arsh). I turned and there I saw Ali, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the Mahdi in the flickers of light, praying.' The Lord, the High, informed me, 'These are the proofs, My friends. And he (Mahdi) is the avenger from My enemies.'"

۲۵۹. Kefaayah al-Asar(۱): Imam Hasan Ibn Ali (a.s.) narrates, "I heard the Messenger of Allah (s.a.w.a.) say to Ali (a.s.), 'O Ali! You are the heir of my knowledge, the treasure-chest of my wisdom and the Imam after me. When you will be martyred, your son Hasan (will succeed you). When Hasan

۱- Kefaayah al-Asar, pg. ۱۶۶, Chap. ۲۴, Tr. No. ۵; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۰, Chap. ۴۱, Tr. No. ۲۰۴; Al-Insaaf, pg. ۳۴, Tr. No. ۳۴.

is martyred, then your son Husain and when Husain is martyred, his son Ali will succeed him. Nine infallible Imams will come successively from the progeny of

’.Husain

I asked, ‘O Messenger of Allah (s.a.w.a.)! What are their names?’ He (s.a.w.a.) replied, ‘Ali, Muhammad, Ja’far, Moosa, Ali, Muhammad, Ali, Hasan and the Mahdi from the posterity of Husain. Allah, the High, will fill the earth through him (Mahdi) with justice ”.’as it would be replete with injustice and oppression

Kefaayah al-Asar(١): Imam Husain (a.s.) chronicles that the Holy Prophet (s.a.w.a.) .٢۶٠ said, “Jibraeel informed me, ‘When Allah, Blessed and High be He, transcribed the name of Muhammad on the leg of the Throne, I asked him, ‘O Lord! This name that I see written on the leg of the Throne is the most honourable of Your creatures.’ He (s.a.w.a.) says, ‘Then Allah showed him (Jibraeel) twelve shadows, bodies without ’.souls between the heaven and the earth

He requested, ‘O Lord! For the sake of their right upon You, inform me about them.’ Allah responded, ‘This is the light of Ali Ibn Abi Taalib (a.s.), this is the light of Hasan (a.s.), this is the light of Husain (a.s.), this is the light of Ali Ibn Husain (a.s.), this is the light of Muhammad Ibn Ali (a.s.), this is the light of Ja’far Ibn Muhammad (a.s.), this is the light of Moosa Ibn Ja’far (a.s.), this is the light of Ali Ibn Moosa (a.s.), this is the light of Muhammad Ibn Ali

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Kefaayah al-Asar, pg. ١۶٩, Chap. ٢۵, Tr. No. ١; Behaar al-Anwaar, vol. ٣۶, pg. ٣۴١, - ١ .Chap. ۴١, Tr. No. ٢٠۶; Al-Insaaf, pg. ٢٢٢, Tr. No. ٢١٢

a.s.), this is the light of Ali Ibn Muhammad (a.s.), this is the light of Hasan Ibn Ali (a.s.)) and this is the light of the Hujjah, the Qaem, the awaited one.’ Imam Husain (a.s.) says, ‘The Messenger of Allah (s.a.w.a.) used to say that none shall gain proximity and closeness to Allah, Mighty and Glorified be He, through these people but that Allah will ”.’free his neck from the fire

Kefaayah al-Asar(١): Imam Husain Ibn Ali (a.s.) recounts, “When the verse of the .٢۶١ Holy Quran

وَ اُوْلُوْا الْاَرْحَامِ بَعْضُهُمْ اَوْلی بِبَعْضٍ

And the possessors of relationships, some of them are worthier than the others, ((Qur'an Surah Anfaal ۸: ۷۵

was revealed, I asked the Messenger of Allah (s.a.w.a.) about its interpretation.' He (s.a.w.a.) explained, 'By Allah! It does not imply anyone but you (Imams) and you are the possessors of relationships. When I die, your father Ali is the closest to me and my position. When your father dies, your brother Hasan is closest to him and when he '.dies, you will be most worthy to take his position

I asked, 'O Messenger of Allah (s.a.w.a.)! Then who will be worthy (of this position) after me?' He (s.a.w.a.) elaborated, 'Your son Ali will be the most worthy after you. When he dies, his son Muhammad will be the most worthy after him. When Muhammad dies, his son Ja'far will be the most worthy after him to take his place (of Imamat). When Ja'far dies, his son Moosa will be the most worthy

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۱ - Kefaayah al-Asar, pg. ۱۷۵, Chap. ۲۵, Tr. No. ۴; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۳, .Chap. ۴۱, Tr. No. ۲۰۹; Al-Insaaf, pg. ۱۰۱, Tr. No. ۸۸

after him. When Moosa dies, his son Ali will be the most worthy after him. When Ali .dies, his son Muhammad will be the most worthy after him

When Muhammad dies, his son Ali will be the most worthy after him. When Ali dies, his son Hasan will be the most worthy after him. When Hasan dies, your ninth descendant will go in occultation. These are the nine Imams from your progeny. Allah has granted them my knowledge and my understanding, their soil (teenat) is my soil. As for the nation that troubles me concerning them, may Allah not make my intercession reach "'!unto them

۲۶۲. Kefaayah al-Asar(۱): Imam Husain Ibn Ali (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said to Ali (a.s.), "I have more rights on the believers than they

themselves. Then you, O Ali, have more rights upon the believers than they themselves. After you, Hasan has more rights upon the believers than they themselves. After him, Husain has more rights upon the believers than they .themselves. After him, Ali has more rights upon the believers than they themselves

After him, Muhammad has more rights upon the believers than they themselves. After him, Ja'far has more rights upon the believers than they themselves. After him, Moosa has more rights upon the believers than they themselves. After him, Ali has .more rights upon the believers than they themselves

After him, Muhammad has more rights upon the believers than they themselves. After him, Ali has more rights upon the

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Kefaayah al-Asar, pg. ١٧٧, Chap. ٢٥, Tr. No. ۶; Behaar al-Anwaar, vol. ٣۶, pg. ٣۴۵, -١ .Chap. ۴١, Tr. No. ٢١١; Al-Insaaf, pg. ٢٢٩, Tr. No. ٢٢١

believers than they themselves. After him, Hasan has more rights upon the believers than they themselves. And al-Hujjah Ibn al-Hasan has more rights upon the believers than they themselves. They are the righteous Imams. They are with the Truth and the ".Truth is with them

Kefaayah al-Asar(١): Umm Salmah (r.a.) recounts that the Messenger of Allah .٢۶٣ (s.a.w.a.) said, "When I was taken to the skies (me'raj), I saw written on the Throne, 'There is no god but Allah, Muhammad is the Messenger of Allah. I supported him with Ali and helped him with Ali.' I saw the lights of Ali, Fatemah, Hasan and Husain. And the lights of Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and I saw the .light of al-Hujjah shining amongst them like a brilliant star

I asked, 'O Lord! Who is this? And who are these?' I was told, 'O Muhammad! This is the light of Ali and Fatemah and this is the light of your two grandsons, Hasan and Husain and these are the lights of the Imams after you from the progeny of Husain,

purified and infallible. And this is the Hujjah who will fill the earth with justice and equity.'"

۲۶۴. Kefaayah al-Asar(۲): Sahl Ibn Sa'd al-Ansaari says, 'I asked Fatemah, the daughter of the Messenger of Allah (s.a.w.a.), about the Imams.' She replied, "The Messenger of Allah (s.a.w.a.) used to say, 'O Ali! You are the

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۱- Kefaayah al-Asar, pg. ۱۸۵, Chap. ۲۶, Tr. No. ۵; Behaar al-Anwaar, vol. ۳۶, pg. ۳۴۸, Chap. ۴۱, Tr. No. ۲۱۷; Al-Insaaf, pg. ۳۱, Tr. No. ۲۷۰.

۲- Kefaayah al-Asar, pg. ۱۹۵, Chap. ۲۸, Tr. No. ۳; Behaar al-Anwaar, vol. ۳۶, pg. ۳۵۱, Chap. ۴۱, Tr. No. ۲۲۱; Al-Insaaf, pg. ۱۹۱, Tr. No. ۱۸۸.

Imam and the caliph after me and you have more right upon the believers than they themselves. After you die, your son Hasan will have more right upon the believers than they themselves. After Hasan dies, your son Husain will have more right upon the believers than they themselves. After Husain dies, his son Ali will have more right upon the believers than they themselves. After Ali dies, his son Muhammad will have more right upon the believers than they themselves. After Muhammad dies, his son Ja'far will have more right upon the believers than they themselves. After Ja'far dies, his son Moosa will have more right upon the believers than they themselves. After Moosa dies, his son Ali will have more right upon the believers than they themselves. After Ali dies, his son Muhammad will have more right upon the believers than they themselves. After Muhammad dies, his son Ali will have more right upon the believers than they themselves. After Ali dies, his son Hasan will have more right upon the believers than they themselves. After Hasan dies, the Qaem, the Mahdi will have more right upon the believers than they themselves. Through him, Allah, the High, will conquer the easts of the earth and its wests. Then they are the rightful Imams and the truthful tongues. Whoever helps them will be helped and whoever forsakes them will be forsaken.'"

۲۶۵. Al-Fazaael(۱): Abdullah Ibn Aufaa narrates on the authority of the Messenger of

Allah (s.a.w.a.) that he said, "When

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Al-Fazaael, pg. ۱۵۸; Behaar al-Anwaar, vol. ۳۶, pg. ۲۱۳-۲۱۴, Chap. ۴۰, Tr. No. ۱۵; Isbaat -۱ .al-Hudaat, vol. ۲, pg. ۴۱۷, Section ۷, Chap. ۹, Tr. No. ۲۷۸

Allah created Ibraheem (a.s.), His friend, He removed the veils of his vision. Hence, when he looked towards the Throne, he saw a light and asked, 'My God and my Master! What is this light?' He replied, 'O Ibraheem! This is Muhammad, My chosen '.and selected one

Ibraheem (a.s.) enquired, 'My God and my Master! I see next to him another light.' He replied, 'O Ibraheem! This is Ali, the helper of My religion.' Again he asked, 'My God and my Master! I see next to these two a third light, following the two lights.' He replied, 'O Ibraheem! This is Fatemah following her father and her husband. I have separated her followers from the fire.' Ibraheem (a.s.) asked, 'My God and my Master! I see two lights following the third light.' He replied, 'O Ibraheem! These two are '.Hasan and Husain following their father, their mother and their grandfather

He asked, 'My God and my Master! I see nine lights encircled by these five lights.' He replied, 'O Ibraheem! These are the Imams from their progeny.' He asked, 'My God and my Master! Through whom are they recognized (i.e. How should I know them)? He replied, 'O Ibraheem! The first of them is Ali Ibn Husain then Muhammad the son of Ali, Ja'far the son of Muhammad, Moosa the son of Ja'far, Ali the son of Moosa, Muhammad the son of Ali, Ali the son of Muhammad, Hasan the son of Ali and the ,Muhammad the son of Hasan

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'.the Qaem, the Mahdi

He asked, 'My God and my Master! I see a number of lights around them that cannot be enumerated except by You.' He answered, 'O Ibraheem! These are their Shias and

their lovers.' Ibraheem asked, 'My God and my Master! How will their Shias and their lovers be recognized?' He informed, 'They will perform fifty-one rak'ats of namaz loudly (in their prayers), read the Qunoot before the بسم الله الرحمن الرحيم (everyday), recite ruku' (of the second rak'at), perform two prostrations of thanks giving (sajdatayy al-shukr) and will wear their rings in their right hands.' Ibraheem (a.s.) implored, 'My God! Make me from their Shias and lovers.' Allah responded, 'I have made you.' Thereafter, Allah, the High, revealed concerning him,

وان من شیعته لابراهیم. اذ جاء ربه بقلب سلیم

And surely from his Shias is Ibraheem. When he came to his Lord with a secure heart. (Qur'an Surah Saaffaat ۳۷: ۸۳-۸۴)

Allah, the High, and His Messenger have spoken the truth. Mufazzal Ibn Umar narrates, 'When Ibraheem felt death approaching him, he narrated this tradition, went into prostration and his soul was captured in this very state.'"

۲۶۶. Muqtazab al-Asar(۱): Abu Salmaa, the caretaker of the Messenger of Allah (s.a.w.a.)'s camel narrates that he heard the Messenger of Allah (s.a.w.a.) say, "When I was taken to the skies, (Allah) the Mighty, majestic be His praise, said,

آمن الرسول بما انزل الیه من ربّه

The Messenger believed on what was revealed to him from his Lord. (Qur'an Surah Baqarah ۲: ۲۸۵).

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۱ - Muqtazab al-Asar, pg. ۱۰, Tr. No. ۱۰; Al-Ghaibah, pg. ۱۴۷, Tr. No. ۱۰۹; Maqtal al-Husain by Khwaarazmi, vol. ۱, Section ۶, pg. ۹۵; Faraaed al-Simtain, vol. ۲, pg. ۳۱۹, Tr. No. ۵۷۱; Meah Manqebah, pg. ۳۷; Kefaayah al-Mahdi, pg. ۶۰, Tr. No. ۷; Tabyeen al-Mahajjah, pg. ۲۸۳; Al-Taraaef, pg. ۱۷۲, Tr. No. ۲۷۰; Yanaabi al-Mawaddah, pg. ۴۸۶, Chap. ۹۳ pg. ۲۶۱, Chap. ۴۱, Tr. No. ۸۲; Al-Awaalem, vol. ۱۵/۳, pg. ۳۵-۳۸, Section ۱, Tr. No. ۱;

Behaar al-Anwaar, vol. ۳۶, pg. ۲۱۶-۲۱۷, Chap. ۴۰, Tr. No. ۱۸; Tafseer al-Furaat, pg. ۵; Al-Insaaf, pg. ۶۲, Tr. No. ۵۶; Ghaayah al-Maraam, pg. ۶۹۵, Tr. No. ۲۷ and many more books .other than what we have hinted at

said, 'And the believers (also believed).' He affirmed, 'You spoke the truth, O Muhammad. Who did you depute (as your caliph) for your nation?' I replied, 'The best of them.' He enquired, 'Ali Ibn Abi Taalib?' I answered, 'Yes, O Lord.' He said, 'O Muhammad! I scanned the earth as it ought to be scanned, chose you from it and derived for you a name from My names. So, I am not remembered in any place but .that you are mentioned with Me

Thus, I am the Mahmood while you are Muhammad. Later, I scanned (again) and chose from it Ali. I derived for him a name from My names. So, I am the Highest (al-A'laa) while he is Ali. O Muhammad! Surely I have created you and created Ali, Fatemah, Hasan and Husain from the type of My light. I presented the mastership of you (all) to the people of the heavens and the earths. Then whoever accepted it was a .believer before Me and whoever denied it was from the unbelievers before Me

O Muhammad! If a person from My slaves worships Me till he is cut into pieces or becomes like a decomposed skinbag but comes to Me denying your mastership, I will not forgive him unless he confesses to your mastership. O Muhammad! Do you like to see them?' I replied, 'Yes, O Lord.' He ordered me, 'Look to the right of the Throne.' I ,turned and there were Ali, Fatemah, Hasan, Husain, Ali Ibn Husain

Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, .Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the Mahdi

They will be in the flickers of light, standing and praying. The Mahdi will be right in the middle amongst them shining like a brilliant star.' He declared, 'O Muhammad! These are the proofs and he (Mahdi) will avenge the blood of your progeny. I swear by My Might and My Majesty, he is the essential proof for My friends and the avenger from ".'My enemies

۲۶۷. Al-Manaaqeb(۱): Abdullah Ibn Umar informs on the authority of the Messenger of Allah (s.a.w.a.) who said, “O Ali! I am the warner of my nation, you are its guide, Hasan is its leader, Husain is its impeller, Ali Ibn Husain is its gatherer, Muhammad Ibn Ali is its knower, Ja’far Ibn Muhammad is its writer, Moosa Ibn Ja’far is its enumerator, Ali Ibn Moosa is its interpreter, saviour and the repeller of its enemies, and who will bring its believers nearer, Muhammad Ibn Ali is its leader and its impeller, Ali Ibn Muhammad is its traveler and scholar, Hasan Ibn Ali is its announcer and its endower and the Qaem, the (last) successor is its quencher, implorer and its witness. Surely in these are the signs for the believers.” Ibn Shahr Aashob says that a group of narrators has narrated this tradition from Jaaber Ibn Abdullah Ansaari on the authority of the Messenger of Allah (s.a.w.a.).

۲۶۸. Meah Manqebah(۲): Ali Ibn

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۱- Al-Manaqeb, vol. ۱, pg. ۲۹۲, Chap. Of what the sunnis have narrated; Meah Manqebah, pg. ۲۴; Behaar al-Anwaar,vol. ۳۶, pg. ۲۷۰, Chap. ۴۱, Tr. No. ۹۱; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۵۰; Tabyeen al-Mahajjah, pg. ۲۴۳; Isbaat al-Hudaat, vol. ۳, pg. ۲۲۲, Chap. ۹, Section ۲۷, Tr. No. ۲۱۰; Al-Istinsaar, pg. ۲۲; Al-Awaalem, vol. ۱۵۳, pg. ۱۳۴, Tr. No. ۶۸.

۲- Meah Manqebah, pg. ۲۳; Maqtal al-Husain, vol. ۱, pg. ۹۵, Section ۶, Al-Manaqeb, vol. ۱, pg. ۲۹۲; Faraaed al-Simtain, vol. ۲, pg. ۳۲۱, Section ۶۱, Tr. No. ۵۷۲; Al-Seraat al-Mustaqeem, vol. ۲, pg. pg. ۱۵۰, Chap. ۱۰, Section ۴; Kashf al-Astaar, pg. ۱۱۰; Al-Taraaef, pg. ۲۷۳, Tr. NO. ۲۷۱; Al-Najm al-Saaqeb, Chap. ۵۰; Al-Awaalem, vol. ۱۵/۳, pg. ۱۳۴, Tr. No. ۶۹; Behaar al-Anwaar, vol. ۲۶, pg. ۳۱۶, Chap. ۶, Tr. No. ۸۰; Al-Istinsaar, pg. ۲۳; Al-Insaaf, pg. ۱۴, Tr. No. ۱۰; Ghayah al-Maraam, Chap. ۱۴۱, Tr. No. ۲.

Abi Taalib (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, “I will meet you at the Hauz (pond of Kausar) while you, O Ali, will be its distributor, Hasan will be the protector, Husain will be the commander, Ali Ibn Husain will be the allocator, Muhammad Ibn Ali will be the dispenser, Ja’far Ibn Muhammad will be the impeller, Moosa Ibn Ja’far will be the enumerator of the lovers and the malicious and the

uprooter of the hypocrites, Ali Ibn Moosa will adorn the believers, Muhammad Ibn Ali will take the people of paradise to their levels, Ali Ibn Muhammad will address his Shias and get them married to the Hoor al-Een, Hasan Ibn Ali will be the lamp of the people of paradise from which they gain light and the Qaem, the Haadi, the Mahdi will be their intercessor on the Day of Judgment when Allah will not permit except whomsoever He pleases and is satisfied with.”

۲۶۹. Al-Ghaibah of Shaikh Toosi (r.a.)(۱): Imam Ali Ibn Muhammad al-Naqi (a.s.) narrates on the authority of his ancestors that the Messenger of Allah (s.a.w.a.) said to Ali Ibn Abi Taalib (a.s.), “Whoever desires that he should meet Allah, Mighty and Glorified be He, in a state of safety and purity and that the Great Fear (فزع اکبر), then he must befriend you and befriend your sons Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Moosa Ibn Ja’far, Ali Ibn Moosa, Muhammad, Ali, Hasan and the Mahdi, who will

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۱- Al-Ghaibah of Shaikh Toosi, pg. ۱۳۶, Tr. No. ۱۰۰; Behaar al-Anwaar, vol. ۳۶, pg. ۲۵۸, Chap. ۴۱, Tr. No. ۷۷; Al-Manaaqeb, vol. ۱, pg. ۲۹۳; Isbaat al-Hudaat, vol. ۲, pg. ۴۶۰, Section ۱۷, Chap. ۹, Tr. No. ۳۷۲ vol. ۳, pg. ۲۲۴, Section ۲۷, Chap. ۹, Tr. No. ۲۱۳.

be their seal. In the last era, there will be a group who will befriend you, O Ali. People will hate them although had they loved them (the Shias), it would have been better for them, if they were knowing. They (Shias) will give preference to you and your sons over their fathers, mothers, brothers, sisters, relatives and kin, blessings of Allah be on them, the best of blessings. They will be gathered beneath the Standard of Praise (Lewaa al-Hamd), their sins will be overlooked and their grades will be raised as a reward for what they were doing.’”

۲۷۰. Muqtazab al-Asar(۱): Abdullah Ibn Umar recounts that the Messenger of Allah (s.a.w.a) said, “Surely Allah, the High, revealed to me when I was taken to the sky, ‘O Muhammad! Whom did you depute (as your representative) in the earth, who is the most knowledgeable about that? I replied, ‘My brother.’ He asked, ‘O Muhammad! Ali

Ibn Abi Taalib?' I answered, 'Yes, O Lord.' He informed, 'O Muhammad! Indeed I .scanned the earth as it ought to be scanned, then chose you from it

So, I am not remembered till you are remembered with Me. I am the Mahmood and you are Muhammad. Again, I scanned the earth as it ought to be scanned, then chose from it Ali Ibn Abi Taalib (a.s.). I made him your successor. So, you are the chief of the .Prophets while Ali is the chief of successors

Then I derived for him a name from My

Muqtazab al-Asar, pg. ٢٣, Tr. No. ١٥; Al-Ghaibah of No'maani, pg. ٩٣, Chap. ۴, Tr. No. -١ ٢۴; Behaar al-Anwaar, vol. ٣۶, pg. ٢٢٢, Chap. ۴٠, Tr. No. ٢١; Al-Awaalem, vol. ١۵/٣, pg. ۴٢, .Tr. No. ٨; Tabyeen al-Mahajjah, pg. ٢٨۶; Al-Insaaf, pg. ١١٣, Tr. No. ١٠۶

Names. Thus, I am the Highest (al-A'laa) and he is Ali. O Muhammad! Verily, I created Ali, Fatemah, Hasan and Husain and the Imams from one light. Thereafter, I presented their mastership for the angels. So, whoever accepted, was from the proximate ones and whoever denied, was from the disbelievers. O Muhammad! If a person from My slaves worships Me till his last breath but meets Me in a state of denial of their mastership, I will make him enter My fire. O Muhammad! Would you like .to see them?' I replied in the affirmative

He ordered me to come forward. I came forward and there were Ali Ibn Abi Taalib, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the .Hujjah, the Qaem who was like a brilliant star in their midst

I asked, 'O Lord! Who are these?' He replied, 'These are the Imams and this is the Qaem. He will make My permissible, permissible and My prohibited, prohibited and take revenge from My enemies. O Muhammad! Love him and love the one who loves ".'him

۲۷۱. Al-Arbaeen of Al-Haafez Abu al-Fath Muhammad Ibn Abi al-Fawaares(۱): Ameerul Momineen Ali Ibn Abi Taalib (a.s.) informs that my brother, the Messenger of Allah (s.a.w.a.) said to me, "One who loves that he should meet Allah, Mighty and Glorified be He, while He is turning to him and not away from him, then he

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۱- Al-Arbaeen, Tr. No. ۴; Al-Abaqaat, vol. ۱۲, pg. ۲۵۳, Tr. No. ۲; Kashf al-Astaar, pg. ۶۰; Al-Fazaael, pg. ۱۱۶; Behaar al-Anwaar, vol. ۳۶, pg. ۲۹۶, Chap. ۴۱, Tr. No. ۱۲۵.

should befriend Ali (a.s.).

Whoever desires that he meets Allah, Mighty and Glorified be He, while He is satisfied with him, then he should befriend your son Hasan (a.s.). Whoever loves that he meets Allah, while he is absolutely fearless, then he should befriend your son Husain (a.s.). Whoever loves that he meets Allah, while He is purified and cleansed of his sins, then he should befriend Ali Ibn Husain (a.s.). For surely, it is like Allah, the High, has said,

سِيمَاهُمْ فِی وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ

Their marks are on their faces due to the effects of prostration. (Surah Fath (۴۸): Verse ۲۹)

Whoever loves that he meets Allah, Mighty and Glorified be He, while his eyes are soothed, then he should befriend Muhammad Ibn Ali (a.s.). Whoever loves that he meets Allah, Mighty and Glorified be He, while his book is given in his right hand, then he should befriend Ja'far Ibn Muhammad al-Sadeq (a.s.).

Whoever loves that he meets Allah, Mighty and Glorified be He, pure and purified, then he should befriend Moosa Ibn Ja'far, the light, the Kaazem (a.s.). Whoever loves that he meets Allah, while he is laughing, then he should befriend Ali Ibn Moosa al-Reza (a.s.). Whoever loves that he meets Allah, while his grades are raised and his sins are replaced with good deeds, then he must befriend his son Muhammad (a.s.). Whoever loves that he meets Allah, Mighty and Glorified be He, while his accounting is

done very lightly and he enters the

paradise whose breadth is equal to the heavens and the earth, prepared for the pious .(.ones, then he must befriend his son Ali (a.s

Whoever loves that he meets Allah, Mighty and Glorified be He, while he is from the successful ones, then he must befriend his son Hasan al-Askari (a.s.). And whoever loves that he meets Allah, Mighty and Glorified be He, while his belief is complete, his Islam is excellent, then he must befriend his son Saaheb al-Zamaan, the Mahdi (a.t.f.s.). These are the lamps in darkness, the Imams of guidance and the standards of piety. Then whoever loves them and befriends them, I am his guarantor before ".'Allah for paradise

Kefaayah al-Asar(۱): Alqamah Ibn Qais chronicles that when Ameerul Momineen .۲۷۲ (a.s.) was delivering a beautiful sermon in Masjid al-Kufa, he (a.s.) remarked, "Know that soon I will depart from you..." A person called Aamer Ibn Kaseer stood up and pleaded, 'O Ameerul Momineen (a.s.)! You have informed us about the Imams of disbelief and the caliphs of falsehood. Please inform us about the rightful Imams and '.truthful tongues after you

He (a.s.) responded, "Yes. Certainly it is a covenant which the Messenger of Allah (s.a.w.a.) has promised to me that this affair (Islam) will be ruled by twelve Imams. Nine of these will be from the progeny of Husain (a.s.). Indeed, the Messenger of Allah (s.a.w.a.) has informed, 'When I was taken to the sky, I looked at the leg of the ,Throne, where it was written

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Kefaayah al-Asar, pg. ۲۱۳, Chap. ۲۹, Tr. No. ۱; Behaar al-Anwaar, vol. ۳۶, pg. ۳۵۴, - ۱ Chap. ۴۱, Tr. No. ۲۲۵; Al-Insaaf, pg. ۲۳۲, Tr. No. ۲۲۷; Tabyeen al-Mahajjah, pg. ۳۱۰, Tr. .No. ۲۰

There is no god but Allah. Muhammad is the messenger of Allah. I have supported'

him with Ali and helped him with Ali.' I saw twelve lights and asked, 'O Lord! Whose lights are these?' I was told, 'O Muhammad! These lights are the Imams from your .progeny.' I (Ali a.s.) requested, 'O Messenger of Allah (s.a.w.a.)! Name them for me

He said, 'Yes. You are the Imam and the caliph after me. You will repay my debts and fulfil my promises. After you, your two sons Hasan and Husain (will be the Imams). Husain will be succeeded by his son, Ali, after him, his son Muhammad called as Baaqer, after Muhammad, his son Ja'far, called Sadeq, after Ja'far, his son, Moosa called al-Kazem, after Moosa, his son Ali called Reza, after Ali, his son Muhammad called Zaki, after Muhammad, his son Ali called Naqi, after Ali, his son Hasan called Ameen, Askari. The Qaem will be from the descendants of Husain. He will be my namesake and the most similar of the people to me. He will fill the earth with justice "'...and equity as it would be replete with injustice and oppression

.۲۷۳ Kefaayah al-Asar(۱): Yahya Ibn No'maan narrates, 'I was with Husain (a.s.) when a veiled dark-brown skinned Arab entered and saluted him. Husain (a.s.) replied to his .salaam

'.The Arab said, 'O son of Allah's messenger! (I have a) question

".He (a.s.) said, "Bring it forth

and certitude (ایمان) The Arab enquired, 'How much is the difference between belief '?(یقین)

He

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۱ - Kefaayah al-Asar, pg. ۲۳۲, Chap. ۳۱, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۳۸۴, Chap. ۴۳, Tr. No. ۵; Tabyeen al-Mahajjah, pg. ۳۳۱, Tr. No. ۲۷; Al-Insaaf, pg. ۳۲۶, Tr. No. .۳۰۱; Al-Awaalem, vol. ۱۵/۳, pg. ۲۵۶, Chap. ۲۱۴

".a.s.) responded, "Four fingers)

’?How‘

Belief is what we hear, while certitude is what we see and the distance between the“ ”.eyes and the ears is four fingers

’?What is the distance between the sky and the earth‘

”.An accepted prayer‘

’?What is the distance between the east and the west‘

”.The distance of a day for the sun“

’?What is the respect of a man‘

”.His needlessness from the people“

’?What is the most evil thing‘

Sins by an old man is evil, anger by a king is evil, lies by a noble is evil, miserliness by a“ ”.wealthy person is evil and greed by a scholar is evil

You have spoken the truth, O son of Allah’s messenger. Then inform me about the‘ ’.(.number of the Imams after the Messenger of Allah (s.a.w.a

”.Twelve, equal to the number of chiefs of Bani Israael“

’.Name them for me‘

Imam Husain (a.s.) lowered his head for a while, then raised it and said, “Yes. I will inform you, O Arab brother. Surely, the Imam and the caliph after the Messenger of Allah (s.a.w.a.) was my father, Ameerul Momineen Ali Ibn Abi Taalib (a.s.), my brother Hasan, myself and nine of my descendants. From them is Ali, my son followed by his son, Muhammad. After him, his son Ja’far followed by his son, Moosa, his son, Ali, his son, Muhammad, his son, Ali, his son, Hasan and after him the Caliph, the Mahdi. He is ”.the ninth of my descendants and he will establish the religion in the last era

,The Arab stood up and left

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.glorifying the Prophet and his ancestors

Kefaayah al-Asar(۱): Ghaalib al-Johni narrates that Abu Ja'far Muhammad Ibn Ali, .۲۷۴ al-Baaqer (a.s.) said, "Surely the Imams after the Messenger of Allah (s.a.w.a.) are like the number of the Bani Israel chiefs and they were twelve. Whoever takes them as their masters will be successful and whoever bears enmity against them will be destroyed. Indeed, my father has narrated from his ancestors that the Messenger of Allah (s.a.w.a.) said, 'When I was taken to the skies, I looked at the leg of the Throne where it was written, 'There is no god but Allah. Muhammad is the Messenger of Allah. I have supported him with Ali and I have helped him with Ali.' I saw written in places Ali, Ali, Ali, Muhammad, Muhammad, Ja'far, Moosa, Hasan and Husain and the Hujjah. I have enumerated them for you and they are twelve. I asked, 'O Lord! Who are these whom I am seeing?' He replied, 'O Muhammad! This is the light of your successor and your two grandsons and these are the lights of the Imams from their progeny. ".'Through them I will reward and through them I will punish

Kefaayah al-Asar(۲): Kumayt Ibn Abi Al-Mustahil narrates, 'I went to my master, .۲۷۵ Abu Ja'far Muhammad Ibn Ali al-Baaqer (a.s.) and asked, 'O son of Allah's Messenger! I have written a few poems in your eulogy. Do you permit me to recite them for you?' ,Imam (a.s.) replied, "These are the days of Beez."(۳) I argued

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Kefaayah al-Asar, pg. ۲۴۴, Chap. ۳۳, Tr. No. ۱; Al-Awaalem, vol. ۱۵/۳, pg. ۲۶۲, Chap. ۶, -۱ Tr. No. ۱; Behaar al-Anwaar, vol. ۳۶, pg. ۳۹۰, Chap. ۴۵, Tr. No. ۱; Al-Insaaf, pg. ۲۵۹, Tr. .No. ۲۴۳

Kefaayah al-Asar, pg. ۲۴۸, Chap. ۳, Tr. No. ۴; Al-Insaaf, pg. ۲۷۰, Tr. No. ۲۵۴; Behaar al- -۲ Anwaar, vol. ۳۶, pg. ۳۹۰, Chap. ۵, Tr. No. ۲; Al-Awaalem, vol. ۱۵/۳, pg. ۲۶۲, Chap. ۶, Tr. No. .۲; Tabyeen Al-Mahajjah, pg. ۳۲۹, Tr. No. ۲۶

The thirteenth, fourteenth and fifteenth of every month are called as 'Ayyam-e- -۳

Beez’. Apparently, Imam (a.s.) has hinted that recitation of poems on these days are .(abominable (makrooh

”.But these (verses) are exclusively for you.’ Imam (a.s.) said, “Bring them forth‘

The first four verses that I recited were on the changing of times, the fickleness of Hearing these .(كفن) fortunes and that the ultimate robe of every man is his shroud two couplets, Imam (a.s.) cried and so did his son, Imam Sadeq (a.s.) and I also heard .his slave girl sobbing from behind the curtain

The next two couplets talked as to how even their close ones had forsaken the Imams and how their remembrance stimulates grief and restlessness in our existence. Again, Imam (a.s.) cried and said, “When a person remembers us or we are mentioned before him and tears flow from his eyes, even if they are equal to the size of a fly’s wing, Allah will build a house for him in paradise and will make it as a barrier between ”.him and the hell

The following two couplets were about the joy of being associated with the Imams .(a.s.) and about the injustices meted out to them

Imam (a.s.) took my hand and prayed, “O Allah! Forgive all the sins of Kumayt, past ”.and present

The last couplet went as follows

When will the truth be established concerning you and

.When will your second Mahdi uprise

Imam (a.s.) exclaimed, “Soon, Inshallah, soon. O Aba Mustahil! Our Qaem is the ninth descendant of Husain (a.s.). For, the Imams after the Messenger of Allah (s.a.w.a.) are twelve and the twelfth is the Qaem.” I asked, ‘Master! Who are these twelve?’ He (.(a.s

replied, “The first of them is Ali Ibn Abi Taalib (a.s.) followed by Hasan, Husain, Ali Ibn Husain and myself. After me, this son of mine – and he kept his hand on the shoulder of Imam Sadeq (a.s.) – Ja’far.” I enquired, ‘And after him?’ He (a.s.) explained, “His son Moosa followed by the son of Moosa, Ali, then the son of Ali, Muhammad, followed by the son of Muhammad, Ali. Then the son of Ali, Hasan and he is the father of the Qaem, who will emerge and fill the world with justice and equity and cure the hearts of our Shias.” I asked, ‘When will he reappear, O son of Allah’s Messenger?’ He (a.s.) answered, “Indeed, the Messenger of Allah (s.a.w.a.) was asked the same question and he (s.a.w.a.) had replied that the likeness of Mahdi is the likeness of the Hour. It ”.will not come to you but suddenly

۲۷۶. Kefaayah al-Asar(۱): Jaaber Ibn Yazeed al-Jo’fi reports, ‘I asked Abu Ja’far Muhammad Ibn Ali al-Baaqer (a.s.), ‘O son of Allah’s Messenger! Verily, a group thinks that Allah, the High, has placed Imamat in the posterity of (both) Hasan and Husain.’ He (a.s.) denied, “They lie, by Allah, did they not hear Allah, high be His remembrance, ,says

وجعلها کلمه باقیه فی عقبه

(.And he made it a word to continue in his posterity. (Qur’an Surah Zukhruf ۴۳: ۲۸

Then, did he make it but in the posterity of Husain (a.s.)? O Jaaber! Surely the Imams are those whose Imamat

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۱- Kefaayah al-Asar, pg. ۲۴۶, Chap. ۳۳, Tr. No. ۳; Behaar al-Anwaar, vol. ۳۶, pg. ۳۵۷, Chap. ۴۱, Tr. No. ۲۲۶; Al-Muhajjah, pg. ۱۹۸, Verse ۸۳, Tr. No. ۱; Tabyeen Al-Mahajjah, pg. ۲۸۷; Al-Awaalem, vol. ۱۵/۳, pg. ۲۳۳, Tr. No. ۲۲۳; Al-Insaaf, pg. ۱۱۷, Tr. No. ۱۰۸.

has been documented by the Messenger of Allah (s.a.w.a.). They are those about whom the Messenger of Allah (s.a.w.a.) says, ‘When I was taken to the sky for ascension, I found their names written on the leg of the Throne with light, twelve names. From them were Ali, his (Prophet’s) two grandsons, Ali, Muhammad, Ja’far,

.Moosa, Ali, Muhammad, Ali, Hasan and al-Hujjah, al-Qaem

These are the Imams from the chosen and purified Ahle Bait (a.s.). By Allah! None can claim Imamat except us but that Allah, the High, will gather him alongwith Iblees and his army.' Then Imam (a.s.) took a deep breath and said, 'May Allah not observe the rights of this nation as they have not observed the rights of their Prophet. By Allah! Had the truth been left for those worthy of it, no two persons would have disputed ,concerning Allah. Then Imam (a.s.) recited a couplet whose meaning went as follows

Surely the Jews for the love of their Prophet believed in the calamities of various' eras, but the believers due to the love of Muhammad's progeny were thrown in the '.fire as punishment

I asked, 'Master! Is not this affair for you?' Imam (a.s.) replied in the affirmative. I enquired again, 'Then why are you sitting upon your rights and your claims, while ,Allah, Blessed and High be He, orders

و جاهدوا فی الله حق جهاده هو اجتباکم

And strive hard in the way of Allah, a striving as is due to Him. He has chosen you. (Qur'an

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(.Surah Hajj ۲۲: ۲۸

He (a.s.) retorted, "Why did Ameerul Momineen Ali (a.s.) sit upon his right? Because he ,did not find any helper. Did you not hear Allah say in the story of Lut

قال لو ان لی بکم قوه او آوی الی رکن شدید

He said: Ah! That I had power to suppress you, rather I shall have recourse to a strong (support. (Qur'an Surah Hud ۱۱: ۸۰

,Or did you not hear Allah say in the incident of Nuh

فدعا ربّه انی مغلوبٌ فانتصر

Then he called out to his Lord, I have been overpowered, so grant me victory. (Qur'an Surah Qamar ۵۴: ۱۰).

And He says in the story of Moosa,

ربّ انیّ لا املک إلاّ نفسی و اخی فافرق بیننا و بین القوم الفاسقین

He said: My Lord! Surely I have not control but my ownself and my brother; therefore make a separation between us and the nation of transgressors. (Qur'an Surah Maaedah ۵ : ۲۵).

So, when this is the state of the Prophet, then the successor is definitely more excusable. O Jaaber! Surely, the likeness of the Imam is the likeness of the Ka'bah, the people go to it and it does not go to the people."

۲۷۷. Kefaayah al-Asar(۱): Yunus Ibn Zibyaan has narrated a lengthy tradition from Imam Sadeq (a.s.) containing plenty of Divine Realities and true knowledge. In a part of that tradition, Imam (a.s.) says, "O Yunus! If you desire correct knowledge, then it is with us, Ahle Bait (a.s.). For surely, we have inherited and

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۱- Kefaayah al-Asar, pg. ۲۵۵, Chap. ۳۴, Tr. No. ۱; Al-Awaalem, vol. ۱۵/۳, pg. ۲۷۸, Tr. No. ۱۶; Behaar al-Anwaar, vol. ۳۶, pg. ۴۰۳, Chap. ۴۶, Tr. No. ۱۵; Al-Insaaf, pg. ۳۳۰, Tr. No. ۱۰۵; Tabyeen al-Mahajjah, pg. ۳۴۸, Tr. No. ۳۶.

have been granted the path of wisdom (شرع الحکمه) and the desicive statement (فصل الخطاب).'

I enquired, 'O son of Allah's Messenger! Has everybody, who is from the Ahle Bait (a.s.), inherited like you, the children of Ali (a.s.) and Fatemah (s.a.), have done?' Imam (a.s.) replied, "None has inherited it except the twelve Imams." I requested, 'Name them for me, O son of Allah's Messenger.' He (a.s.) answered, "The first of them is Ali

Ibn Abi Taalib, followed by Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, then myself and after me, my son, Moosa, followed by his son Ali, then his son Muhammad, then his son Ali, then his son Hasan and after Hasan, the Hujjah. Allah has chosen us, purified us and granted us what none in the universe has been granted."

۲۷۸. Kefaayah al-Asar(۱): Muhammad Ibn Abi Umair narrates from Heshaam, 'I was with Imam Ja'far Ibn Muhammad Sadeq (a.s.) when Moawiyah Ibn Wahb Ibn Abd al-Malik Ibn A'yan entered. (This tradition comprises of the discussions of Allah's recognition and other extremely important topics, till it reaches to.)

Then Imam (a.s.) said, "Verily, the most obligatory and essential of the duties on mankind is the recognition of the Lord and acknowledgement of slavery to Him. The (minimum) limit of recognition is to know that there is no god but Him and there is none similar or like Him. Also, he should know that Allah is Eternal, Present, Existent, not absent, Described but without any similar or parallel.

۱- Kefaayah al-Asar, pg. ۲۵۶, Chap. ۳۴, Tr. No. ۲; Behaar al-Anwaar, vol. ۳۶, pg. ۴۰۶, Chap. ۴۶, Tr. No. ۱۶; Al-Awaalem, vol. ۱۵/۳, pg. ۲۸۱, Tr. No. ۱۸; Tabyeen al-Mahajjah, pg. ۳۳۴; Al-Insaaf, pg. ۳۱۳, Tr. No. ۲۸۸.

There is nothing like Him and He is the Hearing, the Seeing.

After this, he should have the recognition of the Messenger and testify for his prophethood. The minimum recognition of the Messenger is to confess to his prophethood, and whatever he has brought from the Book or the commands or the prohibitions are all from Allah, Mighty and Glorified be He.

After this, he should have the recognition of the followed Imam, by his attributes, characteristics and his name in the states of difficulty and comfort. The minimum recognition of the Imam is that he is equal to a prophet, except the status of Prophethood, and his heir. And that his obedience is the obedience of Allah and His Messenger (s.a.w.a.).

And that one should submit to him in every affair, refer to him and take from his sayings. Also, one should know that the Imam after the Messenger of Allah (s.a.w.a.) is Ali Ibn Abi Taalib followed by Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, myself, then after me my son Moosa, after him his son, Ali, after him his son, Muhammad, after him his son, Ali, after him his son, Hasan and the Hujjah is the son of Hasan..."

۲۷۹. Kamaal al-Deen(۱): Tameem Ibn Bohlool reports that I asked Abdullah Ibn Abi Huzail about Imamat on whom is it obligatory and what are the signs of an Imam? He said to me, 'Surely, its evidence is that he is the proof upon the believers, the establisher of the affairs

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۱- Kamaal al-Deen, vol. ۲, pg. ۳۳۶, Chap. ۳۳, Tr. No. ۹; Al-Khesaal, vol. ۲, pg. ۴۷۸, Chap. ۱۲, Tr. No. ۴۶; Al-Oyoon, vol. ۱, pg. ۵۴, Chap. ۶, Tr. No. ۲۰; Behaar al-Anwaar, vol. ۳۶, pg. ۳۹۶, Chap. ۴۶, Tr. No. ۲; Al-Awaalem, vol. ۱۵/۳, pg. ۲۷۰, Tr. No. ۲; Al-Insaaf, pg. ۱۰۹, Tr. No. ۱۰۳; Tabyeen al-Mahajjah, pg. ۳۴۶, Tr. No. ۳۵.

of the Muslims, speaks with the Quran, knower of Divine Laws, brother of the Messenger of Allah (s.a.w.a.), his caliph upon his nation, his successor upon them and his administrator who is unto the Prophet (s.a.w.a.) as Haroon (a.s.) was to Moosa (a.s.). His obedience is obligatory as per the saying of Allah, Mighty and Glorified be He,

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ

O you who believe! Obey Allah, obey the Messenger and those in authority amongst you. (Qur'an Surah Nisaa ۴: ۵۹)

And Allah, Mighty and Glorified be He, said,

إِنَّمَا وَلِيُّكُمُ اللّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُواْ الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Only Allah is your Master and His Messenger and those who believe, who establish

prayer and give zakaat while they are in a state of genuflection (ruku'). (Qur'an Surah (Maaedah ۵: ۵۵

He is entitiled for mastership and Imamat was confirmed for him on the day of Ghadeer-e-Khumm by the saying of the Messenger of Allah (s.a.w.a.) on the command of Allah, Mighty and Glorified be He, "Do I not have more authority upon you than you yourselves?" They all replied in the affirmative. He (s.a.w.a.) declared, "Then, of whomsoever I am his master, Ali is his master. O Allah! Take him as Your slave, who takes him (Ali) as his master and take him as Your enemy, who takes him as his enemy. Help him who helps him and forsake him who forsakes him. Honour him ".who supports him

This was Ali

Ibn Abi Taalib, the chief of the faithfuls, the leader of the pious, the chief of the handsome, the most superior of the successors and the best of all creation after the Messenger of the Lord of the worlds. After him are Hasan and Husain, the two grandsons of the Messenger of Allah (s.a.w.a.) and the sons of the best of the women. They will be followed by Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali .and Muhammad Ibn Hasan (peace be upon them all), one after the other

They are the progeny of the Messenger (s.a.w.a.), the known ones through successorship and Imamat. The earth cannot exist without a proof from them in every era and in every time. They are the strong rope, the Imams of guidance, and the proof upon the people of the world till Allah inherits the earth and whoever is on it. Whoever opposses them, is deviated and has left the truth and guidance. Indeed, they have been talked about by the Quran and the Messenger has spoken concerning .them elaborately

Surely, one who dies without recognizing them dies the death of ignorance. Verily, in them their religion are the traits of precautious piety, chastity, truthfulness,

betterment (of the people), striving hard (in the way of Allah), repaying the trust to the good doer as well as the transgressor, prolonging the prostration, performing the night prayers, abstaining from

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the prohibited, awaiting the reappearance with patience and keeping good company .and good neighbourhood

Amaali al-Sadooq(۱): Shah Abdul Azeem al-Hasani (r.a.) narrates, 'I went to meet .۲۸۰ my master (the tenth Imam) Ali Ibn Muhammad al-Naqi (a.s.).' When he (a.s.) saw me, ".he (a.s.) remarked, "Welcome, O Aba Qaasim! You are our real follower

I asked, 'O son of Allah's Messenger! I intend to present my religion before you. If it is right, then I will remain steadfast on it till I meet Allah, Mighty and Glorified be He (i.e. '.(till my death

".Imam (a.s.) ordered, "Come forth with it, O Abul Qaasim

I said, 'Verily, I believe that Allah, the High, is One. There is nothing like Him. He is and the limit of immanence (ابطال) removed from the two limits, the limit of negation He does not have a body or form or accident(۲) or substance. Nay! He is the .(تشبیه) Maker of bodies, the Creator of forms, the Originator of the accidents and the .substances and the Lord of everything, its Owner, its Maker and its Initiator

Indeed, Muhammad (s.a.w.a.) is His servant and His Messenger, the seal of the Prophets and there is no Prophet after him, till the Day of Judgment. His Shariah is the .last Shariah and there is no Shariah after it till the Day of Judgment

I also believe that the Imam, the Caliph and the Master of the affair after him is Ameerul Momineen Ali Ibn Abi Taalib (a.s.) followed by Hasan, Husain, Ali Ibn Husain, Muhammad

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Amaali al-Sadooq, pg. ٣٠٢, Majlis ٥٤, Tr. No. ٢٤; Kamaal al-Deen, vol. ٢, pg. ٣٧٩, Chap. -١
٣٧, Tr. No. ١; Al-Awaalem, vol. ١٥/٣, pg. ٢٩٤, Chap. ١١, Tr. No. ١; Al-Tawheed, pg. ٨١, Chap. ٢, Tr. No. ٣٧; Kefaayah al-Asar, pg. ٢٨٦, Chap. ٣٨, Tr. No. ١; E'laam al-Waraa, pg. ٤٣٦; Chap. ٢, Section ٢; Kefaayah al-Muhtadi, pg. ١٠١, Tr. No. ٢٧; Behaar al-Anwaar, vol. ٣, pg. ٢٦٨, Chap. ١٠, Tr. No. ۴ vol. ٣٦, pg. ۴١٢, Chap. ۴٧, Tr. No. ٢ vol. ٦٦, pg. ١, Chap. ٢٨, Tr. No. ١; Al-Insaaf, pg. ٢١٩, Tr. No. ٢١٢; Sifaat al-Shia, pg. ٩٠, Tr. No. ٦٨; Rawzah al-Waaezin, vol. ١, pg. ٣١; Kashf al-Ghummah, vol. ٢, pg. ٥٢٥; Isbaat al-Hudaat, vol. ١, pg. ٥۴٢, Chap. .٩, Section ١٣, Tr. No. ٣٥۴

.'Philosophical term for the Arabic equivalent of 'aradh -٢

Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, .then you O my Master

He (a.s.) informed, "After me is my son Hasan (al-Askari). How difficult will be the "?(condition of the people concerning his successor (i.e. the twelfth Imam

'?I asked, 'Why will that be so, my master

He (a.s.) explained, "This is because he will be hidden and it will not be permitted to use his name till he reappears. And when he does so, he will fill the earth with justice ".and equity as it would be fraught with injustice and oppression

'.I said, 'I believe

Then I said, 'I also believe that their friend is the friend of Allah and their enemy is the enemy of Allah. Their obedience is the obedience of Allah and their defiance is the is the truth, the questioning in (معراج) defiance of Allah. I also believe that the ascension is truth, weighing scale (صراط) the grave is the truth, paradise is truth, hell is truth, path will come and Allah will raise all those in the (قيامه) is truth and that the Hour (ميزان) .graves

I also believe that the obligations after the mastership of the Ahle Bait (a.s.) are '.prayers, zakaat, fasting, hajj, jehaad, enjoining good and prohibiting evil

Thereafter, Imam Ali Ibn Muhammad (a.s.) remarked, "O Aba Qaasim! By Allah! This is

the religion of Allah, which He has chosen for His servants. Then be steadfast on it, may Allah keep you steadfast through firm beliefs in this world as

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".well as the hereafter

Al-Khesaal(۱): Saqr Ibn Abi Dalf al-Karkhi reports, 'When Mutawakkil took away .۲۸۱ our master Abul Hasan al-Askari (a.s.), I came to ask about his well being. Mutawakkil's doorkeeper, Raazeqi, saw me and ordered that I should come to him. I obliged. He asked, 'O Saqr! How are things with you?' I answered, 'Fine, Sir.' He asked me to sit down and talked about the past as well as the future. I thought unto myself that I had erred in coming. After dispersing the people from around him, he asked me, '.'Why have you come?' I retorted, 'Just like that

He enquired, 'Perhaps you want to know about the well being of your master.' I said, 'My master? My master is Ameerul Momineen (Mutawakkil).' He reprimanded, 'Keep quiet. Your master is the truthful master. Don't be shy before me because I am on '.your religion (i.e. I am also a Shia).' I exclaimed, 'All praise is for Allah

He asked, 'Do you want to see him?' I replied in the affirmative. He said, 'Sit till the courier leaves him.' I did so. When the courier left, Raazeqi told his slave, 'Catch the hand of Saqr and take him to the room where the Alavi (implying Imam Ali Naqi a.s.) is imprisoned and leave them alone.' He took me to the room in which the Alavi was imprisoned and directed me to his cell. I went and saw Imam (a.s.) sitting on a mat and infront of him was

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Al-Khesaal, vol. ۲, pg. ۳۹۵, Chap. ۷, Tr. No. ۱۰۲; Kamaal al-Deen, vol. ۲, pg. ۳۸۲, Chap. -۱ ۳۷, Tr. No. ۹; Ma'ani al-Akhbaar, pg. ۱۲۳; Kefaayah al-Asar, pg. ۲۸۹, Chap. ۳۸, Tr. No. ۳; Jamaal al-Usboo', pg. ۲۵, Section ۳, Tr. No. ۱; E'laam al-Waraa, pg. ۴۳۷, Section ۲; Behaar al-Anwaar, vol. ۲۴, pg. ۲۳۸, Chap. ۶۰, Tr. No. ۱, vol. ۳۶, pg. ۴۱۲, Chap. ۴۷, Tr. No. ۳, vol. ۵۶, pg. ۲۰, Chap. ۱۵, Tr. No. ۳; Rawzah al-Waaezin, vol. ۲, pg. ۳۹۲; Al-Manaaqeb, vol.

١, pg. ٣٠٨; Isbaat al-Hudaat, vol. ١, pg. ۴٩١, Chap. ٩, Tr. No. ١٧٧; Al-Insaaf, pg. ٢٠٠, Tr. No. .٢٠١

a dug grave. I saluted him, he (a.s.) responded to my salutation and ordered me to sit .down. I sat down

He (a.s.) asked, "O Saqr! What has brought you here?" I said, 'Master! I came to enquire about your well being. Then I looked at the grave and cried.' He (a.s.) pacified me saying, "O Saqr! Don't cry because no harm is going to reach unto us for the time '.being." I heard a sigh of relief, 'All praise is for Allah

Then I asked, 'Master! There is a tradition narrated on the authority of the Prophet (s.a.w.a.) whose meaning I cannot understand.' He (a.s.) asked, "What is it?" I said, 'His (s.a.w.a.) saying, 'Do not commit aggression agaisnt the days, lest they assail you.' '?What does it mean

He (a.s.) replied, "Yes. We are the days. The heavens and the earth subsist due to us, hence, Saturday refers to the Messenger of Allah (s.a.w.a.), Sunday refers to Ameerul Momineen, Monday refers to Hasan and Husain, Tuesday belongs to Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Wednesday is of Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali and myself. Thursday belongs to my son, Hasan Ibn Ali and Friday is of my grandson, around whom the groups of truth will gather. He will fill the earth with justice and equity as it would be filled with injustice and oppression. This is ,the meaning of the days. So, do not commit aggression against them in this world

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lest they do so against you in the hereafter." Then he (a.s.) said, "You can leave and I ".don't guarantee your safety

Kefaayah al-Asar(١): Yahya Ibn Zaid (٢) says, 'I asked my father about the Imams.' .٢٨٢ He informed, 'The Imams are twelve, four have passed away and eight remain.' I requested, 'O Father! Name them.' He retorted, 'As for the past Imams, they are Ali Ibn Abi Taalib, Hasan, Husain and Ali Ibn Husain. As for the remaining, they are my

brother Baaqer followed by Ja'far al-Sadeq, his son Moosa, his son Ali, his son Muhammad, his son Ali, his son Hasan and finally his son Mahdi.' 'O Father! Are you not from them?' He answered, 'No. But I am from the progeny.' I enquired, 'Then how did you know their names?' He explained, 'It is a promised covenant, which the Messenger of Allah (s.a.w.a.) pledged to us.'

۲۸۳. Kamaal al-Deen(۳): Imam Husain (a.s.) chronicles, 'I went to the Messenger of Allah (s.a.w.a.) while Ubayy Ibn K'ab was with him.' The Messenger of Allah (s.a.w.a.) exclaimed, "Welcome! O Aba Abdillah! O adornment of the heavens and the earth."

Ubayy asked, 'O Messenger of Allah (s.a.w.a.)! How somebody other that you can be the adornment of the heavens and earth?'

He (s.a.w.a.) replied, "O Ubayy! I swear by the One, Who raised me as a Prophet with truth. Verily, Husain Ibn Ali, in the heaven enjoys a greater position than in the earth. Surely, it is written on the right side of the Throne that

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۱- Kefaayah al-Asar, pg. ۳۰۰, Tr. No. ۱۰; Behaar al-Anwaar, vol. ۴۶, pg. ۱۹۸, Chap. ۱۱, Tr. No. ۷۲; Tanqeeh al-Maqaal, vol. ۲, pg. ۴۷۰; Al-Insaaf, pg. ۳۲۴, Tr. No. ۲۹۸.

۲- Zaid Ibn Ali Ibn Husain (a.s.).

۳- Kamaal al-Deen, vol. ۱, pg. ۲۶۴, Chap. ۲۴, Tr. No. ۱۱; Al-Oyoon, vol. ۱, pg. ۵۹, Chap. ۶, Tr. No. ۲۹; Faraaed al-Simtain, vol. ۱, pg. ۱۵۵, Chap. ۳۵, Tr. No. ۴۴۷; Al-Insaaf, pg. ۲۴۳, Tr. No. ۲۳۳; Qasas al-Anbiyaa, pg. ۳۶۱, Section ۱, Tr. No. ۴۳۷; Behaar al-Anwaar, vol. ۳۶, pg. ۲۰۴, Chap. ۴۰, Tr. No. ۸; Isbaat al-Hudaat, vol. ۱, pg. ۴۷۷, Chap. ۹, Tr. No. ۱۲۸; Ilzaam al-Naaseb, vol. ۱, pg. ۲۰۱; Tabyeen al-Mahajjah, pg. ۲۶۶, Tr. No. ۴; Al-Awaalem, vol. ۱۵/۳, pg. ۵۸.

he is the light of guidance, the ark of salvation, the untiring Imam, might, pride, the ocean of knowledge and the treasure-chest. (Is he still not the adornment of the heavens and the earth?).

Certainly, Allah, Mighty and Glorified be He, has carried in his loins pure, blessed and

chaste sperm, which was created before the creation came into existence in the wombs of the mothers, or semen flowed in the backs of the fathers, or even before day and night existed. Indeed, Allah inspired the creatures the prayers by which they would invoke but that Allah, Mighty and Glorified be He, would gather them with him (Husain). He will be their intercessor in his hereafter and Allah will remove from him, his difficulty, repay his debt, ease his affair, expand his path, strengthen him against ".(his enemy and will not rip apart his veil (i.e. conceal his sins

'?(.Ubayy enquired, 'What are these prayers, O Messenger of Allah (s.a.w.a

,He (s.a.w.a.) answered, "When you are sitting after finishing your prayers say

اللهم إنی أسألک بکلماتک ومعاقد عرشک وسکان سماواتک (وأرضک) وأنبیائک ورسلک (أن تستجیب لی) فقد رهقنی من أمری عسر، فأسألک أن تصلی علی محمد وآل محمد وأن تجعل لی من عسری یسرا

O Allah! Certainly I ask You for the sake of Your Kingdom, the contracting parties of Your Might, the residents of Your heavens (and Your earth) and Your Prophets and Messengers (that You answer me) because difficulty has overcome my affair. Thus, I ask You that You bless Muhammad and

.the Progeny of Muhammad and that You make my affair easy for me

Then surely Allah, Mighty and Glorified be He, will ease your affair, expand your heart There is no god but Allah' at the لاـ إله إلا الله for you and inspire unto you the testimony '.time of your death

Ubayy questioned, 'O Messenger of Allah (s.a.w.a.)! What is this sperm, which is in the '?(.loin of my beloved Husain (a.s

He (s.a.w.a.) elucidated, "The likeness of this sperm is like that of the moon, which throws light and shows the way; whoever follows it will be guided and whoever ".deviates from it will be led astray

'?He asked, 'Then, what is his name and what is his supplication

,He (s.a.w.a.) explained, “His name is Ali and his supplication is

يا دائم يا ديموم، يا حى يا قيوم، يا كاشف الغم ويا فارج الهم، ويا باعث الرسل، ويا صادق الوعد

O Eternal! O Everlasting! O Living! O Controller! O Reliever of sorrows! O Remover of !grief! O Sender of Messengers and O Truthful in His promise

Whoever invokes through this supplication, Allah, Mighty and Glorified be He, will raise .him alongwith Ali Ibn Husain and he (a.s.) will be his guide to paradise

Ubayy enquired, ‘O Messenger of Allah (s.a.w.a.)! Will he have any caliph or ’?successor

He (s.a.w.a.) replied, “Yes. For him will be the inheritances of the heavens and the ”.earth

’?Ubayy asked, ‘What does ‘the inheritances of the heavens and the earth’ mean

He (s.a.w.a.) replied, “Decreeing the truth, ordering righteousness, interpretation of the laws and explanation

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”.of what will be

’?Ubayy asked, ‘What is his name

He (s.a.w.a.) replied, “His name is Muhammad. Verily, the angels will soon be .acquainted with him in the heavens and invoke with his invocation

اللهم إن كان لى عندك رضوان وود فاغفر لى ولمن تبعنى من إخوانى وشيعتى وطيب ما فى صلبى

O Allah! If there is any satisfaction or love near You for me, then forgive me and whoever follows me from my brothers or my followers, and purify what is in my loin, O .the most Merciful of all mercifuls

Then, Allah will place in his loin a blessed, pure and immaculate sperm. Jibraeel

informed me that surely Allah, Mighty and Glorified be He, has purified this sperm and named it Ja’far and made him a guide, the guided one, he is satisfied with Allah and Allah is satisfied with him. He prays to his Lord and says in his supplication,

يـا ديـان غير متوان يـا أرحم الراحمين اجعـل لشـيعتى من النـار وقـاء، ولهم عنـدك رضاء، فاغفر ذنوبهم، ويسـر امورهم، واقض ديونهم، واستر عوراتهم، وهب لهم الكبائر التى بينك وبينهم، يا من لا يخاف الضـيم ولا تأخـذه سـنه ولا نوم، اجعل لى من كل (هم) وغم فرجا

O Untiring Provider! O the most Merciful of all mercifuls! Grant protection for my Shias from the fire and satisfaction near You for them. Then, forgive their sins, ease their affairs, repay their debts, conceal their secrets and forgive their major sins which are between You and them. O He, Who does not fear injustice nor does sleep

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and slumber overtake Him! Grant salvation for me from every grief and sorrow.

Whoever prays with this supplication, Allah will raise him with a white (bright) face along with Ja’far Ibn Muhammad to the paradise, O Ubayy! Surely Allah, Blessed and High be He, has placed in this sperm a pure, blessed and immaculate sperm, upon which He has sent mercy. He named it Moosa and made him an Imam.

Ubayy asked, ‘O Messenger of Allah (s.a.w.a.)! Have each one of them been described in detail, procreate, inherit and describe each other in the aforementioned manner?’

He (s.a.w.a.) replied, “Jibraeel (a.s.) has described them for me on the authority of Allah, the Lord of the worlds, Mighty be His Majesty.”

Ubayy asked, ‘Did Moosa (Ibn Ja’far) have any specific supplication, which he (a.s.) prayed, other than the supplications of his forefathers?’

He (s.a.w.a.) replied, “Yes. He will say in his supplications

يـا خـالق الخلق، ويـا باسـط الرزق، ويـا فالق الحب (والنوى)، ويا بارئ النسم ومحيى الموتى ومميت الاحياء، و (يا) دائم الثبات، ومخرج النبات افعل بى ما أنت أهله

O Creator of creation! O Giver of sustenance! O Splitter of grain! O Creator of winds! O Giver of life to the dead and Who causes death to the living! O Everlasting and Who .brings forth the vegetation! Do unto me as You are worthy of doing

One who invokes in this manner, Allah, Mighty and Glorified be He, will fulfill his needs and raise him on the Day of Judgment along with Moosa Ibn Ja'far. Surely, Allah has

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placed in his loin a pure and immaculate sperm with which He is satisfied. He has named it Ali and Allah, Mighty and Glorified be He, in His knowledge and His wisdom, was satisfied with his creation. He made him a proof for his Shias, through which they will demonstrate on the Day of Judgment. He has an invocation by which he invokes

اللهم أعطنى الهدى، وثبتنى عليه، واحشرنى عليه آمنا أمن من لا خوف عليه ولا حزن ولا جزع، إنك أهل التقوى وأهل المغفره

O Allah! Grant me guidance, make me firm on it, and raise me on it in a state of security, like the safety of the one who has neither fear nor grief nor sorrow. Surely, .You are Worthy of fear and Worthy of forgiveness

And verily, Allah, Mighty and Glorified be He, has put in his sperm a blessed, pure and immaculate sperm, with which He is satisfied and named him Muhammad Ibn Ali. He is the intercessor of his Shias and the inheritor of his grandfather's knowledge. He has clear signs and apparent arguments. When he will be born, he will declare, لا إله إلا الله There is no god but Allah. Muhammad is the Messenger of محمد رسول الله صلى الله عليه وآله Allah. And he will recite in his supplications

يا من لا شبيه له ولا مثال، أنت الله لا إله إلا أنت ولا خالق إلا أنت تفنى المخلوقين وتبقى أنت، حلمت عمن عصاك، وفى المغفره رضاك

O the One Who has neither any similar nor any

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example. You are Allah, there is no god but You and there is no creator but You. You will annihilate the creatures while You will remain. You are forebearing with the one

.who disobeys You and in forgiveness is Your satisfaction

Whoever prays with this supplication, Muhammad Ibn Ali will be his intercessor on the Day of Judgment. Surely Allah, Blessed and High be He, has placed in his loin a pure, bright, blessed, immaculate and clean sperm. He has named it Ali Ibn Muhammad. He has clothed him with contentment and dignity, and deposited in him sciences and secrets of every hidden thing. Whoever meets him, he will inform him of what is in his heart and caution against his enemy and he will supplicate in this manner

يا نور يا برهان يا منير يا مبين يا رب اكفنى شر الشرور وآفات الدهور، وأسألك النجاه يوم ينفخ فى الصور

O Light of all lights! O Proof! O Illuminator! O Explanator! O Lord! Protect me from the evil of the evil ones and the calamities of the times. I ask You salvation on the Day .when the trumpet is blown

Whoever recites this supplication, Ali Ibn Muhammad will be his intercessor and his leader to paradise. Surely Allah, Blessed and High be He, has placed in his loin a sperm and named it Hasan Ibn Ali. He made him a light in His cities, a caliph in His earth, an honour for His nations, a guide for His Shias, an intercessor for them near

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their Lord, a punishment for those who oppose him, a proof for whoever befriends him and a clear argument for whoever takes him as an Imam. He will say in his ,supplication

يـا عزيز العز فى عزه، يـا عزيزا عزنى بعزك، وأيـدنى بنصـرك وأبعـد عنى همزات الشـياطين، وادفع عنى بـدفعك وامنع عنى بمنعك واجعلنى من خيار خلقك، يا واحد يا أحد يا فرد يا صمد

O Mighty of reverence in His Might! O Mighty! Grant me might for the sake of Your Might, assist me with Your help, keep far from me the whisperings of the devils, defend me with Your defence, protect me with Your protection and make me from the !chosen ones of Your creatures. O One! O Unique! O Singular! O Needless

Whoever invokes with this supplication, Allah, the High, will raise him with him (Hasan

Ibn Ali) and for him is salvation from hell even if it was obligatory on him. Surely Allah, Mighty and Glorified be He, has placed in the loin of Hasan, a blessed, pure, clean, immaculate and purified sperm. Every believer from whom Allah has taken the covenant of mastership (ولایه) is satisfied with it and only the deniers will disbelieve in him.

He is the pure, immaculate, righteous, guide and guided Imam. He is the beginning of justice and its end. He will verify Allah, Mighty and Glorified be He, and Allah will verify him in his saying. He will emerge from Mecca till the proofs and signs are manifested. In Taaleqaan(۱), he will

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۱- A state in modern Iran.

have treasures that are neither gold nor silver but beautiful war-horses and imposing men. Allah, Mighty and Glorified be He, will gather for him three hundred and thirteen men from distant cities equal to the number of the Muslim soldiers in Badr.

With him is a sealed book, which comprises the number of his companions along with their names, their geneology, their cities, their business, their speech and their agnomen. They will be steadfast and will strive hard in his obedience.

Ubayy asked, 'And what will be his proofs and his signs, O Messenger of Allah (s.a.w.a.)?'

He (s.a.w.a.) replied, 'He will have a standard. When the time of his reappearance nears, this standard will unfurl on its own and Allah, Blessed and High be He, will give it the power of speech. The standard will call out, 'Emerge, O friend of Allah, and kill the enemies of Allah.' He will also have two flags and two marks, besides a sheathed sword, which will call out, 'Come forth, O friend of Allah, as it is not permitted for you to sit (quietly) before the enemies of Allah.'

Then he will reappear and kill the enemies of Allah wherever he will find them. He will

uphold the laws of Allah and judge by the judgment of Allah. Jibraeel will appear from his right side, Mikaaeel from his left, (Prophets) Shoaib and Saaleh infront of him. Soon, you will remember what I am telling you and I entrust my affairs to Allah, Mighty and

Glorified be He, even if it is after a long time. O Ubayy! Congratulations to the one who meets him, congratulations to the one who loves him and congratulations to the one who believes in him.

Allah will save him from destruction because of his acknowledgement in Him, in the Messenger of Allah (s.a.w.a.) and in all the Imams (a.s.). Allah will open for them the paradise. Their likeness in the earth is like that of the (perfume) musk, the fragrance of which never diminishes after diffusion. Their similarity in the heavens is like that of an illuminated moon, the light of which never extinguishes.

Ubayy asked, 'O Messenger of Allah (s.a.w.a.)! How has Allah, Mighty and Glorified be He, explained the condition of these Imams?'

He (s.a.w.a.) answered, "Surely Allah, Blessed and High be He, sent down upon me twelve seals and twelve books. The name of each Imam is on his seal and his attribute is in his book, may Allah bless them all.

۲۸۴. Kamaal al-Deen(۱): Ibn Abbas reports, 'I heard the Messenger of Allah (s.a.w.a.) say, "Surely for Allah, Blessed and High be He, there is an angel called Dardaaeel {the tradition has a lengthy narration about this angel, the greatness of the world of creation, its expanse, the virtues of our master Imam Husain (a.s.) and the gravity of the crime of his murder, etc. till it reaches to}... the Imams after me are Ali – the guide, Hasan – the recipient of guidance, Husain – the helper,

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۱- Kamaal al-Deen, vol. ۱, pg. ۲۸۲, Chap. ۲۴, Tr. No. ۳۶; Behaar al-Anwaar, vol. ۴۲, pg.

۲۴۸, Chap. ۱۱, Tr. No. ۲۴; Al-Awaalem, vol. ۱۷, pg. ۱۵, Chap. ۲, Tr. No. ۵; Al-Insaaf, pg. ۲۷۶, .Tr. No. ۲۵۶

Ali Ibn Husain – the helped one, Muhammad Ibn Ali – the intercessor, Ja'far Ibn Muhammad – the benefactor, Moosa Ibn Ja'far – the trustee, Ali Ibn Moosa – the satisfied one, Muhammad Ibn Ali – the active, Ali Ibn Muhammad – the trusted one, Hasan Ibn Ali – the knowing and the Qaem – behind whom Eesa Ibn Maryam (a.s.) will '."...pray

Kefaayah al-Asar(1): Alqamah Ibn Muhammad al-Khuzrami chronicles that Ja'far .۲۸۵ Ibn Muhammad al-Sadeq (a.s.) said, "The Imams are twelve." I requested, 'O son of Allah's Messenger! Name them for me.' He (a.s.) obliged, "From the past, Ali Ibn Abi Taalib (a.s.), Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali and myself." I asked, 'And after you, O son of Allah's Messenger?' He (a.s.) answered, "Verily, I have willed ".unto my son, Moosa and he is the Imam after me

I questioned, 'Who will succeed Moosa?' He (a.s.) replied, "His son Ali, called as Reza. He will be buried in the land of Khurasan, a stranger. His son Muhammad will succeed him followed by his son Ali. After Ali, his son Hasan will succeed him followed by Mahdi ".the son of Hasan

Then he (a.s.) stated, "My father has narrated to me from his ancestors that the Messenger of Allah (s.a.w.a.) said, 'O Ali! When our Qaem emerges three hundred and thirteen men, equal to the number of Muslim soldiers at Badr, will gather around him. ,When the time of his reappearance nears, his sheathed sword will call out

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Kefaayah al-Asar, pg. ۲۶۲, Chap. ۳۴, Tr. No. ۵; Behaar al-Anwaar, vol. ۳۶, pg. ۴۰۹, -۱ Chap. ۴۶, Tr. No. ۱۸, vol. ۵۲, pg. ۳۰۳, Chap. ۲۶, Tr. No. ۷۲; Al-Awaalem, vol. ۱۵/۳, pg. ۲۶۹, Chap. ۷, Tr. No. ۱; Al-Insaaf, pg. ۲۳۱, Tr. No. ۲۲۶; Tabyeen al-Mahajjah, pg. ۳۳۳, Tr. No. .۲۹; Isbaat al-Hudaat, vol. ۱, pg. ۶۰۳, Chap. ۹, Tr. No. ۵۸۷

".'Stand up, O friend of Allah and kill the enemies of Allah'

Oyoon Akhbaar al-Reza (a.s.)(۱): Abu Baseer reports that Imam Sadeq (a.s.) said, .۲۸۶ “My father (a.s.) said to Jaaber Ibn Abdullah Ansaari, ‘I have some work with you. So, when is it possible for you to give me some time that I may ask you something?’ ’.Jaaber replied, ‘Whenever you wish

Thus, when my father (a.s.) met him in privacy, he (a.s.) asked him, “O Jaaber! Inform me about the Tablet which you saw in the hand of my mother, Fatemah, the daughter of the Messenger of Allah (s.a.w.a.) and what did she tell you as to what was written in it?” Jaaber replied, ‘I hold Allah as Witness that I went to visit your mother, Fatemah (a.s.) during the lifetime of the Messenger of Allah (s.a.w.a.) to congratulate her for Husain (a.s.)’s birth. I saw in her hand a green Tablet, which I thought to be of emerald .and its writing was as bright as sunlight

I asked her, ‘May my father and my mother be sacrificed for you, O daughter of Allah’s Messenger (s.a.w.a.)! What is this Tablet?’ She (s.a.) replied, “This is the Tablet, which Allah, Mighty and Glorified be He, has gifted to the Messenger of Allah (s.a.w.a.). In it is the name of my father, the name of Ali, the name of my two sons and the names of the successors from my progeny. In turn, my father gave it to me that I

Oyoon Akhbaar al-Reza (a.s.), vol. ۱, pg ۴۱, Chap. ۶, Tr. No. ۲; Al-Kaafi, vol. ۱, pg. ۵۲۷, -۱ Chap. ۱۸۴, Tr. No. ۳; Miraat al-Oqool, vol. ۶, pg. ۲۱۰; Faraaed al-Simtain, vol. ۲, pg. ۱۳۶; Taqreeb al-Maarif, pg. ۱۷۸; Al-Waafi, vol. ۲, pg ۲۹۶, Chap. ۳۱, Tr. No. ۷۵۵/۱; Al-Ikhtesaas, pg. ۲۱۰; Mashaareqo Anwaar al-Yaqeen, pg. ۱۰۳; Al-Manaaqeb of Ibn Shahr Ashob, vol. ۱, pg. ۲۹۶; Kamaal al-Deen, vol. ۱, pg. ۳۰۸, Chap. ۲۸, Tr. No. ۱; al-Ghaibah of Shaikh Tusi (r.a.), pg. ۱۴۳, Tr. No. ۱۰۸; Al-Ghaibah of No’maani, pg. ۶۲, Chap. ۴, Tr. No. ۵; E’laam al-Waraa, pg. ۴, Section ۲; Irshaad al-Quloob, vol. ۲, pg. ۱۰۸; Al-Ehtejaaj, pg. ۶۷; Behaar al-Anwaar, vol. ۳۶, pg. ۱۹۵, Chap. ۴۰, Tr. No. ۳; Tafseer al-Burhaan, vol. ۲, pg. ۱۲۳, Tr. No. ۶; Isbaat al-Hudaat, vol. ۲, pg. ۲۸۵, Chap. ۹, Tr. No. ۷۳; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۳۷, Chap. ۱۰; Isbaat al-Wasiyyah, pg. ۲۹, Tr. No. ۵; Al-Hidaayah, the Chapter of Twelve Imams (a.s.), Tr. No. ۵; Al-Awaalem, vol. ۱۵/۳, pg. ۶۸, Tr. No. ۶; Al-Insaaf, pg. ۲۱, Tr. No. ۱۷; Tabyeen al-Mahajjah, pg. ۲۷۱; Tr. No. ۵; Ilzaam al-Naaseb, vol. ۱, pg. ۲۱۳;

.Taaweel al-Aayaat al-Zaaherah, pg. ۲۱۰

".may rejoice through it

Jaaber said, 'Thus, your mother Fatemah (a.s.) gave it to me. I read it and copied it.' My father (a.s.) asked, "O Jaaber! Can you show it (the copied manuscript) to me?" He replied in the affirmative. My father (a.s.) accompanied Jaaber to his house where he took out a book from a parchment and giving it to my father he said, 'I hold Allah as :Witness that this is what I saw written in the Tablet

In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah, the Mighty, the Wise to Muhammad, His light, His ambassador, His veil and His proof. The trustworthy spirit (Jibraeel) has descended with it from the Lord of the worlds. O Muhammad! Magnify my names, be grateful for My bounties and do not deny My .endowments

Verily I am Allah, there is no god but Me, the Destroyer of the oppressors, the Degrader of the tyrants and the Establisher of the Day of Judgment. Verily I am Allah, there is no god but Me. Whoever expects grace from other than Me or fears other than My justice and My punishment, I will punish him in such a way that I will not punish anybody in this manner in the worlds. Hence, worship only Me and rely only on Me. Indeed, I did not raise a messenger, completed his days and terminated his .duration but that I appointed for him a successor

Certainly, I made you superior over

all other Prophets and made your successor superior over all other successors. After him, I honoured you with your two grandsons, Hasan and Husain. I made Hasan the mine of My knowledge after the end of the days of his father and I made Husain the treasurechest of My revelation, honoured him with martyrdom and sealed it for him with eternal bliss. So, he is the best of the martyrs and the highest of them in grade before Me. I have placed My perfect word with him and the complete proof near him.

.Through his progeny, I shall reward and I shall punish

The first of them is the chief of the worshippers and the adornment of My past friends, then his son (Muhammad) who resembles his grandfather al-Mahmood(۱), the splitter of My knowledge and the mine of My wisdom. Soon, those who doubt concerning his son Ja’far will be destroyed. He who rejects him has rejected Me. I speak the truth, I will indeed honour the position of Ja’far and make him happy vis-à-vis his Shias, his helpers and his friends. After him, I have selected Moosa and there will be a blinding, dark corruption so that the spark of My obedience is not terminated, .My proof is not hidden and My friends are not afflicted with misfortune

Beware! Whoever denies even one of them, he has denied My bounty. Whoever changes one verse from My Book, then indeed he has attributed a lie unto Me. Then ,woe unto the liars

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.(A title of the Messenger of Allah (s.a.w.a -۱

the deniers with the termination of the duration of My servant, My beloved and My chosen one, Moosa. Verily, the one who denies the eighth is as if he has denied all My friends (Imams). Ali is My friend, My helper and the one upon whom I have placed .Prophethood’s burden of proof and conferred upon him mastership

An arrogant devil(۱) will murder him. He will be buried in a city, which the righteous servant(۲) has built, next to the worst of My creatures. I speak the truth, I will soothe his eyes with Muhammad, his son and his successor after him. He is the heir of My knowledge, the mine of My wisdom, the place of My joy and My proof upon My .creatures

None shall believe in him but that the paradise will be his abode and I will allow him to intercede for seventy of his family members, even if all of them are eligible for hell. I will complete his bliss with his son Ali, My friend, My helper, My witness amongst My creatures and My trustee upon My revelation. From him, I will bring forth Hasan, the

.caller to My path and the treasurer of My knowledge

mercy for the م.ح.م.د. ,Thereafter, I will complete this (chain of Imamat) with his son worlds. He will possess the perfection of Moosa, the brightness of Eesa and the patience of Ayyub. Soon, My friends will be humiliated in his time and their heads will be gifted as trophies

p: ۲۱۴

۱- Ma'moon al-Abbasi.

۲ - Implying Prophet Zulqarnain (a.s.) as he was the one who had built the city of Khorasan during his rule.

.like the heads of the Turks and the Dylamites

They will be killed, they will be burnt, they will live in a state of fear, terror and trepidation. The earth will be coloured with their blood and wailing and sobbing will be commonplace among their womenfolk. They are My true friends! Through them I will repel all blinding and dark mischief, remove the earthquakes and do away with the burdens and the chains.

أُولَئِکَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِکَ هُمُ الْمُهْتَدُونَ

They are those upon them is the blessings of their Lord and mercy. And they are the guided ones. (Qur'an Surah Baqarah ۲: ۱۵۷)

Abu Baseer says, 'If you do not hear in your time anything but this tradition, it will suffice for you. Hence, conceal it except from those who are worthy of it.'

۲۸۷. Muqtazab al-Asar(۱): Salmaan narrates, 'One day I went to the Messenger of Allah (s.a.w.a.). When he (s.a.w.a.) looked at me, he (s.a.w.a.) said, "O Salmaan! Surely Allah, Mighty and Glorified be He, did not raise a Prophet or a Messenger but that He has placed in him twelve successors." I acknowledged, 'O Messenger of Allah (s.a.w.a.)! I came to know about this from the People of the Book.'

He (s.a.w.a.) questioned, “O Salmaan! Do you recognise my twelve successors, whom Allah has chosen for Imamat after me?” I answered, ‘Allah and His Messenger know the best.’ He (s.a.w.a.) informed, “O Salmaan! Allah created me from His chosen Light. .He called me and I obeyed Him

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۱- Muqtazab al-Asar, pg. ۶, Tr. No. ۶; Dalaael al-Imaamah, pg. ۲۳۷, Tr. No. ۱۱; Misbaah al-Shariah, pg. ۴۶, Chap. ۶۸-۶۹; Al-Mohtazar, pg. ۱۰۶; Behaar al-Anwaar, vol. ۵۳, pg. ۱۴۲, Chap. ۲۹, Tr. No. ۱۶۲; Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۴۲, Chap. ۱۰, Section ۱, Tr. No. .۲; Isbaat al-Hudaat, vol. ۱, pg. ۷۰۸, Section ۱۸, Tr. No. ۱۴۵

From my light, He created Ali. He called him to His obedience, so he obeyed Him. From my light and the light of Ali, He created Fatemah. He called her and she obeyed Him. From my light and the from the lights of Ali and Fatemah, He created Hasan and Husain. He called both of them and they obeyed Him. So, Allah, Mighty and Glorified be .He, named us with five names from His names

Hence, Allah is Mahmood and I am Muhammad; Allah is al-Ali (the High) and he is Ali. Allah is Faatir (Creator) and she is Fatemah. Allah is Zu al-Ehsaan (the Owner of .goodness) and this is Hasan. Allah is Mohsin (Obliger) and this is Husain

Thereafter, He created from us and from the light of Husain, nine Imams. He called them and they obeyed Him. Before Allah, Mighty and Glorified be He, created the established sky, the vast earth, the air, the water, the angels and the humans, we ”.were in His knowledge lights, glorifying Him, listening to and obeying Him

Salmaan asked, ‘O Messenger of Allah (s.a.w.a.)! May my father and my mother be sacrifice for you, what is the reward of the one who recognizes them?’ He (s.a.w.a.) prophesied, “Whoever recognizes them as they ought to be recognized, follows them, befriends their friends and bears enmity against their enemies, then by Allah, he is ”.from us, he will enter where we enter and he will reside where we reside

I asked, ‘O Messenger of

Allah (s.a.w.a.)! Is it possible to believe in them without knowing their names and geneology?' He (s.a.w.a.) replied, "No, O Salmaan!"

I asked, 'O Messenger of Allah (s.a.w.a.)! Please introduce them unto me.' He (s.a.w.a.) elaborated, "You know till Husain. After him is the chief of the worshippers Ali Ibn Husain followed by his son, Muhammad Ibn Ali, the splitter of the knowledge of the Prophets and the Messengers, from the beginning till the end. After him will be Ja'far Ibn Muhammad, the truthful tongue of Allah. Then, Moosa Ibn Ja'far, the controller of anger, the forbearing in the way of Allah.

Then, Ali Ibn Moosa, the one who is satisfied with the command of Allah. Then, Muhammad Ibn Ali, the generous, the chosen one of Allah's creation. Then, Ali Ibn Muhammad, the guide towards Allah. Then, Hasan Ibn Ali, the silent, the trustee of Allah's secret. Then his son, the proof of Allah, so and so and he took his name, the son of Hasan, the Mahdi, one who will speak and rise with Allah's right..."

۲۸۸. Dalaael al-Imaamah(۱): Ameerul Momineen (a.s.) reports, "The Messenger of Allah (s.a.w.a.) said to me, 'The night when I was taken for ascension, I saw palaces made of ruby, green chrysolite, pearls, corals and pure gold. Its floors were of pungent musk and its soil was of saffron. In them were fruits, dates, pomegranates, fairies, beautiful women, rivers of milk, rivers of honey flowing on pearls and jewels.

There were domes on the two shores

۱- Dalaael al-Imaamah, pg. ۲۵۴, Tr. No. ۵۳; Isbaat al-Hudaat, vol. ۱, pg. ۶۵۵, Chap. ۹, Section ۶۹, Tr. No. ۸۳۵ vol. ۱, pg. ۷۲۴, Chap. ۹, Section ۲۷, Tr. No. ۲۱۱.

of these rivers and rooms, tents, servants and young ones. Its carpets were of brocades and silk and birds were in it. I asked, 'O my friend Jibraeel! For whom are these palaces and what's their status?' Jibraeel (a.s.) informed me, 'These palaces

and whatever are in them, Allah, Mighty and Glorified be He, has created them thus and prepared in them as you see and their multiples, for the Shias of your brother, Ali, .your caliph after you upon your nation

They (Shias) will be called in the last era as 'Raafezis'(۱), an appellation more apt for other (than them). Yet, it will be an adornment for them because they will abandon falsehood and fasten unto truth. They are the real majority. (Also, these palaces are created) for the Shias of his son Hasan after him, for the Shias of Husain after him, for the Shias of his son Ali Ibn Husain after him, for the Shias of his son Muhammad Ibn Ali after him, for the Shias of his son Ja'far Ibn Muhammad after him, for the Shias of his son Moosa Ibn Ja'far after him, for the Shias of his son Ali Ibn Moosa after him, for the Shias of his son Muhammad Ibn Ali after him, for the Shias of his son Ali Ibn Muhammad after him, for the Shias of his son Hasan Ibn Ali after him and for the .Shias of his son Muhammad al-Mahdi after him

O Muhammad! These are the Imams after

۱- Literally, Raafezi means one who discards and abandons religion. – Translator.

you, the standards of guidance and the lamps in darkness. Their Shias and the Shias of your progeny and their lovers are the truthful Shias. They are the friends of the Messenger of Allah (s.a.w.a.), who will abandon falsehood and keep away from it. They will aim for the truth and follow it. They will befriend them (the Imams) in their lives, visit their graves after their death, support them and strive for their love. Allah's ".'Mercy is upon them. Surely, He is the Forgiving, the Merciful

۲۸۹. Al-Ghaibah of Shaikh Toosi (r.a.)(۱): Jaaber al-Jo'fi chronicles, 'I asked Abu Ja'far (Imam Baaqer) (a.s.) concerning the interpretation of the saying of Allah, Mighty and ,Glorified be He

إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللّهِ يَوْمَ خَلَقَ السَّمَاوَات وَالأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلاَ تَظْلِمُواْ فِيهِنَّ أَنفُسَكُمْ

Surely the number of months with Allah is twelve months in Allah's ordinance since the day He created the heavens and the earth, of these four being sacred; that is the right reckoning; therefore be not unjust to yourselves regarding them. (Qur'an Surah Taubah ٩: ٣۶)

My master (a.s.) heaved a deep sigh and said, "O Jaaber! As for the year, it is my grandfather the Messenger of Allah (s.a.w.a.) and its months are twelve months. They are from Ameerul Momineen till myself, and from me to my son Ja'far, followed by his son Moosa, then his son Ali, then his son Muhammad, then his son Ali, then his son Hasan

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١- Al-Ghaibah of Shaikh Toosi, pg. ١۴٩, Tr. No. ١١٠; Al-Manaaqeb of Ibn Shahr Ashob, vol. ١, pg. ٢٨۴; Noor al-Saqalain, vol. ٢, pg. ٢١۵, Tr. No. ١۴٠; Al-Mahajjah, pg. ٩٣, Chap. ٢۴; Al-Burhaan, vol. ٢, pg. ١٢٣, Tr. No. ۵ in the exegesis of Surah Taubah (٩): Verse ٣۶; Isbaat al-Hudaat, vol. ١, pg. ۵۴٩, Chap. ٩, Tr. No. ٣٧۵; Behaar al-Anwaar, vol. ٢۴, pg. ٢۴٠, Chap. ۶٠, Tr. No. ٢.

and then his son Muhammad, al-Haadi, al-Mahdi.

These are the twelve Imams, the proofs of Allah upon His creation and the trustees of His revelation and His knowledge. As for the four sacrosanct(١) months, which are the strong religion, they are the four (of the twelve) who bear one name Ali and they are Ameerul Momineen Ali, my father Ali Ibn Husain, Ali Ibn Moosa al-Reza and Ali Ibn Muhammad (al-Naqi). Acknowledging the Imamat of these four, it is a strong religion. 'And do not oppress yourselves' means believe in all of them that you may be guided."

٢٩٠. Taweel al-Aayaat al-Zaaherah(٢): Jaaber Ibn Yazeed al-Jo'fi enquired from Imam Ja'far Ibn Muhammad al-Sadeq (a.s.) regarding the interpretation of the verse

وَإِنَّ مِن شِيعَتِهِ لَإِبْرَاهِيمَ

(And surely from his Shias is Ibraheem. (Qur'an Surah Saaffaat ٣٧: ٨٣)

He (a.s.) explained, "Verily, when Allah, Glorified be He, created Ibraheem (a.s.), the veil from his vision was raised and he saw a light on the side of the Throne." He asked, 'My God! What is this light?' He was told, 'This is the light of Muhammad, the chosen one of My creation.' He saw a light next to him (s.a.w.a.). Again he enquired, 'My God! What is this light?' He was told, 'This is the light of Ali Ibn Abi Taalib (a.s.), the helper of My religion.'

Again, he saw three lights next to them and asked, 'My God! What are these lights?' He was told, 'This is the light of Fatemah (s.a.), I have separated her

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۱- Literally, Horom is the pl. of Haraam which means prohibited.

۲- Taweel al-Aayaat al-Zaaherah, pg. ۴۸۵ under surah saaffaat (۳۷): Verse ۸۳; Behaar al-Anwaar, vol. ۳۶, pg. ۱۵۱, Chap. ۳۹, Tr. No. ۱۳۱; Isbaat al-Hudaat, vol. ۳, pg. ۸۵, Chap. ۹, Section ۵۳, Tr. No. ۷۸۷; Al-Mahajjah, pg. ۱۸۱, Chap. ۷۰, Tr. No. ۱.

followers from the hell-fire and the lights of her two sons, Hasan and Husain.' He exclaimed, 'My God! I also see nine lights encircling them.' He was told, 'O Ibraheem! These are the Imams from the progeny of Ali and Fatemah.'

Ibraheem (a.s.) pleaded, 'My God! For the sake of these five, let me know who are these nine (Imams)?' He was told, 'O Ibraheem! The first of them is Ali Ibn Husain, then his son Muhammad, then his son Ja'far, then his son, Moosa, then his son Ali, then his son Muhammad, then his son Ali, then his son al-Hasan and then his son, the Hujjah, the Qaem.' Ibraheem (a.s.) remarked, 'My God and my Master! I also see more lights that are encircling these lights and who cannot be enumerated but by You.'

He was told, 'O Ibraheem! These are their Shias, the Shia of Ameerul Momineen Ali Ibn Abi Taalib (a.s.).' Ibraheem (a.s.) enquired, 'How will their Shias be recognized?' He (Allah) replied, 'They will perform fifty-one rakats of prayers (daily), recite 'In the name of Allah, the Beneficent, the Merciful' loudly (in their prayers), recite Qunoot before Ruku' (genuflection)(۱) and wear their rings in their right hand.' Hearing this,

Ibraheem (a.s.) pleaded, 'O Allah! Make me from the Shias of Ameerul Momineen!'" Imam (a.s.) says, "Then Allah, the High, informed about this in His Book through the ".verse, 'And surely from his Shias is Ibraheem

Al-Kaafi(۲): Imam Ali Ibn Muhammad al-Naqi (a.s.) narrates, 'Ameerul Momineen .۲۹۱ (.(a.s

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.In the second rakat of each prayer -۱

Al-Kaafi, vol. ۱, pg. ۵۲۵, Chap. ۱۸۴, Tr. No. ۱; Al-Waafi, vol. ۲, pg. ۲۹۹, Chap. ۳۱, Tr. No. -۲ ۷۵۶/۲; Al-Ghaibah of No'maani, pg. ۵۸, Chap. ۴, Tr. No. ۲; Kamaal al-Deen, vol. ۱, pg. ۳۱۳, Chap. ۲۹, Tr. No. ۱; Al-Oyoon, vol. ۱, pg. ۶۵, Chap. ۶, Tr. No. ۳۵; Elal al-Sharaae, pg. ۹۶, Chap. ۸۵, Tr. No. ۶; Tafseer al-Qummi, vol. ۲, pg. ۴۴; Al-Ehtejaaj, pg. ۲۶۶; Al-Ghaibah of Shaikh Toosi, pg. ۱۵۴, Tr. No. ۱۲۴; Isbaat al-Wasiyyah, pg. ۱۲۱; Dalaael al-Imaamah, pg. ۶۹, Tr. No. ۲۱; Taqreeb al-Maaref, pg. ۱۷۷; Behaar al-Anwaar, vol. ۳۶, pg. ۴۱۴, Chap. ۴۸, Tr. No. ۱ and Vol. ۵۸, pg. ۳۶, Chap. ۴۲, Tr. No. ۸ and pg. ۳۹, Tr. No. ۹; Isbaat al-Hudaat, vol. ۲, pg. ۲۸۳, Chap. ۹, Tr. No. ۷۲; Al-Mahaasin, pg. ۳۳۲; Hilyah al-Abraar, vol. ۱, pg. ۵۱۰, .Chap. ۶, Tr. No. ۱; Al-Istinsaar, pg. ۳۱; Al-Insaaf, pg. ۹۰, Tr. No. ۸۱

was in Masjid al-Haraam (Kaabah) along with his son, Imam Hasan (a.s.) and Salmaan. He was reclining on the shoulder of the latter, when a handsome and well-dressed man entered and saluted him. Ameerul Momineen (a.s.) replied to his .salutation

The person sat down and said, 'O Ameerul Momineen (a.s.)! I ask you three questions. If you answer them correctly, I will know that people have failed in their duty concering you, which was imposed upon them and that they will not be safe in this world as well as the hereafter. But, if you fail to answer my questions, I will understand that you and they are both one and the same.' Ameerul Momineen (a.s.) ,told him, "Ask whatever you desire." He said

?Inform me that when a person sleeps, where does his soul go'

?What is the cause of remembrance and forgetfulness

How come one person resembles his paternal uncles while another is similar to his ?maternal uncles

Ameerul Momineen (a.s.) turned to his son, Hasan and ordered, "O Aba Muhammad! Answer him." Imam Hasan (a.s.) answered his questions. Hearing the answers, the man exclaimed, "I bear witness that there is no god but Allah and I always believed this. I bear witness that Muhammad is the Messenger of Allah and I always believed this. I bear witness that you are the successor of Allah's Messenger and the upholder ".of His testimony and I always believed it

Then he turned to Imam Hasan and said, 'I bear witness that you are his

successor and the upholder of His testimony and I bear witness that Husain Ibn Ali is the successor of his brother. I bear witness that Ali Ibn Husain is the successor of Husain after him. I bear witness that Muhammad Ibn Ali is the successor of Ali after him. I bear witness that Ja'far Ibn Muhammad is the successor of Muhammad after him. I bear witness that Moosa Ibn Ja'far is the successor of Ja'far after him. I bear witness that Ali Ibn Moosa is the successor of Moosa after him. I bear witness that .Muhammad Ibn Ali is the successor of Ali after him

I bear witness that Ali Ibn Muhammad is the successor of Muhammad after him. I bear witness that Muhammad Ibn Ali is the successor of Ali after him. I bear witness that Hasan Ibn Ali is the successor of Ali after him. I also bear witness that a person from the progeny of Hasan will neither have an agnomen nor will he be named till he manifests his affair. He will fill the earth with justice as it would be filled with injustice. Salutations be upon you, O Ameerul Momineen and the mercy of Allah and His '.blessings

Then he stood up and went away. Ameerul Momineen (a.s.) said, "O Aba Muhammad! Follow him and see where he goes." Imam Hasan Ibn Ali (a.s.) went after him, and

reports, 'The moment he kept his foot out of the Mosque, I did not comprehend where he

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disappeared from the earth of Allah. I returned to Ameerul Momineen (a.s.) and upprised him of the same.' He (a.s.) asked, "O Aba Muhammad! Did you recognize him?" I retorted, 'Allah, His Messenger and Ameerul Momineen know the best.' He answered, "He was (Prophet) Khizr (a.s.)."

۲۹۲. ManLaa Yahzoroh al-Faqih (۱): Abdullah Ibn Jandab reports that Imam Moosa Ibn Ja'far (a.s.) said, "You pray in the prostration of thanksgiving (sajdah al-shukr) thus,

أللّهمّ إنّی أُشهدك و اُشهِدُ ملائكتَك وَ أنبياءَكَ وَ رُسُلك و جميعَ خَلْقِكَ الله رَبّی وَالإسلامَ دينی و محمدًا نبيّی و عليًّا والحسن و الحسين و علی بن الحسين و محمد بن علی و جعفر بن محمد و موسی بن جعفر و علی بن موسی و محمد بن علی و علی بن محمد والحسن بن علی و الحجّه بن الحسن بن علی أئمتی، بهم اتولّی و من اعدائهم اتبرا.

O Allah! Verily, I hold You as a witness and I hold Your angels, Your Prophets, Your Messengers and all Your creation as witnesses that Allah is my Lord, Islam is my religion, Muhammad is my Prophet, Ali, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and al-Hujjah, the son of Hasan are my Imams. I take them as my masters and express disgust from their enemies.

۲۹۳. Oyoon Akhbaar al-Reza (a.s.)(۲): Ameerul Momineen Ali Ibn Abi Taalib (a.s.) narrates, "The Messenger of Allah (s.a.w.a.) said, 'When I was taken to the heaven for ascension,

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۱- ManLaa Yahzoroh al-Faqih, vol. ۱, pg. ۳۲۹, Tr. No. ۱; Al-Kaafi, vol. ۳, pg. ۳۲۵, Chap. ۱۹۱, Tr. No. ۱۷; Al-Tahzeeb, vol. ۲, pg. ۱۱۰, Chap. ۷, Tr. No. ۴۱۶/۱۸۴; Mishbaah al-Mutahajjid, pg. ۱۶۸; Behaar al-Anwaar, vol. ۸۳, pg. ۲۳۵, Tr. No. ۵۹; Lawaame' of Sahebqaraani, vol. ۴, pg. ۱۷۶; Rawzah al-Muttaqeen, vol. ۲, pg. ۳۸۲.

Oyoon Akhbaar al-Reza (a.s.), vol. ١, pg. ٥٨, Chap. ۶, Tr. No. ٢٧; Kamaal al-Deen, vol. -٢ ١, pg. ٢٥٢, Chap. ٢٣, Tr. No. ٢; Kefaayah al-Asar, pg. ١٥٢, Chap. ٢٣, Tr. No. ۵; Isbaat al-Hudaat, vol. ٢, pg. ٣٢۶, Chap. ٩, Tr. No. ١٢۶; Behaar al-Anwaar, vol. ٣۶, pg. ٢۴۵, Chap. ۴١, Tr. No. ۵٨; Al-Muhtazar, pg. ٩٠; Tabyeen al-Mahajjah, pg. ٢٨٣, Tr. No. ١٠; Al-Insaaf, pg. .٢٩٩, Tr. No. ٢٧٧; Al-Awaalem, vol. ١۵/٣, pg. ۴۴, Tr. No. ٩

my Lord, mighty is His Majesty, revealed unto me, 'O Muhammad! I glanced to the earth, chose you from it, appointed you as a Prophet and derived your name from My .Name

while you are Muhammad. I glanced for the second (المحمود) So, I am the Praised One time, chose Ali from it, appointed him as your successor, your caliph, the husband of your daughter and the father of your progeny. I derived his name from My Name. So, while he is Ali. I created Fatemah, Hasan and (الاعلی) the Highest ,(العلی) I am the High Husain from the lights of you two. Thereafter, I presented their mastership before the .angels. Whoever accepted it became from My close ones

O Muhammad! If a person worships Me till he breaks and becomes like a decomposed skin-bag but comes to me denying their mastership, I will not allow him to stay in My paradise nor will I provide him shadow beneath My Throne (arsh). O Muhammad! Do you like to see them?' I replied, 'Yes, O my Lord!' Then He, Mighty and Glorified be He, ordered, 'Raise your head.' I raised my head and saw the lights of Ali, Fatemah, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, al-Hasan Ibn Ali and al-Hujjah Ibn al-Hasan, the Qaem, was right in the middle amongst them like a brilliant .star

,I asked, 'My Lord! Who are they?' He informed

They are the Imams and he is the Qaem, who will implement My permitted and' prohibit My prohibitions. Through him I will take revenge from My enemies. He is the comfort for My friends and he is the one who will cure the hearts of your Shias from

"'...the oppressors, the deniers and the unbelievers

٢٩۴. Oyoon Akhbaar al-Reza (a.s.)(١): Fazl Ibn Shaazaan reports, 'Mamoon asked Ali Ibn Moosa al-Reza (a.s.) to write for him the core of Islam in a brief and eloquent manner. Imam (a.s.) wrote to him thus, "Verily, the core of Islam is the testimony that there is no god but Allah, there is no partner for Him, the Lord, the One, the Unique, the Solitary, the Needless, the Controller, the All-Hearing, the All-Seeing, the Powerful, the Eternal, the Existing, the Surviving, the Knowing Who is not ignorant, the Powerful Who is not helpless, the Self-Sufficient Who is not needy and the Just Who does not oppress. He is the Creator of everything and there is nothing like Him. He has neither any similar nor opposite nor alike nor equal. He is the objective of worship, .supplication, inclination and fear

And that verily Muhammad is His servant, His messenger, His trustee, His purified one and His chosen one from among His creation, the chief of the Messengers, the seal of the Prophets and the most superior in the entire universe. There is no prophet after him, there is no change in his nation (ملّت) and there is no

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١- Oyoon Akhbaar al-Reza (a.s.), vol. ٢, pg. ١٢١, Chap. ٣۵, Tr. No. ١ and ٣; Behaar al-Anwaar, vol. ١٠, pg. ٣۵٢, Chap. ٢٠, Tr. No. ١; Isbaat al-Hudaat, vol. ٢, pg. ٣۵۴, Chap. ٩, Tr. .No. ١۵٧

.alteration for his shariat

And (to believe) that whatever Muhammad Ibn Abdullah (s.a.w.a.) has brought is the .clear truth

To testify for him (s.a.w.a.) and for all the past Prophets, Messengers and Proofs of .Allah (peace be on them all), who preceded him

To testify for his truthful, mighty Book which, 'Falsehood cannot reach unto it from in front or from behind, a descent from the Wise, the Praiseworthy.'(١) And that it (the

Holy Quran) is dominant over all the books and it is the truth from its beginning till its end. We believe in its clear as well as ambiguous verses, particular as well as general verses, promises as well as threats, abrogating as well as abrogated verses, its .stories and its news. None among the creatures has the power to bring its like

The guide after him (s.a.w.a.), the proof upon the believers, the upholder of the affairs of the Muslims, the interpretor of the Quran and the cognizant of its laws, is his brother, his caliph, his successor and his friend, the one who was unto him as Haroon was unto Moosa (a.s.), Ali Ibn Abi Taalib (a.s.), the chief of the faithfuls, the leader of the pious, the guide of the handsome (in faith), the most superior of the successors .and the heir of the knowledge of the Prophets and the Messengers

After him are his two sons, Hasan and Husain, the chief of the youth of paradise. After him is Ali Ibn Husain, the adornment of the worshippers, Muhammad Ibn

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.Surah Fusselat (۴۱): Verse ۴۲ -۱

Ali, the splitter of the knowledge of the Prophets, Ja'far Ibn Muhammad, the heir of the knowledge of the successors, Moosa Ibn Ja'far al-Kaazim, Ali Ibn Moosa al-Reza, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the Hujjah, the Qaem and .(the awaited one (blessings of Allah be on them all

I bear witness for them vis-à-vis successorship and Imamat. And that the earth will not be devoid of a proof of Allah, the High, upon His creatures in every time and era. They are the strong rope (al-urwah al-wusqaa), the Imams of guidance and the proof upon the people of the world till Allah inherits the earth and whosoever is upon it. Whoever opposes them is the deviator, who leads others astray, false and the forsaker of truth and guidance. They (Imams) speak from the Quran and explain on the authority of the Messenger of Allah (s.a.w.a.). One who dies without recognizing .them has died the death of ignorance

And that from their religion is precautious piety, chastity, truthfulness, righteousness,

steadfastness, struggle, repaying the trust to the good as well as the transgressor, prolonging the prostration, fasting during the day, praying during the night, abstaining from the prohibited, awaiting salvation with patience, being a good neighbour, being a like Allah, the High, has (وضـو) noble friend and (finally, always being with) ablutions '...commanded in His Book

Kitaab al-Fazl Ibn Shaazaan(۱): Sulaym Ibn Qais al-Hilaali reports, 'I enquired .۲۹۵ from Ameerul Momineen (a.s.), 'Surely I have heard from Salmaan, Miqdaad and

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Kefaayah al-Mahdi, pg. ۱۰, Tr. No. ۱; Isbaat al-Hudaat, vol. ۲, pg. ۵۴۱, Section ۱۴, - ۱ .(.Chap. ۹, Tr. No. ۳۵۷ and ۳۵۸ narrating from Al-Eteqaadaat of Shaikh Saduq (a.r

Abuzar things vis-à-vis the interpretation of Quran and the tradition of the Prophet (s.a.w.a.), other than what is available with the people. I also heard from you things .that endorse what I have heard from these three

I see many things concerning the exegesis of the Quran and the interpretation of the Prophetic traditions while you oppose them in these and consider all of these as false and incorrect. Do you think that the people are attributing lies unto Allah and His Messenger (s.a.w.a.) deliberately and are indulging in the whimsical interpretation of "?the Holy Quran

Ali (a.s.) replied, "Since you have asked, then understand the answer. Certainly, in the hands of the people, there is right as well as wrong, truth as well as lies, abrogating as well as abrogated, particular as well as general, clear as well as the ambiguous, and preserved as well as the imaginary. Indeed, lie was attributed unto the Messenger of Allah (s.a.w.a.) during his lifetime so much so that he (s.a.w.a.) had to deliver a sermon saying, 'O people! Many lies have been attributed unto me. So, whoever ascribes anything falsely unto me intentionally, his seat will be in the hell fire.' Therefore, (obviously) the lies attributed to him (s.a.w.a.) after his death will be much more than .those ascribed to him (s.a.w.a.) in his lifetime

Any tradition that comes to you can originate only from four sources and there cannot :be a fifth source for it

A hypocrite, who professes faith apparently and feigns to

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believe in Islam, does not consider it as a sin or does not hesitate to attribute a lie to the Messenger of Allah (s.a.w.a.) deliberately. Had the people known that he is a hypocrite, a liar, they would neither accept from him nor verify in him. But they said, 'He is from the companions of the Messenger of Allah (s.a.w.a.), he has seen and heard him (s.a.w.a.). Hence they took from him without being aware of his condition. While Allah has informed about the hypocrites and described them in no uncertain ,terms as follows

وَإِذَا رَأَيْتَهُمْ تُعْجِبُکَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ

And when you see them, their persons will please you, and If they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with (garments. (Qur'an Surah Munaafeqoon ۶۳: ۴

After him, they became close to the leaders of deviation and the callers towards the hell fire through vanity, lies and slander, who ordained actions for them, imposed them on the necks of the people and acquired the world through them. The masses merely follow the rulers and the world except the one whom Allah, the High has .protected. This was the first of the four

The second is the one who has heard a thing from the Messenger of Allah (s.a.w.a.), could not memorize the exact wordings and developed a wrong notion about it but did not lie deliberately. So, he believes in whatever is with him, acts upon

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it, narrates it and says, 'I have heard it from the Messenger of Allah (s.a.w.a.).' Had the Muslims known that this is just his notion, they would not accept it. Even if he himself

.had known that this is his own imagination, he would have rejected it

The third is he who heard that the Messenger of Allah (s.a.w.a.) has ordered something and later prohibited it or prohibited a thing and later ordered for it, but he is not aware of it. Hence, he has memorized only the abrogated part but is ignorant of the abrogating command. Had he known that this order has been abrogated, he would have rejected it and had the Muslims known, when they heard it from him, that .it is abrogated, they too would have dispelled it

The fourth is he who did not ascribe a lie to the Messenger of Allah (s.a.w.a.) as he hates lies due to fear of Allah, the High, and respect for His Messenger (s.a.w.a.). He did not forget, rather, he memorized the exact wordings. Whenever he reproduced it, he did it in toto without adding anything to it or reducing a part of it. He was aware of the abrogating as well as the abrogated, while keeping away the abrogated one. He also knew that the tradition of the prophet is like the Quran, bearing the abrogating as well as the abrogated, the particular and the general and the clear and the ambiguous. Indeed, the sayings of the Messenger of Allah

s.a.w.a.), like the Holy Quran, were of two kinds, general and particular. Allah, Blessed) ,and High be He, says

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا

And whatever the Apostle gives you, accept it, and from whatever he forbids you, (.keep back. (Qur'an Surah Hashr (٥٩): Verse ٧

Thus whoever did not know and did not follow what Allah and His Messenger (s.a.w.a.) implied with it became confused. All the companions of the Messenger of Allah (s.a.w.a.) were not asking questions about everything. Whoever asked him, .understood and whoever understood preserved it

There was a group amongst them who never asked him (s.a.w.a.) a question. They preferred that a bedouin or a desert-folk comes and asks the Messenger of Allah

(s.a.w.a.) a question and they listen to the answer. But I used to go to him (s.a.w.a.) everyday atleast once and every night atleast once, when he (s.a.w.a.) used to give me an absolutely private hearing. He (s.a.w.a.) answered what I asked and I went with him (s.a.w.a.) wherever he (s.a.w.a.) went. The companions of the Messenger of Allah (s.a.w.a.) were aware that he (s.a.w.a.) did not treat anybody from the people in this manner as he (s.a.w.a.) dealt with me.

Often, the Messenger of Allah (s.a.w.a.) used to come to my house. I too, used to go to some of his (s.a.w.a.) houses, when he (s.a.w.a.) used to ask his wives to leave that we could talk in private, and none remained there but me. On the other hand, when a visitor

came and demanded privacy, he (s.a.w.a.) did not ask me, Fatemah or our two sons to leave. Whenever I asked him (s.a.w.a.) a question, he (s.a.w.a.) answered and when I was silent or my questions were exhausted, he (s.a.w.a.) commenced talking with me.

So, no single verse of the Holy Quran descended upon the Messenger of Allah (s.a.w.a.) but that he (s.a.w.a.) read it for me and dictated it to me. I wrote it in my own hand-writing. He (s.a.w.a.) taught me its exegesis, its interpretation, its abrogating and abrogated verses, its clear and ambiguous verses, its particular and general verses, its apparent and concealed. He (s.a.w.a.) invoked Allah to grant me its understanding and its memorization.

Consequently, I did not forget a single verse from the Book of Allah or any knowledge which he (s.a.w.a.) dictated to me. Whatever Allah taught him (s.a.w.a.) from the permissible or prohibited, command or prohibition, obedience or disobedience, past or present or any other book that was revealed before us, he (s.a.w.a.) taught it to me and I memorized it. I did not forget a single alphabet from it.

Whenever the Messenger of Allah (s.a.w.a.) informed me of these things, he (s.a.w.a.) placed his hand on my chest and prayed that He fills my heart with knowledge, understanding, wisdom and light. He used to supplicate, "O Allah! Teach him, make

him memorise and do not cause him to forget anything of what I have informed him ".and taught him

One day, I said to him

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s.a.w.a.), "O Messenger of Allah (s.a.w.a.)! May my father and my mother be held) ransom for you, from the time you have invoked Allah what you invoked, I did not forget anything nor whatever you have taught me, has escaped from me. Whatever you taught me, I wrote it down. Did you fear forgetfulness on my part?" He (s.a.w.a.) replied, "O brother! I did not fear forgetfulness on your part. I only loved to pray for you for, Allah, the High, had informed me that He will answer my prayers concerning you and your partners, whose obedience He has associated with my obedience, when ,He ordered concerning them

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ

O you who believe! Obey Allah and obey the Apostle and those in authority from (among you. (Qur'an Surah Nisaa ۴: ۵۹

I asked, 'Who are they, O Messenger of Allah (s.a.w.a.)?' He (s.a.w.a.) answered, 'They are the successors after me. One who forsakes them will not harm them. They are with the Quran and the Quran is with them, neither will they part from it nor will it .(separate from them till they meet me at the Hauz (of Kausar

Through them, my nation shall gain victory, and through them, it will rain. Through them, calamities will be repelled and supplications will be accepted.' I requested, 'Name them for me, O Messenger of Allah (s.a.w.a.)!' He (s.a.w.a.) obliged, 'O Ali! You are the first of them, then this son of mine

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and he (s.a.w.a.) placed his hand on the head of Hasan. Then, this son of mine - and – he (s.a.w.a.) placed his hand on the head of Husain, followed by his son, your

namesake, Ali, the adornment of the worshippers. O brother! He will be born in your lifetime, so convey my salutations unto him. He will be followed by his son, Muhammad al-Baaqer, the splitter of my knowledge and the treasurer of the revelation of Allah, the High.

Then his son, Ja'far al-Sadeq, then his son, Moosa al-Kazem, then his son, Ali al-Reza, then his son, Muhammad al-Taqi, then his son, Ali al-Naqi, then his son, Hasan al-Zaki and finally his son the Hujjah, the Qaem, the seal of my successors and my caliphs and the avenger from my enemies. He will fill the earth with justice and equity as it will be replete with injustice and oppression." Then Ameerul Momineen (a.s.) says, "O Sulaym! By Allah, I recognize him when he is taking allegiance between the Rukn and the Maqaam. I also know the names of his helpers and the names of their tribes..."

٢٩٦. Misbaah al-Mutahajjid(١): In a supplication (it has come)

يا ربّاه يا سيّداه يا غايه رغبتاه أسألك بك و بمحمّد و على و فاطمه و الحسن و الحسين و على بن الحسين و محمد بن على و على بن محمد والحسن بن على والقائم المهدى الائمّه الهاديه عليهم السلام أن تصلّى على محمّد و آل محمّد، وأسألك يا الله أن لا تشوّه خلقى بالنّار و

١- Misbaah al-Mutahajjid, pg. ۴٩.

أن تفعل بى ما أنت أهله

'O Lord! O Chief! O Pinacle of desire! I ask You for Your sake and for the sake of Muhammad, Ali, Fatemah, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the Qaem, the Mahdi, the guiding Imams (peace be on them all) that You bless Muhammad and the progeny of Muhammad. I ask You, O Allah, that You do not roast me in the hell fire and deal with me as You are worthy of.'

٢٩٧. Misbaah al-Mutahajjid(١): Amongst the supplications that are to be recited after the morning prayers, the following has been highly recommended.

رضیت بالله ربّا و بالإسلام دیناً و بمحمد صلّی الله علیه و آله و سلّم نبیّا و بالقرآن کتاباً و بعلی إمامًا و بالحسن و الحسین و علی بن الحسین و محمّد بن علی و جعفر بن محمّد و موسی بن جعفر و علی بن موسی و محمّد بن علی و علی بن محمّد و الحسن بن علی والخلف الصالح ائمّه وقاده...

I am satisfied with Allah as (my) Lord, with Islam as (my) religion, with Muhammad (s.a.w.a.) as Prophet, with Quran as Book, with Ali as Imam and with Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the righteous successor as Imams and leaders...'

۲۹۸. Misbaah al-Mutahajjid(۲): Aasim Ibn Humaid reports that Abu Abdillah

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۱- Misbaah al-Mutahajjid, pg. ۱۴۵.
۲- Misbaah al-Mutahajjid, pg. ۲۲۸.

Imam Sadeq (a.s.) used to recite the following supplication after the prayers of need (صلاه الحاجه) on Friday:

اللّهم و أتقرّب إلیک بولیّک و خیرتک من خلقک و وصیّ نبیّک مولای و مولی المؤمنین والمؤمنات قسیم النار و قائد الابرار

O Allah! I seek proximity to You through Your friend, the chosen one from Your creation, the successor of Your Prophet, my master and the master of the believing men and women, the separator from the hell fire and the leader of the righteous – till he (a.s.) said

اللّهم و أتقرّب إلیک بالولیّ البارّ التقیّ الطیّب الزکیّ الإمام ابن الإمام، السیّد ابن السیّد الحسن بن علی و أتقرّب إلیک بالقتیل المسلوب قتیل کربلاء الحسین بن علی، و أتقرّب إلیک بسیّد العابدین و قرّه عین الصالحین علی بن الحسین، و أتقرّب إلیک بباقر العلم، صاحب الحکمه و البیان و وارث مَن کان قبله محمد بن علی، و أتقرّب إلیک بالصادق الخیر الفاضل جعفر بن محمد، و أتقرّب إلیک بالکریم الشهید الهادی المولی موسی بن جعفر، و أتقرّب إلیک بالشهید الغریب الحبیب المدفون بطوس علی بن موسی، وأتقرّب إلیک بالزکیّ التقی محمد بن علی، و أتقرّب إلیک بالطهر الطاهر النقی علی بن محمد، و أتقرّب إلیک بولیّک الحسن بن علی، و أتقرّب إلیک بالبقیه الباقی المقیم بین أولیائه الذی رضیته لنفسک الطیّب الطاهر الفاضل الخیّر نور الارض و عمادها و رجاء هذه الاُمّه و سیّدها الآمر بالمعروف والناهی عن المنکر الناصح الامین المؤدّی عن النبیّین و خاتم

الاوصياء النجباء الطاهرين صلوات الله عليهم أجمعين...

O Allah! I seek proximity to you through the master, the

virtuous, the pure, the good, the immaculate, the Imam and the son of an Imam, the Sayyid and the son of a Sayyid, Hasan Ibn Ali. And I seek nearness to You through the Martyr, the crucified and the martyr of Karbala, Husain Ibn Ali. And I seek nearness to You through the chief of the worshippers and the beloved of the righteous, Ali Ibn Husain.

And I seek nearness to You through the splitter of knowledge, the owner of wisdom and explanation, and the inheritor of what was before him, Muhammad Ibn Ali. And I seek nearness to You through al-Sadeq, the virtuous and the scholar, Ja'far Ibn Muhammad. And I seek nearness to You through the noble, the martyr, the guide and the master, Moosa Ibn Ja'far. And I seek nearness to You through the martyr, the stranger, the beloved who is buried in Toos(١), Ali Ibn Moosa.

And I seek nearness to You through the pure and the immaculate, Muhammad Ibn Ali. And I seek nearness to You through the clean, the pure and the immaculate, Ali Ibn Muhammad. And I seek nearness to You through Your friend, Hasan Ibn Ali.

And I seek nearness to You through the remainder, the surviving one, the resider amongst his friends with whom You are satisfied, the pleasant, the pure, the scholar, the chosen one, the light of the earth and its pillar, the hope of this nation and its chief, the enjoiner of good, the prohibitor of evil, the

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١- In Khorasan province in Iran, popularly known as Mashhad. – Translator.

advisor, the trustworthy, the conveyer from the Prophets and the seal of the successors, the chosen ones and the purified ones, blessings of Allah be on them all...'

٢٩٩. Mohij al-Da'waat(١): A supplication which Abu Hamzah al-Sumaali heard from Imam Zain al-Abedin (a.s.) contained the following:

... و أتوسّل إليك و أستشفع إليك بنبيّك نبى الرحمه محمد صلى الله عليه وآله و سلم تسليمًا و بأمير المؤمنين على بن أبى طالب و فاطمه الزهراء و الحسن والحسين و عبديك و أمينك

'... and I seek to reach unto You and Your intercession through the medium of Your Prophet, the Prophet of mercy, Muhammad (s.a.w.a.) and through Ameerul Momineen Ali Ibn Abi Taalib (a.s.), Fatemah al-Zahra (a.s.), Hasan (a.s.) and Husain (a.s.), Your servant and Your trustee (and in it are the names of the Imams, all of them, till he (a.s.) said)

و بحقّ خلف الائمه الماضين و الامام الزكى الهادى المهدىّ.

And for the sake of the caliph of the past Imams, the Imam, the pure, the guide and the guided.'

٣٠٠. Misbaah al-Mutahajjid(٢): Abaan Ibn Taghlib reports that Abu Abdillah Imam Sadeq (a.s.) used to recite the following supplication after the prayers of need (صلاه الحاجه)

و بالاسم الذى جعلته عند محمد صلواتك (ورحمتك) عليه وآله و عند على و الحسن والحسين و على و محمد و جعفر و موسى و على و محمد و على و الحسن و الحجّه عليهم السلام أن تصلّى على محمد وآل محمد و أن تقضى لى حاجتى...

'And for the sake of the name which You have placed with Muhammad (s.a.w.a.)

١- Mohij al-Da'waat.

٢- Misbaah al-Mutahajjid, pg. ٢٣٦.

and with Ali, Hasan, Husain, Ali, Muhammad, Ja'far, Moosa, Ali, Muhammad, Ali, Hasan and Hujjah (peace be on them all) that You bless Muhammad and the progeny of Muhammad and that You fulfil for me my need...'

٣٠١. Jamaal al-Usboo'(١): Shaikh Toosi (a.r.) narrates through his chain of narrators

that Imam Sadeq (a.s.) used to recite the following supplication

بمحمد یا الله بعلی یا الله بفاطمه یا الله بالحسن یا الله بالحسین یا الله بعلی یا الله بمحمد یا الله بجعفر یا الله بموسی یا الله بعلی یا الله بمحمد یا الله بعلی یا الله بالحسن یا الله بحجّتک و خلیفتک فی بلدک یا الله صلِّ علی محمّد و آله محمّد...

For the sake of Muhammad, O Allah! For the sake of Ali, O Allah! For the sake of' Fatemah, O Allah! For the sake of Hasan, O Allah! For the sake of Husain, O Allah! For the sake of Ali, O Allah! For the sake of Muhammad, O Allah! For the sake of Ja'far, O Allah! For the sake of Moosa, O Allah! For the sake of Ali, O Allah! For the sake of Muhammad, O Allah! For the sake of Ali, O Allah! For the sake of Hasan, O Allah! For the sake of Your Proof and Your Caliph in Your city, O Allah! Bless Muhammad and the progeny of Muhammad...'

۳۰۲. Al-Iqbaal(۲): Abu Muhammad Haroon Ibn Moosa al-Tal'akbari narrates through his chain of narrators that when the month of Ramazaan approached, Abu Abdillah Imam Sadeq (a.s.) used to recite the following

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۱- Jamaal al-Usboo', pg. ۱۶۵, Section ۵.

۲- Al-Iqbaal, pg. ۴۷.

supplication:

اللّهم هذا شهر رمضان المبارک الذی أنزلت فیه القرآن و جعلته هدی للناس

O Allah! This is the blessed month of Ramazaan in which You have sent the Quran and made it (Quran) as a guidance for the people – till he (a.s.) said after a lengthy invocation

فأسألک بحقّ محمد و علی و فاطمه و الحسن و الحسین و علی بن الحسین و محمد بن علی و جعفر بن محمد و موسی بن جعفر و علی بن موسی و محمد بن علی و علیّ بن محمّد و الحسن بن علیّ و الحجّه القائم بالحقّ صلواتک یا ربّ علیهم أجمعین...

Then I ask You for the sake of Muhammad, Ali, Fatemah, Hasan, Husain, Ali Ibn

Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the Hujjah, the upriser with truth. O Lord! Your blessings be on them all...'

۳۰۳. Al-Iqbaal(۱): In the supplications of the thirteenth day of Imam Zain al-Abedin (a.s.), it has been reported:

اللّهم إنّ الظلمه جحدوا آياتک

O Allah! Surely the oppressors denied Your signs – till he (a.s.) said

اللّهم إنّى أدينک يا ربّ بطاعتک و لا ننکر ولايه محمد صلّى الله عليه و على أهل بيته و ولايه أمير المؤمنين على بن أبى طالب عليه السلام و ولايه الحسن و الحسين عليهما السلام سبطى نبيّک و ولدى رسولک عليهما السلام و ولايه الطاهرين المعصومين من ذريه الحسين على بن الحسين و محمد بن على و جعفر بن محمد و موسى بن جعفر و على بن موسى و

۱- Al-Iqbaal, pg. ۱۴۵.

محمد بن على و على بن محمد و الحسن بن على سلام الله و برکاته عليهم أجمعين و ولايه القائم السابق منهم بالخيرات المفترض الطاعه صاحب الزمان.

O Allah! Surely I believe in Your obedience, O Lord, and we do not deny the mastership of Muhammad (s.a.w.a.), the mastership of Ali Ibn Abi Taalib (a.s.), the mastership of Hasan and Husain (a.s.), the two grandsons of Your Prophet (s.a.w.a.) and the sons of Your Messenger, the mastership of the pure and infallible (Imams) from the progeny of Husain (a.s.), (namely) Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Muhammad, Muhammad Ibn Ali, Ali Ibn Muhammd, Hasan Ibn Ali (salutations of Allah and His blessings be on them all) and the mastership of the Qaem, the foremost amongst them in goodness, the one whose obedience is obligatory and the master of the time.

۳۰۴. Misbaah al-Mutahajjid(۱): Ibraheem Ibn Umar al-San'aani reports that in frightening circumstances Abu Abdillah Imam Sadeq (a.s.) used to recite a supplication after prayers. It is the same supplication that was recited by Hazrat Zahra (s.a.) and it

:is as follows

أسألك أن تصلّي على محمد و آله و أن تقضی لی حوائجی و تُسمع محمدًا و عليّا و فاطمه و الحسن و الحسین و عليّا و محمّدا و جعفرًا و موسی و عليّا و محمـدًا و عليّا و الحسن والحجّه صـلواتک عليهم و رحمتک و برکاتک و رحمتک صوتی، فیشـفعوا لی إلیک و تشفّعهم فیّ و لا تردّنی خائبًا...

I ask You that You bless

.Misbaah al-Mutahajjid, pg. ۲۱۱ -۱

Muhammad and his progeny, fulfil my needs, make Muhammad, Ali, Fatemah, Hasan, Husain, Ali, Muhammad, Ja'far, Moosa, Ali, Muhammad, Ali, Hasan and the Hujjah (Your salutations, Your blessings and Your mercy be on them all)hear my voice that they may intercede on my behalf before You and You accept their intercession for me ...and do not return me disappointed

Kitaab al-Fazl Ibn Shaazaan(۱): Abu Khalid al-Kabuli chronicles, 'I went to my .۳۰۵ master Ali Ibn Husain Ibn Ali Ibn Abi Taalib (a.s.) and saw a book in his hand which he was looking at and crying profusely.' I enquired, 'May my father and my mother be '?held ransom for you, O son of Allah's Messenger! What is this book

He (a.s.) informed, "This is the copy of the tablet which Allah, the High, gifted to the Messenger of Allah (s.a.w.a.). In it is the name of Allah, the High, His Messenger, Ameerul Momineen (a.s.), my uncle Hasan Ibn Ali and my father (peace be on them all), my name, the name of my son Muhammad al-Baaqer, his son Ja'far al-Sadeq, his son Moosa al-Kazem, his son Ali al-Reza, his son Muhammad al-Taqi, his son Ali al-Naqi, his son Hasan al-Zaki and his son the proof of Allah, the upriser with the command of Allah, the avenger from the enemies of Allah and the one who will go into a long occultation. Thereafter, he will reappear and fill the earth with justice and equity as it would be filled with injustice and

۱- Kefaayah al-Mahdi, pg. ۵۵, Tr. No. ۴; Isbaat al-Hudaat, vol. ۱, pg. ۶۵۱, Chap. ۹, Section ۶۰, Tr. No. ۸۱۰.

oppression.'”

۳۰۶. Al-Seraat al-Mustaqeem(۱): On the day of Shura, Ibn Abbas argued, ‘How much of our rights will you prevent? By the Lord of the Ka’bah, surely Ali is the Imam and the Caliph. Eleven Imams from his descendants will rule, judging with truth. The first of them is Hasan (nominated) by the will of his father in his favour, followed by Husain by the will of his brother in his favour. Then his son Ali by the will of his father in his favour, then his son Muhammad by the will of his father in his favour, then his son Ja’far by the will of his father in his favour, then his son Moosa by the will of his father in his favour, then his son Ali by the will of his father in his favour, then his son Muhammad by the will of his father in his favour, then his son Ali by the will of his father in his favour, then his son Hasan by the will of his father in his favour. When he (Hasan) expires, the awaited, the occult (will rule).’

Aleem asked Ibn Abbas, ‘Where did you get this information?’ He replied, ‘Verily, the Messenger of Allah (s.a.w.a.) taught Ali (a.s.) one thousand doors (of knowledge). From each door, another thousand doors opened. Surely, this (what I am saying) is from there.’

۳۰۷. Kitaab al-Fazl Ibn Shaazaan(۲): Muhammad Ibn Muslim reports on the authority of Abu Ja’far (Muhammad al-Baaqer a.s.) that the Messenger of Allah (s.a.w.a.) said

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۱- Al-Seraat al-Mustaqeem, vol. ۲, pg. ۱۵۱, Chap. ۱۰, Section ۴; Isbaat al-Hudaat, vol. ۱, pg. ۷۲۲, Section ۲۷, Tr. No. ۲۱۳.

۲- Kefaayah al-Mahdi, pg. ۶۹, Tr. No. ۱۰; Isbaat al-Hudaat, vol. ۱, pg. ۶۵۱, Chap. ۹, Section ۶۰, Tr. No. ۸۱۱.

to Ali Ibn Abi Taalib (a.s.), “O Ali! I have more right over the believers than they themselves. Then you, O Ali, have more right upon the believers than they

themselves. Then Hasan has more right on the believers than they themselves. Then Husain has more right on the believers than they themselves. Then Ali Ibn Husain has more right on the believers than they themselves. Then Muhammad Ibn Ali has more right on the believers than they themselves. Then Ja'far Ibn Muhammad has more right on the believers than they themselves. Then Moosa Ibn Ja'far has more right on the believers than they themselves. Then Ali Ibn Moosa has more right on the believers than they themselves. Then Muhammad Ibn Ali has more right on the believers than they themselves. Then Ali Ibn Muhammad has more right on the believers than they themselves. Then Hasan Ibn Ali has more right on the believers than they themselves. Finally, (the affair will reach unto) al-Hujjah Ibn al-Hasan, at whom caliphate and successorship will terminate and who will go into prolonged occulation. Thereafter, he will reappear and fill the earth with justice and equality as it would be fraught with injustice and tyranny."

۳۰۸. Kitaab al-Fazl Ibn Shaazaan(۱): Saeed Ibn Jubair reports that Ammaar Ibn Yaasir was asked, 'What makes you love Ali Ibn Abi Taalib (a.s.)?' He retorted, 'Allah and His Messenger have made me love him. Indeed Allah, the High, has revealed a number of verses concerning him and the Messenger

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۱ - Kefaayah al-Mohtadi, pg. ۸, Tr. No. ۱۵; Kashf al-Haqq (famous as al-Arbaeen of Khatoonabaadi), pg. ۱۱۰, Tr. No. ۱۷.

of Allah (s.a.w.a.) has related numerous traditions in his favour.' He was asked, 'Can you convey to us a few traditions that the Messenger of Allah (s.a.w.a.) has stated in his favour?' Ammar replied, 'Why won't I? Indeed, I hate those who conceal the truth and spread falsehood.'

He continued, 'I was with the Messenger of Allah (s.a.w.a.) when I saw Ali (a.s.) kill a number of the elite of Quraish in some of the battles. I asked the Messenger of Allah (s.a.w.a.), 'O Messenger of Allah (s.a.w.a.)! Certainly Ali fights in the way of Allah as one should fight.' He (s.a.w.a.) responded, "And why shouldn't he? He is from me and I am

from him. He is my heir, the repayer of my debts, the fulfiller of my promises and my successor after me. Had he not been there, a pure believer could not be recognized during my lifetime and after my death. His war is my war and my war is Allah's war. His peace is my peace and my peace is Allah's peace. Allah will cause to emerge from his loin the rightly guided Imams. O Ammar! Know that Allah, Blessed and High be He, gave me a covenant that He will grant me twelve caliphs. From them is Ali and he is ".the first of them and their chief

I asked, 'O Messenger of Allah (s.a.w.a.)! Who are the others?' He (s.a.w.a.) replied, "The second from them is Hasan Ibn Ali Ibn Abi Taalib (a.s.), the

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third from them is Husain Ibn Ali Ibn Abi Taalib (a.s.), the fourth from them is Ali Ibn Husain, the adornment of the worshippers, the fifth from them is Muhammad Ibn Ali, followed by his son Ja'far, then his son Moosa, then his son Ali, then his son Muhammad, then his son Ali, then his son Hasan and then his son who will be hidden from the people, a prolonged occultation. This is the saying of Allah, Blessed and High ,be He

قل ارأيتم أن اصبح ماؤكم غورا فمن ياتيكم بماء معين

Say: Have you considered if your water should go down, who is it then that will bring (.you flowing water? (Qur'an Surah Mulk ۶۷; ۳۰

Thereafter, he will emerge and fill the earth with equality and justice as it would be fraught with injustice and oppression. O Ammar! Soon after me, there will be a discord. In this situation you follow Ali and his party because he is with the truth and the truth is with him. Soon you will fight against the (ناكسين the people of Jamal) and the (قاسطين the people of Siffeen) along with him. A rebellious group will murder you. Your ".last provision of this world will be a glass of milk that you shall drink

Saeed Ibn Jubair says, 'It happened exactly as the Messenger of Allah (s.a.w.a.) had '.prophesied

٣٠٩. Misbaah al-Mutahajjid(١): Imam Sadeq (a.s.) used to recite the following supplication after the prayers of need (صلاه الحاجه)

واسئلك بالحقّ الّذى جعلته عند محمّد وآل محمّد و

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١- Misbaah al-Mutahajjid, pg. ٢٣١.

عنـد الائمّه علىّ و الحسن و الحسـين و على و محمّـد و جعفر و موسـى و على و محمّـد و على والحسن والحجّه أن تصـلّى على محمّد و أهل بيته و أن تقضى حاجتى و تيسّر عسيرها و أن تكفينى مهمّاتها

And I ask You for the sake of the right, which You have reposed with Muhammad and the progeny of Muhammad and with the Imams Ali, Hasan, Husain, Ali, Muhammad, Ja’far, Moosa, Ali, Muhammad, Ali, Hasan and the Hujjah that You bless Muhammad and his Ahle Bait (a.s.), fulfil my needs, ease its difficulty and protect me from its sorrows.

The author Ayatullah Lutfullah Saafi Golpaygani (may Allah prolong his life) says: Documents concerning the Imamat of our leaders, the twelve Imams (a.s.), abound to the extent that it is not possible to bring all of them in this book. If we bring all the reliable traditions only, quoted in our books, it would require many volumes. Hence, we have confined ourselves to only a few of these traditions. Those who are interested in acquiring further knowledge on the subject may refer to the books written on the subject.

For the benefit of our readers, we cite the names of a few books written by acclaimed scholars, like Abu Abdillah Ahmad Ibn Muhammad Ibn Abdullah al-Ayyaash (exp. ٤٠١ A.H.), the author of Muqtazab al-Asar Fi Al-Nusoos Alaa al-Aimmah al-Isna Ashar; Shaikh Kamaluddin Maisam Ibn Ali Ibn Maisam al-Bahraani, author of Isteqsaa al-Nazar Fi Imaamate al-Aimmah al-Isna Ashar; Sharho Nahj al-Balaagah (major, medium

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and minor); Sharho al-Meah Kalemah; Risaalah Fi al-Imaamah; and a number of .other books

Moreoever, quite a few poems had been read in their eulogy, in their lifetime, which is a further proof for their truthfulness like the poems of al-Abdi in the era of Imam Sadeq (a.s.). Those who are interested may refer to Al-Ghadeer by Allamah Amini .(a.r.), vol. ٢, Ghadeeriyah al-Abdi, pg. ٢٩٠; and other similar books

Misbaah al-Mutahajjid: There is another supplication, which Imam Sadeq (a.s.) .٣١٠ :It is as follows .(صلاه الحاجه) used to recite on Friday after the prayers of need

واسئلک بالحق الذی جعلته عند محمد و آل محمد و عند الائمه علی والحسن و الحسین و علی و محمد و جعفر و موسی و علی و محمد و علی والحسن والحجّه علیهم السلام ان تصلّی علی محمّد و أهلبیته و ان تقضی حاجتی

I ask You for the sake of the right which You have reposed in Muhammad and the progeny of Muhammad and with the Imams, Ali, Hasan, Husain, Ali, Muhammad, Ja'far, Moosa, Ali, Muhammad, Ali, Hasan and the Hujjah (peace be on them all) that ...You send blessings on Muhammad and his Ahle Bait (a.s.) and fulfil my need

?Appendix To Chapter Two: Who Are The Twelve Caliphs

point

Evidently, the greatest duty of every Muslim is the recognition and knowledge of the established facts of the Holy Quran and the Sunnah, and to learn them with maximum reflection and thorough study. Also, one must seek from these two, guidance towards the goals of the strong religion and the straight path

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of Allah. For, these only are the guides that mankind needs to achieve bliss and .success in his intellectual, religious, ethical, social and political life

Moreover, from the most important responsibilities of a researcher of traditions that establish the caliphate of the twelve caliphs is to indulge in deep deliberation over these that he may recognize the twelve caliphs, whose caliphate and Imamat has

been documented in these traditions that surpass consecutivity. He must ask himself :the following questions

?Who are they

?Who are these caliphs

?What did the Messenger of Allah (s.a.w.a.) intend through these quotes

?With whom are these traditions compatible

.Why are the caliphs restricted to this number? And so on and so forth

It is not proper for the one who studies these traditions to be content with their reading and interpretation, and then moving on to the next tradition. It is also not correct for him to simply glance through them as this would lead to negligence in his learning. Yes, it is obligatory on him to stop at them and not to simply speed through them that he recognizes their purpose in detail and with certainty. For, being careless and negligent towards them is tantamount to carelessness and negligence towards the sayings of the Messenger of Allah (s.a.w.a.), in whose reverence Allah, Blessed and :High be He, declares

وَمَا يَنطِقُ عَنِ الْهَوَى. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

Nor does he speak out of desire. It is naught but revelation that is revealed. (Qur'an (.Surah Najm ۵۳: ۴-۵

Here, in this treatise, in the

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company of our thoughtful, researching, learning and cultured readers, we shall place these traditions before us and investigate in it. We will also keep as standard the .views that have been expressed earlier concerning them

It should also be known that the aforementioned traditions are not in need of external

or whimsical explanations because some of these explain the others and make the .researcher needless of interpretation from other than these traditions

A group of these traditions establishes that the first of them is Ameerul Momineen Ali .(.Ibn Abi Taalib (a.s.) and the last of them is the Mahdi (a.s

Another group proves that the first of them is Ali (a.s.), the second Hasan (a.s.), the .(.third Husain (a.s.) and the remaining nine are from the progeny of Husain (a.s

Yet another batch establishes that the ninth from the progeny of Husain (a.s.), is the .(.twelfth Imam, the Mahdi (a.s

A number of these traditions guide towards the names of the twelve Imams, and .introduction of their personalities

There are numerous another traditions that explain, in brief or in detail, tidings about .(.the twelve Imams (a.s

Obviously, the wise and logical approach in comprehending the purpose of these traditions is to derive their meanings and implications. The weakness of the chain of narrators in a few of them shall not affect their validity due to the strength and reliability of others. For, the strong and reliable chains do away with the infirmness of the weak ones. Often, we shall demonstrate this reality in the course of our

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.explanations, Inshallah

Thereafter, we shall ponder on the group of traditions that establishes that the number of Imams is twelve. With which Islamic sect is this number compatible? Or, is compatibility found at all in any of the sects? Or, shall we say, God forbid, that these ?traditions did not actually occur in reality

We say: Know that the discussion concerning this group of traditions is divided into :two levels

.First: The meanings and implications of these traditions

Second: Determination of those on whom these traditions apply. In other words, the .recognition of the twelve caliphs along with their personalities

The First Level: The Meanings And Implications Of These Traditions

First: The number of the caliphs, who shall succeed the Messenger of Allah (s.a.w.a.) is confined to twelve. None can increase or decrease any one of them. This is the gist of .each one of these traditions

Second: The endurance of the earth and its protection from disorder is dependant on .(.the survival of the Imams (a.s

Third: Non-termination of Islam before their (Imams a.s.) termination i.e. the continuity of Islam depends on them. As long as even one of them lives, Islam will continue to endure and prosper, which proves their prolonged stay on the earth, even .if it means the longevity of the twelfth and the last one of them

Fourth: Islam will continue to remain mighty and the devils will be unable to erase it and destroy its effects as long as the twelve Imams (a.s.) exist. Thus, it will always be mighty and lofty and none can destroy it like the previous Divine laws

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and religions were ruined. For example, the Shariah of Prophet Moosa (a.s.) and Prophet Eesa (a.s.), in addition to being abrogated by the Shariah of Islam, were distorted in principles and laws through occurrences, wars, Machiavellian politics, manipulations, etc. Hence, whatever is presently available with the Jews and the Christians is not the actual and original Shariah of Prophet Moosa (a.s.) and Prophet .Eesa (a.s.), particularly the principles of religion and matters related to beliefs

As for Islam, then indeed it has remained mighty, lofty and protected from the distortions of the fanatics and the refutation of the deniers. It will continue to be so till the reappearance of the Mahdi (a.t.f.s.) and the Day of Resurrection. For surely, Allah,

the High, has placed it in His fortified protection and appointed twelve Imams (a.s.) as guides for it and those who will establish His command in all times till the Day of Judgment.

The above point does not, by any means, contradict the domination of the disbelievers over the Muslims in the past or in the present at some times and in some places, because of their inability to destroy Islam. The proof of this lies in the fact that Islam is still surviving even after the passage of fourteen long centuries, notwithstanding its enemies who with all their force, number and preparedness, were unanimous in the destruction of Islam and weakening the Muslims with all their material strength, military power and economic muscle. But their conspiracies fail to extinguish the Light

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of Allah, the High. Nay, often they dominated the Muslims apparently and ruled over their countries and their wealth but miserably failed to prevent the seeds of this tree from flowering. Nay, on a number of occasions, the prophecies of the Messenger of Allah (s.a.w.a.) to his nation in the above traditions were manifested, as also the promise of Allah to His Prophet (s.a.w.a.) and to the Muslims through His sayings like,

يُرِيدُونَ لِيُطْفِؤُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse. (Qur'an Surah Saff ۶۱: ۸).

And He says,

مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى السَّمَاء. تُؤْتِى أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَ

like a good tree, whose root is firm and whose branches are in heaven, Yielding its fruit in every season by the permission of its Lord? (Qur'an Surah Ibraaheem ۱۴: ۲۴-۲۵).

Fifth: These traditions do not imply that the might of Islam will be absolute and will not

be achieved except through the rule of these Imams (a.s.). Rather, they mean that Islam will continue to survive till they survive, even if it does not enjoy the esteemed levels which it deserves. Of course, absolute might will not actualize except in their reign and during their apparent rule. This too will not materialize through the governance of only one of them. When we talk of the might of Islam, we mean the implementation

of its laws throughout the universe, a condition that will be achieved only gradually .and during the governance of the last of them

Briefly, we are of the opinion that the might of Islam with some of its levels shall survive, which will prevent the destruction of religion and keep it preserved and protected, only through the twelve Imams (a.s.). And only when its conditions are fulfilled through the government of the twelfth Imam (a.t.f.s.) that absolute might will prevail. Allah, the High, says

, هُوَ الَّذِی أَرْسَلَ رَسُولَهُ بِالْهُدَی وَدِینِ الْحَقِّ لِیُظْهِرَهُ عَلَی الدِّینِ کُلِّهِ وَلَوْ کَرِهَ الْمُشْرِکُونَ

He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse. (Qur'an (.Surah Taubah ۹: ۳۳

Sixth: Verily, the Imamat of these Imams (a.s.) will be in succession and continuity uninterrupted. This reality can be easily deciphered from the clear concepts of these .traditions

Here, there are a few important points that refer to the meanings of the words, .'Caliph', 'Imam', and 'Master', which we shall state for completing the discussion

First

Raagheb Isfahaani, the renowned littérateur writes, 'Caliphate means representation of another, either due to the absence of the represented one or due to his death or

due to his inability or due to the eminence of the representative. On account of the last mentioned meaning, Allah has made His friends as His representatives in the (earth.'(١)

,I say: Therefore, a Caliph is the representative of the other

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.Al-Mufradaat fi Ghareeb al-Quran, p. ١٥۶ -١

regardless of the represented person being absent, dead, unable or due to the esteemed and lofty position of the representative in the eyes of the represented person. Or the execution of some tasks, the implementation of the authority of the represented one and the manifestation of his position through the representative are appropriate as per the wisdom, aims, purposes, etc. of the represented one. It is irrelevant whether the representative and the represented one are Allah, the High, .His Prophet (s.a.w.a.) or a group of His servants or some of them

Hence, amongst all the literary applications, we cannot take the first three i.e. the absence, death and inability of the represented person as these cannot be applied for the Prophethood of a Prophet or the Imamat of an Imam. Therefore, the term 'Caliph of Allah' is truly applicable in its real sense on Adam (a.s.), Dawood (a.s.) and all other Prophets like Nuh (a.s.), Ibraheem (a.s.), Moosa (a.s.), Isaa (a.s.), their chief Muhammad (s.a.w.a.) and the twelve Imams about whose caliphate the Messenger of .Allah (s.a.w.a.) has given tidings to his nations

Moreover, the term 'Caliph', as used in the Holy Quran and the traditions, is not related to any added noun, displaying clearly that it implies only for the Caliph of Allah, the High. So, a Prophet or an Imam is a representative and heir of Allah, the High, and Prophethood and Imamat are from the affairs of Allah, the High. None has got the right to stake a claim

.to this status but with His permission

:Allah has used the word ‘Caliph’ in the Holy Quran, thus

إِنِّی جَاعِلٌ فِی الأَرْضِ خَلِیفَهً

(.I am going to place in the earth a khalif.(Qur’an Surah Baqarah ۲: ۳۰

,And He, Mighty and Glorified be He declared

یَا دَاوُودُ إِنَّا جَعَلْنَاکَ خَلِیفَهً فِی الْأَرْضِ

(.O Dawood! Surely We have made you a ruler in the land . (Qur’an Surah Suad ۳۸: ۲۶

It has come in the traditions that he was the Caliph of Allah, the High. Then the caliphs .are the representatives of Allah upon His servants and His deputies for His creatures

As for the rulers, they are the chiefs regardless of them being Caliphs on earth. Consequently, every Caliph is a ruler and chief, but every ruler and chief is not a .Caliph

The words ‘government’, ‘reign’ and ‘authority’ fall much short in comparison with the concept of a ‘caliph’. Caliphate as used by Allah or for that matter by the Prophet, covers all the aspects like majesty, beauty, holiness, governance on the foundations of goodness, justice and human values, handling the weak ones with kindness, etc., which no other term covers. For, the authority of a caliph is connected to the authority of Allah, the Wise, the Just, the Beneficent, the Merciful, the Overpowering, the .Subduer, the Generous, the Holy, the Kind, the Forgiving and the Refuge

A caliph cannot be deprived of his status nor does he divert from the course that Allah has charted for him. He is not ordered but the establishment

of justice, repelling falsehood, purification of the souls and acting upon the Holy Quran and the Sunnah. So, whoever digresses from this path and aim will not be a caliph, as

.opposed to an emir, a governor or a ruler

Indeed, it's clear for you now that caliphate is a divine position and Allah's representation, which cannot be completed nor realized save through divine .appointment and none partners Him in this regard

Besides the rational argument that the appointment of Allah's caliph in the earth :necessitates that he should be appointed by Allah only, the verses of the Holy Quran

إنّی جاعِلٌ

(.Qur'an Surah Baqarah ۲: ۳۰)

And

إنّا جَعَلناکَ

(.Qur'an Surah Suad ۳۸: ۲۶)

are also evidence enough of the aforementioned fact. For, these two verses clearly suggest that the appointment of a caliph is from the affairs of Allah, the High, and His special acts, in which none partners Him. Hence, nobody else has got any role .whatsoever in the appointment of a caliph in the earth

of (لطف) Here, it will not be inappropriate to indicate that caliphate is a general Grace Allah, the High, which is not confined to a particular era. Thus, like all other general endowments, which demand His absolute lordship, all encompassing mercy and perfect wisdom, His grace too includes His servants at all times and in all places and is not restricted to a particular time or region. Verily, the sole prerogative of the caliph's appointment lies with Allah, the Endower, the Generous Who is

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not niggardly in His goodness nor does His treasures exhaust and He is the Wise, the Knowing. When the emanation of this Grace is proved to be obligatory in one era, its .emergence is automatically established at all times

And there are proofs that the terms caliph and caliphate when used in the Holy Quran and the traditions imply only Allah's representation, the great divine vicegerency and nothing else. There are a number of traditions in this regard from both Shias and Sunnis like those concerning Al-Mahdi (a.t.f.s.) that he is the caliph of Allah.(1)

And like the advice of the Messenger of Allah (s.a.w.a.) to Huzaifah, "If there is for Allah a caliph in the earth, obey him even if he whips your back or takes away your wealth."(2)

Kumail reports that Ameerul Momineen Ali Ibn Abi Taalib (a.s.) said, "They are the caliphs of Allah in His cities (in His earth)."(3)

While addressing those responsible for public trusts and wealth, Ameerul Momineen (a.s.) advises them to exercise utmost caution in establishing truth and following the principle of justice in all matters, big or small, significant or otherwise. Then he (a.s.) orders them to say to the people, "O servants of Allah! The friend of Allah and His caliph has sent me to you."(4)

The great genius, the master in jurisprudence, tradition, literature and a number of other sciences, Shaikh Bahauddin al-Aameli (a.r.), while deriving from the above traditions, has written poems titled 'Waseelah al-Fauz wa al-Amaan fi madh Saaheb al-Asr wa al-Zamaan'. A

۱- Sunan Ibn Maajah, vol. ۲, pg. ۵۱۹ The chapter of the Emergence of al-Mahdi (a.t.f.s.); Musnad Ahmad, vol. ۵, pg. ۲۷۷.

۲- Sunan Abi Dawood, Kitaab al-Fetan, vol. ۲, pg. ۲۰۰. Musnad Ahmad, vol. ۵, pg. ۴۳۰.

۳- Nahj al-Balagah, Saying No. ۱۴۷; Tazkerah al-Huffaaz, vol. ۱, pg. ۱۱ ۱۲; Dastoor-o-Ma'lem al-Hekam, pg. ۸۴; Al-Amaali al-Khamisiyyah, vol. ۱, pg. ۶۶.

۴- Nahj al-Balagah, Letter No. ۲۵.

couplet from it goes as follows:

خليفه ربِّ العالمين و ظلّه

على ساكنى الغيراء من كلّ ديار

The caliph of the Lord of the worlds and His shade"

".On the inhabitants of the earth in every house

Objection: Why was the term 'Caliph' used for all the rulers after the Messenger of Allah (s.a.w.a.) till the recent rulers of the Ottoman Empire, although they were neither appointed by Allah nor by the Messenger of Allah (s.a.w.a.)? Moreover, their governance were not the carriers of the pure Islamic message nor were they having any legal sanctions from Allah. They were also labeled as oppressive tyrants, whose reign had nothing to do with Islam and who had no qualms in taking the servants of .Allah as their slaves and usurping their wealth

Answer: The term 'Caliph of the Messenger of Allah (s.a.w.a.)' was used in early Islam for the rulers immediately after him (s.a.w.a.) by those who were close to them. Later, the domain of its usage expanded and the above term was used for the oppressive kings as well, fearing their tyranny and barbaric oppressions. After sometime, this .'term was curtailed to a singular word i.e. 'The Caliph

There is no doubt that this term and its application does not lead to the change of words of the Holy Quran and the traditions, from what appears from them at the time of usage nor do they change the words to their new meanings. Also, the usage of this (.term was historically erroneous because the Messenger of Allah (s.a.w.a

never appointed Abu Bakr as his caliph. As for Umar, Abu Bakr appointed him(۱), so logically he should be called as the caliph of Abu Bakr (and not the Messenger of Allah .((.s.a.w.a)

As for the status for the Messenger of Allah (s.a.w.a.) and his rule over the affairs, then it was not due to the selection of the people or his domination over the affair or

his oppression. Nay! It was only due to the choice of Allah, the High. Hence, using the terms, 'emir', 'ruler' and 'king' for those called as caliphs would be more appropriate than being called as a 'caliph', leave alone the terms 'Allah's caliph' or 'the caliph of the Messenger of Allah (s.a.w.a.).'

A right-thinking and sane person, not necessarily a follower of the Ahle Bait (a.s.) can never permit, condone or overlook the usage of the term 'the caliph of the Messenger of Allah (s.a.w.a.)' for the likes of Usman, Moawiyah, Yazeed, Waleed, the tyrants of Bani Abbas and the progeny of Usman, etc., who ruled over Syria, Iraq, Spain, etc.

Briefly, the epithet 'Allah's caliph' is a lofty and elevated term. The same applies for the term 'caliph'. It cannot be used, and it is not correct to use it except for Allah's representative on the earth, whom He has chosen to establish justice, be the highest role model for mankind, implement His laws, inhabit His cities, spread goodness, preserve the laws of Shariah and the signs of truth.

Its usage is incorrect for any other

۱- Even this appointment is debatable and not established because it is said that when Usman became busy in writing the will of Abu Bakr, the latter fainted. Usman thought that Abu Bakr had died and wrote the name of Umar on his own. When Abu Bakr regained his senses, Usman informed him of what he had done and Abu Bakr duly endorsed it. The thing which confounds the researcher is that Abu Bakr died during this very illness and Umar was appointed as his successor on the basis of the writing of Usman. But on this occasion, notwithstanding the serious illness of Abu Bakr, Umar never protested that this man is not in his senses! Nor did he prevent Abu Bakr from dictating his will like he had prevented the Messenger of Allah (s.a.w.a.) from making known his will! Surely, we are from Allah and unto Him shall we return.

person either due to disregard or carelessness. For the clarification of the falsity of this claim, when he was addressed as, 'O caliph of Allah!' Abu Bakr said, 'No, I am the caliph of Muhammad (s.a.w.a.)' or 'I am the caliph of Messenger of Allah (s.a.w.a.).'(۱)

Of course, his conferring the above titles on his own self has no substance of truth in it because as you just read, caliphate is representation of another, and this representation cannot be complete without the appointment by the represented one. Unanimity prevails concerning the fact that the Messenger of Allah (s.a.w.a.) did not appoint Abu Bakr as his caliph, nor did he (s.a.w.a.) make any will to him. None of Abu Bakr's actions like sitting in the place of the Prophet (s.a.w.a.), going on the pulpit, praying in his (s.a.w.a.) prayer niche (mehraab), were on his behalf and under his .(s.a.w.a.) representation

There is an opinion that governance and the appointment of a ruler is the duty of the Ummah (Islamic nation), hence it is obligatory upon it to appoint him. Also, there was consensus in the Ummah – which actually never existed – for the appointment of Abu Bakr, without force or fear. So, using the term 'Caliph of the nation' instead of 'the caliph of the Messenger of Allah (s.a.w.a.)' will be more appropriate and correct. For, in their view, Abu Bakr was the representative of the nation, whose collective responsibility was to implement the laws and protect the system. Needless to

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.Musnad of Ahmad Ibn Hanbal, vol. ۱, pg. ۱۰ -۱

mention, the above idea has been formulated without devoting the slightest of .deliberations on the definition of 'caliphate' i.e. it's representation of the other

Second

Whatever we have discussed for the word 'caliph', is also applicable for the word particularly the latter when it is used for other than Allah, ,(ولی) "Imam' and 'master the High. So, an Imam implies the owner of an elevated position appointed by Allah, the High, whether he is a Prophet or the successor of a Prophet. This implication by no means contradicts the literal meaning of the word Imam because literally, the word 'Imam' is used for anybody who is followed in knowledge, ethics or in any field of art and technology. For example, it is said Khalil Ibn Ahmad is an Imam in literature, Kulaini (r.a.) is an Imam in traditions, Shaykh Tusi (r.a.) is is an Imam in exegesis,

traditions, jurisprudence and principles of jurisprudence, and Abu Ali Seena is an Imam in philosophy and medicine. All these applications do not contradict the usage of the word 'Imam' by Allah, the Holy Quran and the traditions, for the one whom Allah has appointed as an Imam, made them standard for His servants, the minaret in His cities, the one who is to be followed by all and sundry. Thus, the word 'Imam' is normally used for the one who is followed as a leader due to excessive usage in the Holy Quran and the traditions and refers to this specially appointed person. Hence, whenever

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the word 'Imam' is used independently, and the context does not indicate otherwise, .it automatically implies the representative of Allah

Due to this very special application of the word 'Imam' for Allah's proof and His appointee, a number of holy personalities refused to attach this title (Imam) before .their names despite being apparently worthy of it in at least one context or more

It is worth mentioning that the term 'Imam', notwithstanding its numerous imports, is applicable only for the Messenger of Allah (s.a.w.a.) and his (s.a.w.a.) successors designated by Allah, the High. But it appears that the excessive use of the word for the holy and infallible Imams of the Ahle Bait (a.s.) in the traditions has led to its .application in the second meaning i.e. for the leaders in other fields

If someone refers to the Holy Quran and the traditions, he will find plenty of ,testimonies endorsing the above theory. For example, the Holy Quran says

وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّيَّتِي قَالَ لاَ يَنَالُ عَهْدِي الظَّالِمِينَ

And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam men. Ibrahim said: And of my offspring? My covenant does not (.include the unjust, said He. (Qur'an Surah Baqarah ۲: ۱۲۴

The above verse clearly indicates that Imamat is a covenant of Allah, which does not reach to the oppressors. Moreover, it is an appointment from the side of Allah. It is

absolutely clear that the appointment

.of Imam for the people is invalid and incorrect except from the side of Allah, the High

.Some more verses of the Holy Quran that prove our point are cited hereunder

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ

And We made them Imams who guided (people) by Our command, and We revealed (.to them the doing of good. (Qur’an Surah Anbiya ۲۱: ۷۳

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً

And We desired to bestow a favor upon those who were deemed weak in the land, (.and to make them the Imams (Qur’an Surah Qasas ۲۸: ۵

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا

And We made of them Imams to guide by Our command when they were patient.((.Surah Qur’an Sajdah ۳۲: ۲۴

There are a plenty of traditions that also support this argument. While talking about his successors and the necessity of their recognition, the Messenger of Allah (s.a.w.a.) ,declared

من مات ولم يعرف إمام زمانه فليمت إن شاء يهوديًا و إن شاء نصرانياً

One who dies without recognizing the Imam of his time then he can die as he wishes, (either as a Jew or a Christian.(۱)

,Ameerul Momineen (a.s.) says

بنا يستعطى الهدى و يستجلى العمى إنّ الأئمه من قريش غرسوا فى هذا البطن من هاشم لا تصلح على سواهم و لا تصلح الولاه من غيرهم

Through us, guidance is granted and darkness is dispelled. Surely the Imams from‘

the Quraish are planted from the Hashemite wombs. None is worthy of it (Imamat) but them and none is eligible for being the

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Al-Masaael al-Khamsoon by Fakhruddin al-Raazi, Masalah No. ۴۷. This article was -۱ published in the year ۱۳۲۸ A.H. in Egypt along with other articles. Its publisher had .named it, 'Majmooah al-Rasaael'. This tradition can be found on pg. ۳۴۸

,masters except them.'(۱) In another place he (a.s.) says

و إنمـا الائمه قوام الله على خلقه و عرفاؤه على عباده و لا يـدخل الجنّه إلّا من عرفهم و عرفوه و لا يـدخل النار إلّا من أنكرهم و أنكروه

Certainly the Imáms are the vicegerents of Alláh over His creatures and they make the creatures know Alláh. No one will enter Paradise except he who knows them and they know him, and no one will enter Hell except he who denies them and they deny .(him.(۲

Therefore, there are numerous reliable and consecutive traditions in the books of both Shias and Sunnis, specially the former, that suggest the holy implication of the word Imam and its divine essence. And that whenever it is used independently, it is done in this very meaning, unless the context indicates otherwise. This was regarding .'the word 'Imam

As for the word 'Master' (wali) then sometimes it is used as an additive before Allah, the High, or with other than Him, while on other occasions, it is used without any :additive. Now, this additive (muzaaf elaihe) has two applications

Sometimes, the additive is the place of manifestation of the mastership of the master and its execution. Like in the examples, 'Allah is the Master of the people' or 'Allah is the Master of those who believe' or 'The father is the master of his small son' or 'The ruler is the master of the abstaining or absent ones', the people and those who believe are the place of manifestation of Allah's

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.Nahj al-Balagah, Sermon ۱۴۲ -۱

.Nahj al-Balagah, Sermon ۱۵۰ -۲

mastership, the mastership of a father is expressed through his son and the mastership of a ruler is manifested through his subjects. In all the aforementioned .(فاعل) examples, a master (wali) is used as a subject

,For instance, Allah, the High, says

إنّما وليكم الله و رسوله و الذين آمنوا

Only Allah is your Vali and His Apostle and those who believe (Qur'an Surah Maaedah (.۵: ۵۵

The Messenger of Allah (s.a.w.a.) declared, 'Ali (a.s.) is the master of every believer '.after me.' Or 'They are my Caliphs, O Jaabir, and the masters of the affair after me

of the noun to (مفعول) At other times, the word 'wali' is used to denote as an object which it is added. Like, when we say, 'Ali (a.s.) is the wali of Allah', we mean that Ali is .appointed as a master from the side of Allah

In all the examples cited above, the thing that comes to the mind that the term 'wali', when used before the words 'people', 'those who believe', 'Allah' etc., it carries the meaning of the words 'Caliph' or 'Imam' bearing some sort of holiness and spirituality. Its power emanates from the absolute and perfect mastership of Allah, and this is the meaning in which it is used when applied for the Messenger of Allah (s.a.w.a.) and the infallible Imams (a.s.) independently, without any additive. When used for Allah, the High, the word 'wali' implies His absolute perfection, which is not derived from the mastership of others, with the exclusion of all

.(محب) and lover (ناصر) other meanings like helper

Three

The terms, ‘Caliph’, ‘Imam’ and ‘Wali’, from the various meanings and connotations expressed above, when used in the Book of Allah and the Sunnah, bear only one external implication (i.e. all the three words are used for one person). Nay, each one of them is perennially applicable to the meaning of the other two except for the fact that each one of them has a special meaning that comes to the mind instantly before the .others

Therefore, the word ‘Caliph’ strikes the meaning of the one who is appointed on the command of Allah, the High, as His representative to judge between the people with truth, to establish justice and equity, regulate the affairs, spread safety and security, etc. Similarly, the word ‘Wali’ denotes the one who enjoys absolute control in the affairs of creation as well as legislation from the side of Allah, the High, on the basis of His power and legislation. The word ‘Imam’ implies the one who has been appointed to be followed and obeyed. People receive guidance by accepting his instructions because he is the standard for those who tread the path (سالک), a guide towards divine satisfaction, a protection for those who seek security and a strong rope to which the people fasten. Each one of these terms suggests a special endowment and a particular divine grace, covering His noble servants and confidantes of His secrets, who have His special favours, do not precede Him in saying and

.are cognizant of His affair

All the three positions can be conferred on one person along with either messengership or prophethood or both. For example, in the case of Prophet Ibraheem (a.s.), Prophethood as well as Imamat were conferred, while Prophet Adam (a.s.) and Prophet Dawood (a.s.), received Prophethood and Caliphate both. There are instances of Prophets about whose Imamat Allah has informed in the Holy Quran. All these elevated divine positions were collectively found in the holy persona of the .(.Messenger of Allah (s.a.w.a

Separated from Prophethood, an Imam, Caliph and Wali follows the Prophet like the twelve Imams (a.s.) because Prophethood and Messengership came to an end with their great ancestors, the Messenger of Allah, Muhammad Ibn Abdullah (s.a.w.a.) but Caliphate, Imamat and Wilayat remained in his (s.a.w.a.) nation so that Allah's proofs and arguments are not invalidated. These are the caliphs who carried the burden of the divine caliphate after the Messenger of Allah (s.a.w.a.). This, by no means, contradicts their being the caliphs of the Messenger of Allah (s.a.w.a.) as has come in a few traditions like his (s.a.w.a.) saying, 'They are my caliphs, O Jaabir', 'O Allah! Have mercy on my caliphs', 'O Ali! You are my successor'; 'You are the caliph after me' etc. Whatever we have mentioned here vis-à-vis these terms are in their absolute and independent applications, and not when used along with other additives other than Allah. For, when they are used with an additive other than Allah, undoubtedly it implies the representation

.of the other

The caliphate of the Messenger of Allah (s.a.w.a.), as mentioned in the above traditions, denotes the representation in the conveyance of laws and what Allah has revealed to him (s.a.w.a.) for the people. The caliph is his successor in regulating the affairs of this nation, and it is not permissible for the nation to oppose him at any cost. Thus, caliphate, representation, deputation, etc. are only for those who have been specially and exclusively appointed for these positions and nobody else has got any right whatsoever to stake a claim without the requisite permission and order of the .represented one

I wish I had known from where this nation has become the caliph and representative of the Messenger of Allah (s.a.w.a.) and what is its proof? How can the mastership of an entire ummah be established when the mastership of any single individual from it cannot be proved? This is nothing but audacity and impudence before Allah, the .(.Almighty and His Messenger (s.a.w.a

The Second Level

Determination of those Compatible with the Description of these Traditions and Recognition of the Twelve Holy Personalities

Know that these traditions do not fit anybody except the Shiite belief. For, some of these suggest that Islam will not come to an end till there are twelve caliphs amongst the Muslims. Some others indicate that the subsistence of Islam's might depends on the existence of the twelve caliphs. Yet others point out that the religion (of Islam) will survive till the Day of Judgment and that the Imams (a.s.)

will continue to exist till the last era. Still some others specify that all the twelve Imams are from Quraish, some of them have even stated that all of them will be from the Bani Hashim and some others have stated that their likes will not be seen.

The apparent of all these traditions has confined the number of the caliphs to twelve and that they shall follow each other in rapid succession. It is known that these characteristics are not found save in the twelve Imams (a.s.), who are famous and well known among both the major sects of Islam. No Islamic sect except the Shias can stake a claim to this fact and it will not be inappropriate if we consider these traditions as a miracle of the Messenger of Allah (s.a.w.a.) and his (s.a.w.a.) information about the unseen.

There is no doubt that these traditions cannot be interpreted but on this meaning, and a safe and straight mind, devoid of flaws and selfish motives, will not explain it in any other manner. If we add a few more traditions that have come down concerning the twelve Imams (a.s.), in addition to whatever we have related in this book, we will be sure that they are not applicable for anybody but the twelve Imams (a.s.) from the Ahle Bait (a.s.).

Moreover, such traditions are supported by the famous and certain tradition of the Messenger of Allah (s.a.w.a.) called Hadis-e-Saqalain. Apart from this, there are other equally known traditions like:

(١)

النجوم أمان لاهل

p: ٢٧١

السماء و أهل بيتى أمان لامّتى

The stars are a cause of security for the inhabitants of the sky while my Ahle Bait' (a.s.) are the reason for the safety of my nation.' The author of Zakhaaer al-Uqbaa writes, 'Abu Amr al-Ghaffaari narrates on the authority of the Messenger of Allah ,(.(s.a.w.a

النجوم أمـان لاهـل السـماء فـإذا ذهبت النجوم ذهبت السـماء, و أهـل بيتى أمـان لأهـل الأـرض فـإذا ذهب أهل بيتى ذهب أهل الارض

The stars are a security for the inhabitants of the sky. So when the stars will be' destroyed, the sky will follow suit. Similarly, my Ahle Bait (a.s.) are the reason for the safety of the people of the earth. When my Ahle Bait (a.s.) are finished, the people of the earth will follow suit.' He continues, 'Ahmad (Ibn Hanbal) has recorded this .tradition in his Manaaqeb as well

(٢)

النجوم أمان لأهل الارض من الغرق، و أهل بيتى أمان لامّتى من الاختلاف

The stars are the cause of security of the people of the earth from drowning, while' my Ahle Bait (a.s.) are the reason for the safety of my nation from disputes.'(١) The author of Al-Sawaaeq Al-Muhreqah has stated that Haakem Neshaapuri has considered this tradition to be correct as per the stipulations of the two Sheikhs (viz. .(Bukhaari and Muslim

(٣)

مثل أهل بيتى كسفينه نوح...

The likeness of my Ahle Bait (a.s.) is like that of the ark of Hazrat Nuh (a.s.) …' which' .has been narrated through various chains of narrators

Bukhari reports that the Messenger (۴)

p: ۲۷۲

.Al-Mustadrak by Haakem Neshaapuri, vol. ۳, pg. ۱۴۹ -۱

,of Allah (s.a.w.a.) said

لا یزال هذا الأمر فی قریش ما بقی من الناس اثنان

This affair (Islam) will continue in the Quraish even if there remain two individuals' (amongst all the people.'(۱

The tradition used by Abu Bakr as an argument against the Ansaar in Saqeefah (۵) narrating from the Messenger of Allah (s.a.w.a.), who said, 'The Imams are from (Quraish.'(۲

Besides, the warning of the Messenger of Allah (s.a.w.a.), 'Whoever dies without (۶) recognizing the Imam of his time, dies the death of ignorance.'(۳) Al-Hameedi has also .brought it in his Al-Jam'o bain al-Sahihain

Haakem Neshaapuri reports on the authority of Abdullah Ibn Umar that the (۷) Messenger of Allah (s.a.w.a.) cautioned, 'One who dies without any Imam ruling over (him, his death is that of ignorance.'(۴

Suyuti quotes from Ibn Murdowayh, who reports on the authority of Ali Ibn Abi (۸) ,Taalib (a.s.) that the Messenger of Allah (s.a.w.a.) while explaining the Quranic verse

On that day, We shall call every people with their Imam' (Qur'an Surah Bani Israael' (.۱۷: ۷۱

informed, 'Each nation will be called with the Imam of their time, the Book of their Lord and the Sunnah of their Prophet (a.s.).'(۵) Qurtubbi and Aaloosi have cited this

tradition in their exegesis from Suyuti, while Sa'labi has narrated it through his chain .(.from the Messenger of Allah (s.a.w.a

From all the above traditions, it becomes clear that the existence of the twelve Imams (a.s.) will continue till the end of the world and that all of them will be from

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Saheeh al-Bukhari, vol. ۴, pg. ۲۱۸, Kitaab-o-Manaaqeb-e-Quraish in the Book of - ۱ .Ahkaam

.Fath al-Baari, vol. ۱۳, pg. ۱۱۴ -۲

Sharh al-Maqaasid, vol. ۲, pg. ۲۷۵; Al-Jawaaher al-Muziah, vol. ۲, pg. ۵۰۹. There are -۳ .numerous traditions that convey this concept or are quite similar to it

.Behaar al-Anwaar, vol. ۲۳, pg. ۷۶, Tr. No. ۳ -۴

.Al-Durr al-Manthoor, vol. ۴, pg. ۱۸۴ -۵

Quraish. Significantly, no group from the Muslims can boast of following this number of Imams from the Quraish, which will continue till the Day of Judgment, save the .Imaamiyyah Shias

Allamah Muhammad Moin Ibn Muhammad Ameen al-Sindi, the author of Deraasaat al-Labeeb, has written an exclusive book vis-à-vis these traditions, naming it 'Mawaaheb-o-Sayyed al-Bashar Fi Hadees al-Aimmah al-Isnaa al-Ashar' in which he has proved the Imamat of the twelve Imams (a.s.) through Hadis-e-Saqalain. He has brought undefeatable arguments, proving that the Imams (a.s.) were infallible in their knowledge and that it is obligatory upon everybody to follow them in the acquisition of knowledge. Readers can refer to Abaqaat al-Anwaar by Sayyed Mir Haamid Husain .al-Lucknowi al-Hindi (a.r.), vol. ۲ and vol. ۱۲, pg. ۲۹۵, ۲۹۶ ۳۰۴-۳۰۷

The renowned Haafiz Sulaiman al-Qunduzi al-Hanafi writes, "Some researchers are of the view that the traditions suggesting the number of Imams to be twelve after the Messenger of Allah (s.a.w.a.) are well known to be narrated from various chains. With the explanation of the time and the description of the occurrence and the place, it became known that the Messenger of Allah (s.a.w.a.) implied from these traditions,

.the twelve Imams from his Ahle Bait (a.s.) and his progeny

For, it is not possible to interpret these traditions for the caliphs among his .companions who succeeded him immediately, due to the paucity of their number

It is also not probable to construe them for the kings of Bani Umayyah because their number exceeded twelve and because of their

vulgar tyranny with the sole exception of Umar Ibn Abd al-Aziz. Also, they did not belong to the Bani Hashim while the Messenger of Allah (s.a.w.a.) had categorically emphasized in the tradition of Abd al-Malik Ibn Jaabir, 'All of them will be from the Bani Hashim'. The lowering of the voice by the Messenger of Allah (s.a.w.a.) in this tradition gives more weight to it because they (the majority of the people) did not .approve of the caliphate of Bani Hashim

Also, it is not relevant for the Abbasi kings because their number exceeded the above ,stipulation and their non-observance of the Quranic injunction

Say: I don't ask you of any reward except the love of my closest relatives' (Surah' (.Shoora (۴۲): Verse ۲۳

.(حدیث کساء) and other traditions like the Tradition of the Cloak

Therefore, it becomes essential and obligatory to carry this tradition in the meaning of the twelve Imams (a.s.) from the progeny of the Messenger of Allah (s.a.w.a.) because they were the most learned, the most majestic, the most pious and the most elevated in genealogy of all the people of their time. They were the most superior in birth and the noblest before Allah. Their knowledge was connected to that of their ancestor, the Messenger of Allah (s.a.w.a.), through inheritance and endowment. This is the manner in which the people of knowledge, investigation, illumination and grace recognize .them

This interpretation, that these traditions are applicable only for the infallible Imams

(a.s.) of the Ahle Bait (a.s.), is supported by

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.Hadis-e-Saqalain and numerous traditions repeated in this book and elsewhere

As for the saying of the Messenger of Allah (s.a.w.a.): 'The nation will form a consensus on all of them' as has come in the narration of Jaabir Ibn Samarah, he (s.a.w.a.) meant that the nation, whole of it, will acknowledge their Imamat at the time (of the reappearance of their Qaem (a.t.f.s.)."(۱

Therefore, the dominant political school stood up to deny the mastership of the Ahle Bait (a.s.) and forsake the decisive texts and evidences concerning their Imamat. They did so

,either by refusing to bring forth these traditions

or by creating doubts in their chains and rejecting their narrators on account of their ,crime of the love of the Ahle Bait (a.s.) and narration of their virtues

or by interpreting them in other than their apparent meanings out of perplexity and .fear in front of these consecutive and reliable traditions

Hence, they indulged in wild and pathless interpretations, absurd implications and false opinions. Not a single of these could withstand the test of certainty. As a result, each one of these interpretations led to the refutation, contradiction and rejection of the others. Being completely confounded and out of sheer helplessness, they were forced to interpret these traditions only for the Imams of the Ahle Bait (a.s.), .supported by other reliable and authentic evidences in this regard

Of the discussions in Fath al-Baari, Ibn Battaal narrates from Mahlab, 'I have not met anyone who has achieved certitude concerning this tradition.' It is also said that Ibn

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.Yanaabee' al-Mawaddah, pg. ۴۴۶ -۱

Jawzi had remarked in Kashf al-Mushkil, ‘Arguments have prolonged with regards to the meaning of this tradition. I searched a lot for its answers and asked about it but to ’.no avail

They have landed themselves in real difficulty on this subject due to their stubbornness to accept the apparent and irrefutable application of these traditions on the twelve infallible Imams (a.s.), perhaps, out of greed or due to fear from the tyrannical governments and oppressive rulers, who did not tolerate any expression of truth from these scholars. They sold their ethics and concepts to acquire this world .and its base provisions

Thus, the governments used them as pawns to achieve their political ambitions founded on autocracy, oppression and enslaving Allah’s servants. These so-called scholars ended up defending the tyranny, oppression and despotic approach of these rulers. They interpreted the evil actions of their masters as being beneficial and an .opportunity for the Muslims

The numerous transgressions and sins like playing musical instruments, dancing, etc. perpetrated by these kings in their courts, their extravagance and misuse of public wealth in whatever Allah had prohibited, their depriving the poor, the needy and the weak of their rights, and all other barbaric acts were justified and defended on some .religious pretext or another by these scholars

For example, they declared absolute immunity for the rulers, the non-permissibility of questioning their actions and the necessity of their obedience, notwithstanding the fact that these included the ilk of Yazid, Waleed, the despots of Bani Umayyah and

p: ۲۷۷

the tyrants of Bani Abbas. These oppressors appropriated the wealth of Allah and took His servants as slaves like some Muslim rulers of today, who are mere puppets in the hands of arrogant Western superpowers. We have come from God and to Him .shall we return

Now we shall cite some of these contradictory views concerning the interpretation of the traditions vis-à-vis the twelve Imams (a.s.) for you, the believer in Allah, His Book .(.and the sunnah of His Prophet (s.a.w.a

First: Some commentators of Saheeh al-Tirmidhi and the author of Fath al-Baari (the commentary on Saheeh al-Bukhari) have interpreted the world 'twelve' to refer to the caliphs of Bani Umayyah, who followed the companions of the Holy Prophet (s.a.w.a.). They suggest that this tradition cannot be cited as a merit but is used only to indicate the steadfastness of the Islamic kingdom. They include Yazid Ibn Muawiyyah and his son, Muawiyyah Ibn Yazid but not Usmaan, Muawiyyah and Abdullah Ibn Zubair .because they were among the companions

They also do not draft Marwan Ibn Hakam in the list because he took the allegiance of the people after the people had paid fealty to Ibn Zubair and hence consider him a usurper. Moreover, as per Fath al-Baari, there is a dispute about his companionship. The list continues from Abd al-Malik Ibn Marwan, followed by Walid till Marwan Ibn .Muhammad

I say: I wish I had known what made these writers interpret the traditions of the Messenger of Allah (s.a.w.a.) in this mischievous and

malicious manner! Is this how we reward the Messenger of Allah (s.a.w.a.) for his ?message? Is this not an insult to his (s.a.w.a.) sayings

If this was his (s.a.w.a.) purpose and intent, what is the benefit and use of such ?traditions and what do they achieve

From where do they know that the Messenger of Allah (s.a.w.a.) intended through these traditions the despotic rulers of Bani Umayyah with the sole exception of ?Muawiyyah Ibn Marwan

From where do they know that the companions are excluded from these traditions? Then why did he (s.a.w.a.) not say, 'after my companions', instead of 'after me' as has

?been reported by a number of narrators

Any interpretation that includes Muawiyyah and his successors from the Bani Umayyah is clearly false and unacceptable because they were not chosen as caliphs .through consensus. Rather, they were despots and the worst of the despots at that

When things reach to such a despicable state of interpretation, the original quote is completely removed from its apparent meaning, fearing the establishment of the truth of the Shiite faith. None of these tyrants enjoyed any particularity over the other. In which case, a great number of probabilities unfold. Possibly, it is an indication to the caliphs after Abd al-Malik and when he (s.a.w.a.) said, 'after me', he (s.a.w.a.) .meant after Abd al-Malik

Or it is an indication to the caliphs after Hesham. Or it could also mean six caliphs each from the Bani Umayyah and the Bani Abbas or the caliphs after Bani Umayyah. It

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could also imply the caliphs after Saffaah or Mansoor or other despots of Bani Abbas. It could also mean those from the Bani Umayyah who ruled over Spain or the Fatemids who governed Egypt, and so on and so forth. Meanwhile, none of these .probabilities can be said to have an edge or preference over the others

Moreoever, why these traditions should not be interpreted as a means of merit and ?praise when the terms used in some narration clearly imply glorification

Is it correct to equate these oppressive tyrants and sinners with the chiefs of the Bani Israel and the companions of Hazrat Eesa (a.s.), as has come in a number of ?traditions

.This is in addition to the evidence of the number of caliphs being restricted to twelve

Second: Another interpretation is that after the demise of al-Mahdi (a.t.f.s.), twelve rulers will govern, six from the progeny of Hasan (a.s.), five from that of Husain (a.s.) .and one from someone else

I say: Such an exegesis is clearly against the evident texts of the traditions, which mention in no uncertain terms, 'twelve caliphs after me', 'this religion will always be mighty and lofty' etc., which proves the connection of the caliphs' era with that of the Messenger of Allah (s.a.w.a.), their continuity till the final epoch and the confinement .of the caliphs to them as has been elucidated in the narration of Ibn Masood

This is in addition to the fact that these traditions are applicable for the twelve Imams (a.s.), who are famous

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and renowned among all the Muslim sects, thereby establishing the truth and validity of the prophecy of the Messenger of Allah (s.a.w.a.) in clear terms. Then what is the point in struggling to force these traditions to imply others, who do not fit in its ?description by any means

If you argue: Although these characteristics are not found in anybody but the twelve Imams (a.s.), it is quite likely that they may be present in the future in some other .individuals

I say: Amazing, indeed! How can we talk of something being present in the future when the Messenger of Allah (s.a.w.a.) has prophesied them to exist in his (s.a.w.a.) immediate successors, whose time is joined with his (s.a.w.a.) time? Is not such an interpretation a clear violation? In this case, we have to assume the impermissibility of the era of these caliphs being joined with that of the Messenger of Allah (s.a.w.a.) and the non-consideration of such traditions. But when there exists, a clear interpretation on which these traditions fit, it is not allowed to refute this claim with an .argument of future probability

Do you not see that Allah described the qualities of our Prophet (s.a.w.a.) in the Old and the New testaments but when he (s.a.w.a.) appeared with an appearance befitting the description, the Jews and the Christians denied his (s.a.w.a.) prophethood, arguing that such a prophet will emerge in the future. Allah has condemned them in the Holy Quran and did not accept their argument that the

prophesied advent

p: ٢٨١

.will occur in the future

As for their reliance on the tradition, ‘twelve caliphs will succeed al-Mahdi, of which six will be from the progeny of Hasan (a.s.)…’ to lend credibility to this argument, we say that apart from its contradiction to a number of traditions that have been narrated by both Shias and Sunnis, it also goes against the peculiar characteristics of these traditions. That is, the restriction of the number of caliphs to twelve, the continuity of their existence and the joining of their era with that of the Messenger of Allah (s.a.w.a.). The apparent difference between the two narrations is that while the original tradition says, ‘after me, there will be…’ this narration says, ‘after Mahdi, ’…there will be

Moreover, this tradition is considered to be weak and unreliable as has been explicitly mentioned by Ibn Hajar, when he says in his al-Sawaaeqah that this tradition is truly absurd and cannot be relied upon. He has quoted this on the authority of his .namesake Ibn Hajar, the author of Fath al-Baari

This is apart from the fact that in all likelihood such a probability is derived from the Israaeliyyaat (i.e. the fabrications of the Jews in the Islamic texts). They have .resorted to such tactics to deviate these traditions from their clear interpretations

Ibn Munaadi writes, ‘We take notice of these traditions because we find them in the Book of Daniel.’ If you want to know the background of this book and what has been said about it, refer to the

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beginning of al-Malaahem by Ibn Munaadi that you may know how a nation is afflicted with superstitions, absurdities and junk when they refuse to take true knowledge from its owners viz. the Imams (a.s.) of the Ahle Bait (a.s.). They are the ones about whom Allah has ordered the Muslim nation to fasten unto them along with

.the Holy Quran

Third: Another view in this regard is that of Qazi Ayaaz. According to him, the import of the Messenger of Allah (s.a.w.a.) through this tradition was that the twelve Imams (a.s.) will exist only during the caliphs' might, the strength of Islam and the steadfastness of its affairs. This occurred when consensus was found among the people on this issue till the decline of the Bani Umayyah when mischief arose amongst them in the reign of Waleed Ibn Yazid. Ibn Hajar, in his Fath al-Baari, has opted for this interpretation citing the tradition 'All of them (caliphs) will be the unanimous choice of the people' as evidence for the same. Thereafter, he proceeds to mention the names of the caliphs, who enjoyed the consensus of the people: Abu Bakr, Umar, Usman, Ali, Muawiyyah, Yazid, Abd al-Malik and his four sons, Waleed, Sulaiman, .Yazid and Heshaam

He says, 'Umar Ibn Abd al-Aziz interrupted the chain between Sulaiman and Yazid. These are the seven after the four rightly-guided caliphs and when Umar Ibn Abd al-Aziz is not counted amongst them. The twelfth of them is Walid Ibn Yazid Ibn Abd al-.Malik

I say: This is

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the worst possible and most insulting interpretation of the Prophetic tradition, even if Ibn Hajar says that it is the most preferable of all interpretations. We will not argue about the antecedents of the Bani Umayyah and the non-correctness of attributing them to be from the Quraysh, as these traditions announce explicitly that the twelve .Imams (a.s.) will be from the Quraysh

But we question: How on earth can such tidings, which were announced as glorification of the twelve caliphs, be applicable for Muawiyyah's caliphate? For, he is the one who

Fought with Ameerul Momineen Ali Ibn Abi Taalib (a.s.), about whom the Messenger of

’Allah (s.a.w.a.) said, ‘War against you is war against me

,Organized speeches abusing Ameerul Momineen (a.s.) from the pulpits and

.Poisoned to death Imam Hasan al-Mujtaba (a.s.), the chief of the youth of Paradise

How on earth can these traditions apply for a beast like Yazid Ibn Muawiyyah, who fought against and martyred Imam Husain (a.s.), and who was a transgressor who committed sins publicly and announced his disbelief freely becoming a part of the renowned poems of Ibn al-Zab’ari, which he (Yazid) recited in joy when the severed .head of Imam Husain (a.s.) was brought to him

He was the one who ordered Muslim Ibn Aqabah to kill and plunder the people of Medina on three occasions. During these attacks, he killed a number of companions and the city of Medina was totally ransacked. It was during these attacks that more than ۱۰۰۰ Muslim virgins were raped and whenever

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a Muslim from Medina offered his daughter in marriage, he did not guarantee her virginity saying, ‘Perhaps, she has lost her virginity during the Tragedy of Hurrah.’ It is .said that four thousand illegitimate children were born after this incident

Muslim, in his Saheeh, reports that the Messenger of Allah (s.a.w.a.) warned, ‘Whoever frightens the people of Medina, Allah will frighten him and upon him is the (curse of Allah, the angels and all mankind.’(۱

Waaqedi narrates on the authority of Abdullah Ibn Hanzalah, ‘By Allah! We did not visit Yazid but that we feared a stone falling on our heads from the sky (as a divine punishment) because he was a man who married his mothers, daughters and sisters, drank wine, did not pray(۲) and he is the one who had ordered the attack on the Holy .Ka’bah

Suyuti and others report on the authority of Nawfil Ibn Abi al-Furaat, “I was with Umar Ibn Abd al-Aziz, when a person while mentioning Yazid, said, ‘the chief of the

faithfuls, Yazid Ibn Muawiyyah'. On hearing this, Umar Ibn Abd al-Aziz (became angry) and asked, 'You call Yazid as Ameerul Momineen?' and ordered that he be (whipped ٢٠ lashes."(٣)

It is mentioned in Al-Sawaaeq that it was said to S'ad Ibn Hassaan, 'The Bani Umayyah claim that the caliphate is among them.' He retorted, 'The sons of the blue-eyed (referring to Hind – the wife of Abu Sufyaan) are lying. They are mere kings, nay, the worst of kings.'

How on earth can these traditions be

١- Murooj al-Zahab, vol. ٣, pg. ۶٩.

٢- Taarikh al-Khulafaa, pg. ٢٠٩

٣- Al-Sawaaeq al-Mohreqah, pg. ٢١٩, printed at Cairo; Taarikh al-Khulafaa, pg. ٢٠٩, printed at Egypt

applied for the caliphate of Abd al-Malik, the treacherous, the one who prohibited the Islamic injunction of enjoining good (امر بالمعروف).

Suyuti records, 'Among the evil deeds of Abd al-Malik was the appointment of Hajjaaj as a governor for the Muslims and the sahaabaa (r.a.), who was degrading and insulting them through killings, assault, abuse and imprisonments. Indeed, he killed innumerable sahaabaa and great taabe'een, apart from the ordinary folks. He put a seal around the neck of Anas and other companions with the intent of degrading them. May Allah not have mercy on him and may Allah not forgive him.'(١)

How on earth can these traditions be applied for a person like Waleed Ibn Yazid Ibn Abd al-Malik, the sinner, the alcoholic and the one who did not care for the prohibitions of Allah. He is the one who went for Hajj to drink wine atop the Holy Ka'bah, for which he received outright condemnation from the people.(٢) He is the one who opened the Holy Quran and on seeing the verse, واستفتحوا و خاب كلّ جبّار عنيد And they asked for judgment and every insolent opposer was disappointed (٣), he flung it on

,the ground and shot it with an arrow, reciting

?Are you threatening me with the (words of) insolent oppressor

Here, I am that insolent and oppressor

When you (Quran) are brought on the Day of Gathering by your Lord

(Say, O Lord, Waleed has ripped me apart.(۴

.He continued to live in vulgar opulence and luxury till he was killed

Is this the

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Taarikh al-Khulafaa, pg. ۲۲۰ -۱

Taarikh al-Khulafaa, pg. ۲۵۰; Taarikh al-Tabari, vol. ۷, pg. ۲۰۹ -۲

Surah Ibraheem (۱۴): Verse ۱۵ -۳

Murooj al-Zahab, vol. ۳, pg. ۲۱۶ -۴

might and respect of Islam? Is this the representation of the Messenger of Allah ?(.(s.a.w.a

It is reported that when he left for Hajj, he carried along with himself dogs in trunks, got a dome fabricated as per the size of the Ka'bah to place it on its top and carried a few trunks of wine. By this he intended to place the dome on the Ka'bah and sit in it to drink wine. But his advisors dissuaded him from doing so fearing the wrath of the (people. Waleed finally relented.(۱

Masoodi reports on the authority of Mubarrad, 'Waleed has recited some poems in which he has overtly proclaimed disbelief, and while mentioning the Prophet (s.a.w.a.), :he said

The Hashemites played with the caliphate

Actually) neither any revelation came, nor did any Book descend)

And say to Allah to stop me, my food

(And say to Allah to stop me, my drink.(٢)

Ishaaq Ibn Muhammad al-Azraq recounts, 'I went to Mansoor Ibn Jahoor al-Azdi after the murder of Waleed. He had two maids from the slave-girls of Waleed... One of them said, 'We were among his favorite and most respected slave-girls. He went to bed with her (indicating to the other slave girl), when the call for the prayer (azaan) was made. He ordered her to lead the prayers of the people while she was drunk, (unclean and veiled.'(٣)

Suyuti brings a narration from Musnad-e-Ahmad: There will come a man for this nation, called Waleed, who will be more oppressive to his people than Fir'aun was for his

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Al-Kaamil fi al-Taarikh, vol. ٣, pg. ٣٩٤ -١

.Murooj al-Zahab, vol. ٣, pg. ٢١۶ -٢

.Al-Eqd al-Fareed, vol. ٢, pg. ٢٩٠ -٣

nation.(١) Therefore, it will be more apt to name such persons as Fir'aun than Caliphs, as they resemble the disbelievers and the apostates more than the companions of .Hazrat Eesa (a.s.) or the chiefs of the Bani Israel

If we so desire, we can exhaust the discussion on the likes of the Bani Umayyah but we intend to cut it short due to fear of prolongation. We say: How can Qazi Ayaaz be satisfied with appointing these tyrants as the caliphs of the Messenger of Allah (s.a.w.a.), about whom he (s.a.w.a.) has given tidings, and has informed that they will act with guidance and that if they were not there, the world will be destroyed with its inhabitants, and that till they exist, the Islamic nation will continue to survive and that .of the Bani Israel (نقباء) they are like the chiefs

Even more stunning is their omission of Imam Hasan (a.s.) from the narration, despite the fact that he (a.s.) was clearly named as a caliph in the traditions narrated from his grandfather, the Messenger of Allah (s.a.w.a.), and the inclusion of Yazid, Moawiyah .and Bani al-Aas, whom he (s.a.w.a.) has cursed in these traditions

?And why did they not include Umar Ibn Abd al-Aziz among these caliphs

And as for his stubbornness in clinging on to the saying of Sahih Abi Dawood, 'The :Ummah will be unanimous about them',(۲) then it is weak for the following reasons

It is clear that an action is attributed to its subject only when it is

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Taarikh al-Khulafa, pg. ۲۵۱ -۱
.Tarikh al-Khulafaa, pg. ۱۰ -۲

performed with freewill, without any force or compulsion. So, even if we accept that the Messenger of Allah (s.a.w.a.) has said, 'they will be unanimous', it only implies the .unanimity of the nation with their own freewill

Don't you think that it is incorrect for anybody to declare that the Islamic Ummah, including the people of Mecca, Medina, great jurists, renowned traditionalists, companions of the Prophet (s.a.w.a.) and the Taabein, at any given time, was unanimous on the appointment of Yazid as the caliph of the Muslims? But he claims that they were unanimous in this appointment and chose him for caliphate. He also .goes on to claim the consensus of the Muslims on the caliphate of Waleed Ibn Yazid

If we rely on this theory, it will necessitate the exclusion of Ameerul Momineen Ali Ibn Abi Taalib (a.s.) and Imam Hasan (a.s.) from the list of the caliphs because of the .opposition of the Syrians for these two, and their unstinted support for their enemies

This portion seems to have been interpolated as it is not found in a number of reliable and consecutive traditions available on the subject. Therefore, there exists a strong probability that this part 'the Islamic Ummah will be unanimous on all of them'

appears to have been added by the narrator, possibly as an explanation for the tradition. Even if we assume that this part did occur in the original tradition and when ,there is a controversy between the added part and the missing part then

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as a rule, the added part is not relied upon. The same applies here because the majority of the traditions do not comprise of the additional part and only Abu Dawood .has narrated it

Hence, it is incorrect and improper to disregard the many traditions, reliable and consecutive, narrated by a group of companions like Abdullah Ibn Masood and Jaabir .Ibn Samarah and a number of Taabein just for the sake of one narration

?So, is it wrong to impute such a probability to this statement

Even if we assume that this statement is correct and found in the original, it is limited by the other sentences found in the numerous other traditions like, 'all of them will act with guidance and the true religion', 'if they do not exist, the earth will be destroyed with all its inhabitants', 'they are like the companions of Eesa (a.s.) and the chiefs of the Bani Israel', and 'the caliphate is confined only to them'. Thus, assuming that this statement does exist in the original, its only correct interpretation and construction is that the Ummah will be unanimous on the Imamat of the twelve Imams (a.s.) and .(.acknowledge their Caliphate after the reappearance of Hazrat Mahdi (a.t.f.s

Fourth: Another interpretation of the tradition is that of Ibn Hajar in Fath al-Baari as narrated by Suyuti in Tarikh al-Khulafaa and is as follows: These traditions imply the existence of twelve caliphs during the entire lifespan of Islam till the Day of Judgment, who will act with truth, even

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if they will not rule in immediate succession of each other. They support this idea with a narration reported in his Musnad from Abi Al-Jild who said, 'This nation will not be destroyed till there are twelve caliphs in it. All of them will act with guidance and the

true religion. From them will be two persons from the Ahle Bait (a.s.) of Muhammad ’...(.(s.a.w.a

Explaining the statement of Ibn Hajar, Suyuti remarks, ‘Hence, from the twelve caliphs, four are the rightly guided caliphs(۱), followed by Hasan, Moawiyah, Ibn Zubair and Umar Ibn Abd al-Aziz, which makes it eight. Probably, Mohtadi, the Abbasi caliph, can be added to this list because he was amongst the Abbasi kings like Umar Ibn Abd al-Aziz was amongst the Bani Umayyah tyrants. This was on account of the apparently insignificant oppression of Umar Ibn Abd al-Aziz and Mohtadi. From the remaining two, one is al-Mahdi since he is from the progeny of Muhammad (s.a.w.a.).’ .– End of Suyuti’s statement

I say: This view or probability is also incorrect because plenty of traditions have confined a number of caliphs to twelve. In fact, some of these have also explicitly mentioned the names of these caliphs, like the narration of Ibn Masood, which rules out all possibilities of interpretations and conjectures. Moreover, these have stated in no uncertain terms that they will follow each other successively and their eras will be .immediately after one another

As for the narration of Abi al-Jild, which is cited as a support for

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۱- Implying Abu Bakr, Umar, Usmaan and Ali (a.s.).

this probability, it is rejected outright because of the notoriety of Abi al-Jild for presenting his own views and whimsical interpretations as traditions of the Prophet (s.a.w.a.). Therefore, his statement, ‘from them are two men from the Ahle Bait (a.s.) of Muhammad (s.a.w.a.)’ is certainly an addition from his own side or from his source. Otherwise, he should have reported, ‘my Ahle Bait (a.s.)’ and not ‘the Ahle Bait (a.s.) of ’.(.Muhammad (s.a.w.a

All this is assisted by the report available in the book of Khesaal, through his chain of narrators that Abi Najraan reports that Abi al-Jild has narrated to him and even taken

an oath, 'This nation will not be destroyed till there are twelve caliphs in it. All of them will act with guidance and true religion.' Nowhere, in this report, has he mentioned the .additional part

This is in addition to his view that three of them are from the Ahle Bait (a.s.) of Muhammad (s.a.w.a.) viz. Ali, Hasan and Mahdi (a.s.) while Abi al-Jild says, 'Two of '.(.them will be from Ahle Bait (a.s.) of Muhammad (s.a.w.a

It is also worth mentioning that after some research concerning the views of the scholars of rejaal, I found that Abi al-Jild, whose name was Jailaan Ibn Farwah al-Asadi and is also called as Ibn Abi Farwah had the habit of either saying things from his side or sourced his knowledge from the Testaments. The author of Shamaael al-Rasool, pg. ۴۸۴, writes, 'Abi al-Jild used to refer to the Old Testament

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time and again.' The writer of Al-Jarho wa al-Ta'deel, vol. ۲, pg. ۵۴۷, tradition no. ۲۲۷۵, '.pens, 'Abi al-Jild al-Asadi al-Basri had command over the Old Testament and its like

In any case, one cannot afford to neglect or be heedless towards all the reliable and authentic traditions that talk about the continuity of the eras of these caliphs and the limitation of their number to twelve, notwithstanding the other consecutive traditions in this regard. For, if we consider this tradition to be reliable, it will necessarily require the conformity of the two kinds of traditions. While one talks about the consecutivity of their eras and their number being twelve, the aforementioned limits it's severely as .is clear from these two kinds of traditions

Yes, many consecutive traditions prove the caliphate of these twelve (a.s.). But to interpret it in the manner as Suyuti has done is not valid as demonstrated in the above discussions. Moreover, if we rely on the narration of Abi al-Jild, it will seriously limit the .applications of the traditions that emphasize on continuity of eras

Interestingly, Suyuti too has become a victim of amnesia and forgetfulness. For, as per his own statement, three of these caliphs must necessarily be from the Ahle Bait

(a.s.) of Muhammad (s.a.w.a.) because Ali (a.s.) and Hasan (a.s.) are undoubtedly from the Ahle Bait (a.s.) in the light of the Verse of Purification(١) and the clear traditions from the Messenger of Allah (s.a.w.a.). Moreover, he has included the likes of Ibn Zubair and

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.Surah Ahzaab (٣٣): Verse ٣٣ -١

.Moawiyah amongst those who act with guidance

These are absolutely disgusting and weak arguments, which show their confusion and obscene helplessness in the exegesis of these traditions, while turning their backs on their only and real interpretation i.e. the twelve famous Imams (a.s.) from the Ahle .(.Bait (a.s

Fifth: It talks about the presence of this number (of caliphs) in one time, all of them, and each one of them claims governance and caliphate. They say: The Messenger of Allah (s.a.w.a.) has informed us that the strangest of things will occur after him (s.a.w.a.). Of which, is the disunity among the people after him (s.a.w.a.) in one time concerning the twelve chiefs. This is irresistibly comical and some of them have also rejected it, saying, 'This view is that of the one who is totally unaware of the methods of traditions, apart from his ignorance of the traditions present in Bukhari, Muslim, etc. That is, they have clearly mentioned mastership as the attributes of these caliphs and ...that Islam will remain mighty and lofty

I say: Surely, the traditions have proved that their duration will be the duration of Islam and its survival. Thus, these traditions support the correctness of the occultation of the twelfth amongst them, his longevity and his prolonged life as will be .seen in the numerous reliable traditions to follow

Sixth: The interpretation of Ibn Taimiyyah, which states that these Imams (a.s.) are dispersed and scattered in the Islamic Ummah. Resurrection will not occur till they are .found

I say: It

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seems that they do not deem it necessary to benefit from the actual implication of the traditions and to rely on their wordings and their famous concepts as has been relied upon by those in the know and the wise people. Specially when the words, with their apparent meanings, clearly conform to the approach of the Ahle Bait (a.s.) and their Shias. Consequently, they have said whatever wild and absurd thought that has come in their minds in the interpretation of these traditions. Otherwise, from where has Ibn Taimiyyah brought such a baseless exegesis, which clearly opposes the wordings of ?the traditions

Seventh: Another interpretation is the one propounded by our contemporaries, who tread the modern approach with the support of the colonialists and imperialistic .powers. Thus, they have drummed up the same beat but with another drum

They consider these traditions to be applicable for the rulers of the Muslims and whom they have listed as follows: Abu Bakr, Umar, Usman, Ali (a.s.), Moawiyah, Abd al-Malik followed by other kings of Bani Umayyah till Marwan. They say: Thereafter, Imamat was transferred to the Bani Abbas, from them is Mansoor, his son Mahdi, Haroon al-Rashid till the end of the dynasty. They have also counted Emaad al-Din al-Zanki, Noor al-Din and Salaah al-Din saying, 'It does not befit us that we be miserly '.regarding their rights

I say: Under this explanation, those called as caliphs in these traditions are the kings and rulers of the Muslims, most of whom acquired this position through

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force, coercion and domination. Their number far exceeds the limit of twelve. When it is permitted to apply these traditions for all the rulers and kings, regardless, then why should we restrict ourselves to only twelve and be niggardly about the rights of the remaining? What is the purpose of such traditions, which are invaluable words,

?(.uttered by as holy a person as the Messenger of Allah (s.a.w.a

It is necessary for the one who has suggested this view that he should not be niggardly and miserly of all the kings, including those of Spain (the erstwhile Muslim dominion of Andalus), Ottoman and even the present dictators and tyrants, whose .breaches of Islamic trusts are known to one and all

By Allah! I do not know what to say about such writers and authors who count themselves from the modern and civilized generation. They say about the sunnah of the Holy Prophet (s.a.w.a.) as dictated to them by their carnal desires, the desires of those who spend lavishly on them from the public treasury of the Muslims and the desires of their western imperialistic masters. These western colonialists intend to interpret all that has come down in the Holy Quran and the Sunnah, which demand .belief in the unseen, as per their materialistic, imperialistic and colonialist views

.There is no power and strength, except that of Allah, the High, the Great

Know that in reply to these absurd interpretations concerning these prophetic traditions, we have relied only on the peculiarities derived from them and

their clear explicit meanings. We did not resort to the other reliable and numerous traditions concerning the Imamat of the twelve Imams (a.s.), which discuss their names and their characteristics. Otherwise, the arguments would be much more .elaborate

If you desire further explanation on the subject, refer to the books written in this .regard and all your doubts and misgivings will be repelled

.And Allah is the Guide to the truth and propriety

Conclusion

It is necessary for the researcher on the traditions of the twelve Imams (a.s.) to know what Tabaraani has written in his al-Mo'jam al-Kabeer. He writes, '...Shafi al-Asbahi

narrates that I heard Abdullah Ibn Umar say that the Messenger of Allah (s.a.w.a.) said, 'There will be twelve caliphs after me. (The first amongst them is) the caliph Abu Bakr al-Siddique. He will not live after me but less. (He will be followed by) the chief of my tribe, who will live in a praiseworthy manner and die as a martyr.

He (s.a.w.a.) was asked, 'Who is he, O Messenger of Allah (s.a.w.a.)?' He (s.a.w.a.) replied, 'Umar Ibn al-Khattaab.' Then he (s.a.w.a.) turned to Usman and prophesied, 'Soon the people will ask you to remove the shirt with which Allah, Mighty and Blessed be He, has clothed you. I swear by the One in Whose hand is my life, if you remove it, you will never enter paradise till a camel passes through the eye of the needle.'(١)

He has brought the same narration with minor changes in another place.(٢)

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١- Al-Mo'jam al-Kabeer, vol. ١, pg. ٧, Tr. No. ١٢.
٢- Al-Mo'jam al-Kabeer, vol. ١, pg. ٤٧, Tr. No. ١٤٢.

say: Know that we will certainly not accept the one who argues with this additional false attribution to the Messenger of Allah (s.a.w.a.) in the guise of explaining these traditions and thereby, attempting to legally establish the caliphate of the first three with documentary evidence. He (Tabarani) conveniently forgot that the Ahle Sunnah are unanimous that the Messenger of Allah (s.a.w.a.) has not appointed the three as his caliphs and there is no document to prove that. Undoubtedly, this is the fabrication of the Ottoman kings and their attempts to hide the evils and distortions of Usman in Islam, which were even repudiated by the likes of Talha, Ayesha and Ammaar (r.a.) in the most severe manner possible, thereby opening the door of mischief and civil war amongst the Muslims and leading to a great unrest among the Muslims and their demanding from Usman to apply his deeds and laws as per the Islamic Shariah. But Usman refused to relent due to his fiscal and governmental policies, finally resulting in his murder.

For further explanations concerning the additional and concocted part of this :tradition, we shall bring forth the discussion from two aspects

The chain of narrators of this tradition and Text of the tradition

a) Chain of narrators: Among the narrators of this tradition, is a person called as) Abdullah Ibn Saaleh (exp. ۲۲۲ A.H.). Regarding him, Zahabi writes in his Tazkerah, 'His traditions were drawn on the scale of authenticity and were rejected due to lack of evidence. Whatever he has

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'.narrated has been repudiated

Ibn Ahmad says, 'I asked my father about him.' He said, 'Initially he was firm and solid '.but later became corrupt and hence, he is of no consequence

Saaleh Ibn Muhammad says, 'In the view of Ibn Moeen, he was reliable but according '.to me, he used to lie in traditions

Ibn al-Madeeni says, 'I have rejected his traditions and do not narrate anything from '.him

'.Ahmad Ibn Saaleh says, 'He is accused and is of no consequence

Nisaai says, 'He is not reliable. His tradition 'Surely, Allah chose my companions upon '.the entire universe' is a fabricated one and there are many who have discredited him

Ibn Habaan says, 'He is a denier of traditions and narrates with assurance that which has not been narrated by the reliable ones. He had a neighbor whose writing was similar to that of Abdullah. He wrote things and placed it between the writings of '.Abdullah, who thought that it was his own writing and narrated from it

Another narrator of this tradition is Lais Ibn Sa'd (exp. ۱۷۵ A.H.) described as knowledgeable, a commentator of Quran and other praiseworthy characteristics as .has been recorded in his biography

Like Ibn Abi Lailaa and Ibn Shabramah, Lais was amongst the jurists of the government. He was an agent of Mansoor al-Abbasi, the oppressive and murderous tyrant, whose oppression, rebellion, persecution of the Shias and usurpation of the caliphate was proclaimed publicly by the likes of Abu Hanifah, who refused to accept his gifts, saying, 'This is from the

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public treasury of the Muslims and none has any right in it except those who fight in the way of Allah, the needy and those who work for religion, while I am none of these.' Mansoor ordered his (Abu Hanifah) arrest and whipped him till he died because of it or due to poisoning. Abu Hanifah had willed that he should be buried in a land that has .not been usurped by the Caliph, or any of his men and workers

But the Abbasi tyrants who followed Mansoor and were the contemporaries of Lais, relied heavily on him. He was a very important figure for them in Egypt and they were in need of people like him. For, the Egyptians were the followers of Imam Ali (a.s.) and his children, and therefore considered them to be worthier of caliphate and leadership than the Abbasids, whose misdeeds, bloodshed and misappropriation of public wealth, despite their non-eligibility for caliphate and leadership of the Muslims, were .witnessed by one and all

Lais strove to weaken the love of the Egyptians for the progeny of the Messenger of .(Allah (s.a.w.a

The Egyptians used to disparage and detest Usman because of his misdeeds and the unrest against Usman had arisen from Egypt. Now, Lais began to mention the virtues and merits of Usman to the Egyptians. Naturally, a scholar like him in a place like Egypt was a great political hope of the government for the negation of the love of the .(Ahle Bait (a.s

Hence, we see that

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as per the demands of political contingencies, no matter was decided in Egypt but with his counsel. Thus, key affairs like the appointment of governors and judges were .decided only after consultations with him

Thus, Lais did not belong to the category of people like Abdullah Ibn Saaleh who fabricated traditions or someone else used to interpolate traditions in his writings. We do not like to accuse Lais of fabricating traditions or deliberately narrating false ones .but he was not from those who stopped at the traditions, which they disregarded

Nay, he believed that the Divine Text did not carry merely an apparent meaning which could suffice. They were not only words; rather they also had a spiritual aspect embracing proofs, imports and reasons. Perhaps, he considered that the threat of the Prophet (s.a.w.a.) for the one who attributed a lie to him (s.a.w.a.), like in the famous tradition, 'Whoever attributes a lie to me deliberately, his seat will be surrounded with hell fire', its esoteric is more limited than its apparent. For, these lies do not include the narration of a fabricated tradition attributed to him (s.a.w.a.), if done due to .political and governmental demands and general welfare

It seems quite likely that this addition in the tradition is the fabrication of Abdullah Ibn Saaleh and the other narrators of this tradition. But what leads to a negative perception of Lais for a researcher is the pompous and luxurious way in which he led his life. It is said that he

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built a palatial mansion which had twenty doors. He developed a garden in it, full of trees and flowers, whose fragrance spread far and wide. His wardrobe constituted of a year's clothes and for each day he had a special dress. He never wore one dress for .two consecutive days

Abu al-Abbas al-Sarraaj writes, 'We were traveling with Lais from Alexandria and he had three ships, one ship was carrying his kitchen, another his family and third one his guest.' There is no doubt that at that given time in Egypt, there were many poor people, destitute and workers who were patiently bearing severe hunger and were

even deprived of basic facilities like housing to protect them from heat and cold. While you just read about the condition of Lais.

Even more shocking than his lifestyle, is the mode of his issuing fatwas when the kings and those in power asked him to so. Indeed, they have mentioned that there occurred a conversation between Haroon and his wife, Zubaidah. Haroon said, 'You are divorced if I did not enter paradise.'

All the jurists congregated to find a solution for this problem, but none had the cunningness and shrewdness to make permissible (حلال) for the two what in their view had become prohibited (حرام). Lais was seated at the end of the gathering. On being asked for the solution of this problem, he replied, 'When the caliph dissolves the assembly, I will speak to him.' Accordingly, when the crowd had dispersed, Lais asked Haroon

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to bring a copy of the Quran. Lais said, 'Open the Surah Rahmaan from the Quran and start reciting it.' Haroon duly obliged till he reached to the verse

ولمن خاف مقام ربّه جنّتان

And for him who fears to stand before his Lord are two gardens (Qur'an Surah Rahmaan ٥٥:٤٦)

Lais ordered him, 'Stop and say, 'By Allah! Surely, I fear the position of my Lord'.' Haroon did as ordered, to which Lais remarked, 'So there are two paradises and not just one (means your marriage with Zubaidah is still valid and not void because you can still enter the second paradise).' Zubaidah, who was hearing this conversation along with her slave-girls from behind the curtain, raised a huge roar of applause, hand clapping and celebration. Haroon appreciated, 'By Allah! You are excellent' and conferred him with rewards and thousands of gold coins. Zubaidah too ordered the same. Haroon also gifted him with the land of Jeezah which is the most fertile land of Egypt.

We can't make out anything from this jurisprudence except that it was a trade with the laws of Allah and converting His prohibition to permission just for the sake of acquiring the satisfaction of Haroon, the Emperor of his time, and Zubaidah, the .Empress of her era, and not the chief of the faithfuls

We do not understand whether or not Zubaidah could fathom the far reaching mischievous consequences of this edict? Or whether even Haroon could follow its implications? Or perhaps he understood but intended to

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exonerate himself from the blame of the people or just to have Zubaidah for himself. By Allah! It is truely amazing that how two people, one of them calls himself as the caliph of the Muslims and the second considers himself as a jurist of the religion as .well as the government, can play and toy with the laws of Allah

It should be clear for you that in the jurisprudence of the Ahle Bait (a.s.) it is firmly established that divorce cannot take place unless all its conditions are fulfilled, regardless of the fact whether these are done in the present or are achieved in the future. Divorce takes place with clear words and after all obligations are discharged .and none remains unexecuted

But even on the basis of the jurisprudence of governmental sects, there was no need to resort to such cunning mischief when the divorce pronounced was not the third one in which the husband is not allowed to remarry his wife till she marries somebody else. He can return to her during the period of iddah if she is not a menopause and did not have intercourse. But if she is a menopause, and had intercourse, the Nikah has to be .pronounced again

Lais subscribed to the sect that believed in the occurrence of the conditional divorce and said, 'If the condition is not fulfilled, the judgment of its occurrence cannot be given unless the conditions are realized or simply the knowledge of their occurrence. ,In case of doubt

.they can offer to keep company of each other and conjugal enjoyment is permissible

Apparently, Lais did not have any solution for this religious problem except devilish deceit whose mischief could be understood by anybody who has little insight in the laws of the Shariah. Thus, firstly, fear from Allah is not stronger than believing in Him because belief is the foundation of fear. For, fear can be fruitful and beneficial only if a person meets Allah with belief. Hence, the acquisition of this reward is dependant on the person remaining steadfast on his fear from Allah and that he should not let go of .this fear throughout his life

Secondly, perhaps the tyrannical misdeeds of Haroon, his oppression, his giving preference to himself, his relatives, his poets, his slave-girls, his singers and his singing girls over the poor and the downtrodden, his persecution of the Shias and throwing them behind bars, his murder of Imam Kazim (a.s.), the greatest personality .of his time, etc. were all legal and valid in the eyes of Lais

Meanwhile, Haroon was the first caliph from the Bani Abbas to play chess(۱) and he (was the first to give high regard and respect to the singers.(۲

Sawli writes: Haroon left behind properties worth one billion dinars while his cattle and other stocks exceeded one billion and fifteen thousand dinars.(۳) In one gathering, he (gifted Ishaaq al-Mosuli with two hundred thousand dinars.(۴

This is apart from the fact as to what the people witnessed of his tyranny and oppression and

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Tarikh al-Khulafa, pg. ۲۹۵ -۱

Tarikh al-Khulafa, pg. ۲۹۵ -۲

Tarikh al-Khulafa, pg. ۲۹۲ -۳

Tarikh al-Khulafa, pg. ۲۸۶ -۴

absolute lack of fear from Allah. So, what was the point in making him take this oath that he feared Allah except to obtain the satisfaction of Haroon and his wife? May Allah not forgive the one who plays with His laws in this manner! Allah, the Almighty, ,declares in the Holy Quran

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَن يُلْقَى فِي النَّارِ خَيْرٌ أَم مَّن يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Surely they who deviate from the right way concerning Our communications are not hidden from Us. What! is he then who is cast into the fire better, or he who comes safe on the day of resurrection? Do what you like, surely He sees what you do.(Qur'an (Surah Fusselat ۴۰:۴۰

It should be known that this was not the first violation in Islam since such apostasy and attempts at legitimizing the prohibitions were not confined to Lais. Rather, it was the approach of all the official jurists who strove to lend propriety to the actions of the .rulers

Salafi in his book Tuyuriyyaat, an account of the history of the caliphs, narrates on the authority of Ibn al-Mubarak, 'When Rashid became the caliph, he intended to acquire a slave-girl of Mahdi. He made his intentions known to her. She responded, 'It is not proper for you because your father slept with me.' But he was passionately infatuated .with her. Hence, he sent across his problem to Abu Yusuf, asking for the solution

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Yusuf replied, 'O Ameerul Momineen! It is not necessary to rely on the statement of a slave-girl and even if it is true, don't testify her statement.' Ibn al-Mubarak notes, 'I don't know who is more shocking; this man, who soaks his hands in the blood of the Muslims and their wealth, refuses to restrain himself from the concubine of his own father; or this Islamic ummah which inclines itself towards such chief of the faithful; or this jurist who declares, 'rape the wife of your father, let loose your desire and let

(me take the blame for it.'(١)

I say: He did not restrain himself from the concubine of his father, who was prohibited for him, despite being surrounded by hundreds of mates who were even more beautiful and better than her but he did not have patience to keep away from what Allah had prohibited. He referred to the jurists of his government only to procure a pretext and justification before the people in this regard.

Abdullah Ibn Yusuf and Ishaaq Ibn Raahwayh also issued similar edicts and Haroon rewarded the latter with a hundred thousand dirhams.

This was about Lais who is one of the narrators of this tradition.

The third narrator of this tradition is Khaled Ibn Yazid al-Jamhi al-Misri. Regarding him, the author of 'al-Jarho wa al-Ta'deel' writes, 'I asked my father about him', he replied, 'He is unknown (مجهول).''

The fourth narrator is Saeed Ibn Abi Hilaal, about whom Ahmad writes, 'He could not follow what he has mixed

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١- Tarikh al-Khulafa, pg. ٢٩١

in the traditions.'

The fifth narrator is Rabeeah Ibn Saif and he is the one who made known the word of Ibn Ayyaash, the third century scholar that he made additions in his traditions. Thus, Rabeeah is also derided because he committed a number of mistakes and had many detractors. Nisaai too has deemed him to be weak.

The sixth narrator of this tradition is Abdullah Ibn Amr. I don't think there is any need for introduction about him and his father because both belonged to the rebellious group and quite a few verses of the Holy Quran about hypocrisy were revealed concerning them. But it appears that this addition is not the fabrication of Ibn Amr,

.rather it is attributed to him. Allah knows the best

This is the state of the chain of narrators of this tradition. In other words, as you must have observed, they are extremely weak and unreliable. It is clear that political .factors made them interpolate lies and fabrications in the tradition

b) Text of the Tradition: I don't think anybody who bears little insight in history and) the life of Usman, with whom none of the companions of the Messenger of Allah (s.a.w.a.) were satisfied except the Bani Marwan, Bani Umayyah and their henchmen, will accept that Allah, the Wise, the Cognizant of the conditions of His servants, has .enrobed him

And that if he discards this robe, he will not enter paradise. For, Usman was the weak and miserable sycophant, who gave preference to the likes of

Hakam and Marwan over the esteemed companions of the Prophet (s.a.w.a.). He was the one with whom Marwan played till he became his rabble, dragging him wherever he pleased. Can anyone ever imagine that Allah, the High, places the cloak of caliphate on such a person and then threatens him that if he removes it, he will not ?enter paradise

Sayed Qutb writes: It was a misfortune that Usman reached to the caliphate while he was weak and indecisive in Islamic resolve. He lacked the steadfastness to withstand the cunningness of Marwan and the conspiracies of Umayyah after him. He granted from the public treasury two hundred thousand dirhams to his son-in-law Haaris Ibn al-Hakam on his wedding day. Such instances abound in Usman's life. Like, one day he gave Zubair six hundred thousand dirhams, Talhah two hundred thousand dirhams .and presented Marwan Ibn al-Hakam with one-fifth of all land taxes of Africa

Sayed Qutb quotes Masoodi, 'The day Usman was murdered, he left behind with his treasure one hundred and fifty thousand dinars (gold coins), one million dirhams (silver coins), his estates in the valleys of Quraa, Hunain, etc. valued up to one

(hundred thousand dinars and plenty of camels and war-horses.(1

We do not intend to extend the discussion concerning the criticism of Usman and his misdeeds. We have only mentioned what we have done to inform a just person that to attribute such statements to the Messenger of Allah (s.a.w.a.) that Allah has placed the cloak of the people's leadership

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.Murooj al-Zahab, vol. ٢, pg. ٣٣٢ -١

on Usman, is an insult to the elevated status of Prophethood. Allah, the Wise, the Pure is free from such blunders and is Higher than what the unjust attribute to Him, a great .lie

Finally, the easier way out and the best proof that this part is an addition, fabricated in the tradition is its absence in the literature of reliable books. Thus, we see No'maani, who is Tabaraani's contemporary, narrates the same tradition as follows: Muhammad Ibn Usman reports to us on the authority of Ahmad Ibn Abi Khaisamah from Yahya Ibn Moeen, from Abdullah Ibn Saleh, from Lais, from Sa'd, from Khaled Ibn Yazid, from Saeed Ibn Ali al-Hilal, from Rabiah Ibn Saif who narrates: We were with Shafee al-Asbahee when he said, 'I heard Abdullah Ibn Amr say, 'There will be twelve caliphs (after me.'(1

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Bahjah al-Abraar Fi Ahwaal al-Masoomeen al-Athaar .۳۰

(.Shaykh Muhammad Ali al-Zaahid, famous as Shaykh Ali al-Hazeen (exp. ۱۱۸۱ A.H

Taveel al-Aayaat al-Zaaherah .۳۱

Sayyed Sharaf al-Deen Ali al-Husaini al-Astaraabaadi, a tenth century scholar

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(.Abu Bakr Ahmad Ibn Ali al-Khateeb al-Baghdadi (exp. ۴۶۳ A.H

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(.Jalaal al-Deen Abd al-Rahman Ibn Abu Bakr al-Suyuti (exp. ۹۱۱ A.H

Tabyeen al-Mahajjah Ila Taayeen al-Hujjah .۳۴

(.Al-Haaj Mirza Mohsin Aqa al-Tabrizi (exp. ۱۳۵۲ A.H

Tahqeeq al-Firqah al-Naajiyah .۳۵

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Tazkerah al-Huffaaz

(.Abu Abdillah Shams al-Deen al-Zahabi (exp. ۷۴۸ A.H

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.Shaykh Abu al-Futuh al-Raazi, a sixth century scholar

Tafseer al-Kashshaaf .۳۸

(.Abu al-Qasim Jaarullah Mahmud al-Zamakhshari al-Kharazmi (exp. ۵۲۸ A.H

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(.Mulla Mohsin Faiz al-Kashani (exp. ۱۰۹۱ A.H

(Tafseer al-Tabari (known as Jaame' al-Bayaan .۴۰

(.Abu Jafar Muhammad Ibn Jurair al-Tabari (exp. ۳۱۰ A.H

Tafseer al-Furaat .۴۱

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Tafseer Kanz al-Daqaaeq .۴۳

Shaykh Muhammad Ibn Muhammad Raza al-Qummi al-Mashhadi, a twelfth century scholar

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(.Allamah Abd Ali Ibn Jum'ah al-Urusi al-Huwaizi (exp. ۱۱۱۲ A.H

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(.Abu al-Salaah al-Halabi (exp. ۴۴۷ A.H

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(.Shahaabuddin Abu al-Fazl Ahmad Ibn Ali Ibn Hajar al-Asqalaani (exp. ۸۵۲ A.H

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(.Abu Jafar Muhammad Ibn Ali Ibn al-Husain Shaykh al-Saduq (exp. ۳۸۱ A.H

۵۰. Al-Tawrah (Old Testament)

۵۱. Tayseer al-Wusul Ila Jaame' al-Usul

Abd al-Rahmaan Ibn Ali, famous as Ibn al-Badee' al-Shaibaani al-Zubaidi al-Shaafei (exp. ۹۴۴ A.H.)

۵۲. Al-Jaame' al-Sagheer

Jalaal al-Deen Abd al-Rahman Ibn Abu Bakr al-Suyuti (exp. ۹۱۱ A.H.)

۵۳. Al-Jarh Wa al-Ta'deel

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۵۴. Al-Jawaaher al-Muzeeah

۵۵. Jamaal al-Usboo'

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۵۶. Al-Jam' Bayn al-Sahihain

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۵۷. Hilyah al-Abraar

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۵۸. Al-Khesaal

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۵۹. Al-Durr al-Manthoor

Jalaal al-Deen Abd al-Rahman Ibn Abu Bakr al-Suyuti (exp. ۹۱۱ A.H.)

۶۰. Dastooro Maalem al-Hukm

(.Qazi Abu Abdillah Muhammad Ibn Salamah al-Qazaaee, a Shafei jurist (exp. ۴۵۴ A.H

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Abu Jafar al-Tabari, a fourth century

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.Shaykh Abu al-Futuh al-Raazi, a sixth century scholar

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(Mulla Muhammad Taqi al-Majlisi (the father of Allamah Majlisi

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.Al-Fattaal al-Neshapuri, martyred in ۵۰۸ A.H

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(.Sayyed Ali Khan al-Madani (exp. ۱۱۲۰ A.H

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(.Muhammad Ibn Yazeed Ibn Majaah al-Qazvini (exp. ۲۷۳ A.H

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(.Abu Dawood Sulayman al-Ash'ar al-Sajistani (exp. ۲۵۷ A.H

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(.Abu Eesa Muhammad Ibn Sawrah (exp. ۲۷۸ A.H

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(.Abu Zakariyah Yahya Ibn Sharaf al-Nauvee (exp. ۶۷۶ A.H

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(.Sa'd al-Deen al-Taftaazaani (exp. ۷۹۳ A.H

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(.Haafez Abu al-Fida Ismaael Ibn Kaseer al-Demeshqi (exp. ۷۷۴ A.H

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(.Abu Abdillah Muhammad Ibn Ismaael Ibn Mughairah (exp. ۲۵۶ A.H

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(.Abu al-Hasan Muslim Ibn Hajjaaj al-Qashteeri al-Neshapuri (exp. ۲۶۱ A.H

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(.Shaykh Zain al-Deen Ali Ibn Yunus Al-Aameli al-Bayaazi (exp. ۸۷۷ A.H

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(.Abu Jafar Muhammad Ibn Ali Ibn al-Husain Shaykh al-Saduq (exp. ۳۸۱ A.H

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(.Ibn Abd Rabbeh al-Aandalusi (exp. ۳۲۸ A.H

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(.Abu al-Hasan Yahya Ibn al-Hasan Ibn al-Hasan al-Bitreeq al-Hilli (exp. ۶۰۰ A.H

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(.Abu al-Qasim Jaarullah Mahmud al-Zamakhshari al-Kharazmi (exp. ۵۲۸ A.H

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(.Ibn Hajar al-Asqalaani (exp. ۸۵۲ A.H

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(.Haafez Shirwayh Ibn Shahardaar al-Dailami (exp. ۵۰۹ A.H

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(.Qutb al-Deen al-Raawandi (exp. ۵۷۳ A.H

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(.Abu Jafar Muhammad Ibn Yaqub al-Kulaini (exp. ۳۲۹ A.H

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(.Muhaddis al-Noori (exp. ۱۳۲۰ A.H

(Kashf al-Haqq (al-Arbaeen .۱۰۹

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Kashf al-Ghummah .۱۱۰

(.Abu al-Fath Ali Ibn Eesa al-Erbeli (finished writing this book in ۶۸۷ A.H

(.Kashf al-Yaqeen Fi Fazaael Ameeril Momineen (a.s .۱۱۱

(.Allamah Hilli (exp. ۷۲۶ A.H

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(Kefaayah al-Muhtadi (al-Arbaeen .۱۱۳

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(.Abu Jafar Muhammad Ibn Ali Ibn al-Husain Shaykh al-Saduq (exp. ۳۸۱ A.H

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Alaa al-Deen Ali Ibn Hesaam al-Deen, famous as al-Muttaqi al-Hindi (exp. ۹۷۵ A.H.)

۱۱۶. Al-Lawaame’ al-Ilaahiyyah

Miqdad Ibn Abdullah al-Suyuri al-Hilli (exp. ۸۲۶A.H.)

۱۱۷. Lawaame’ Saaheb Qaraani

Mulla Muhammad Taqi al-Majlisi (the father of Allamah Majlisi)

۱۱۸. Lawaame’ al-Uqool (Fi Sharh Raamooz al-Ahaadis

Shaykh Zia al-Deen Ahmad Ibn Mustafa Al-Kamooshkhaanei (exp. ۱۳۱۱ A.H.)

۱۱۹. Meah Manqebah

Ibn Shaazaan, a fifth century scholar

۱۲۰. Mutashaabeh al-Quran Wa Mukhtalefohu

Rasheed al-Deen Muhammad Ibn Ali Ibn Shahr Aashob al-Sarvi al-Mazandarani (exp. ۵۸۳ A.H.)

۱۲۱. Al-Majaalis al-Saniyyah

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۱۲۲. Majma’ al-Bahrain

Shaykh Fakhr al-Deen al-Turaihi (exp. ۱۰۸۵ A.H.)

۱۲۳. Majma’ al-Bayaan

Ameen al-Islam Abu Ali Fazl Ibn Hasan Ibn Fazl al-Tabarsi (exp. ۵۴۸ A.H.)

۱۲۴. Majma’ al-Zawaaed

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(.Abu Jafar Ahmad Ibn Muhammad Ibn Khaled al-Barqi (exp. ۲۷۴ or ۲۸۰ A.H

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Husain Ibn Sulayman al-Hilli, a student of al-Shaheed al-Awwal

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(.Haafiz Zaki al-Deen al-Munzeri al-Demeshqi (exp. ۶۵۶ A.H

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(.Allamah Muhammad Baqer Majlisi (exp. ۱۱۱۱ A.H

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(.Abu Abdillah Muhammad Ibn Abdullah, famous as Haakem Neshapuri (exp. ۴۰۵ A.H

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۱۳۶. Musnad Ahmad

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۱۳۷. Al-Musnad

Haafez Abu Bakr Abdullah Ibn Zubair al-Hameedi (exp. ۲۱۹ A.H.)

۱۳۸. Musnad Tayaalesi

۱۳۹. Mashaareqo Anwaar al-Yaqeen

Haafez Rajab al-Barsi

۱۴۰. Misbaah al-Mutahajjid

Shaykh al-Tusi (exp.

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۴۶۰ A.H.)

۱۴۱. Misbaah al-Kaf'ami

Shaykh Taqi Al-Deen Ibraheem al-Kaf'ami (exp. ۹۰۵ A.H.)

۱۴۲. Al-Mataaleb al-Aaliyah Be Zawaaed al-Masaaneed al-Samaaniyyah

Ibn Hajar al-Asqalaani (exp. ۸۵۲ A.H.)

۱۴۳. Ma'ani al-Akhbaar

Abu Jafar Muhammad Ibn Ali Ibn al-Husain Shaykh al-Saduq (exp. ۳۸۱ A.H.)

۱۴۴. Al-Mo'tabar

Al-Muhaqqeq al-Hilli (exp. ۶۷۶ A.H.)

۱۴۵. Al-Mo’jam al-Awsat

Haafez al-Tabaraani (exp. ۳۶۰ A.H.)

۱۴۶. Al-Mo’jam al-Kabeer

Haafez al-Tabaraani (exp. ۳۶۰ A.H.)

۱۴۷. Maqaaleed al-Kunooz (Fi Sharh Musnad)

Ahmad Muhammad Shakir

۱۴۸. Muqtazab al-Asar

Ahmad Ibn Ubaidullah Ibn Ayyaash al-Jawhari (exp. ۴۰۱ A.H.)

۱۴۹. Maqtal al-Husain

Haafez al-Muwaffaq Ibn Ahmad al-Makki al-Hanafi, famous as Akhtab Khwarazm (exp. ۵۶۸ A.H.)

۱۵۰. Al-Malaahem

Ibn al-Munaadi

۱۵۱. Al-Malaahem Wa al-Fetan

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۱۵۲. Munaar al-Hudaa

Al-Muhaddith al-Shaykh Ali al-Bahraani (he finished writing this book in ۱۲۹۵ A.H.)

۱۵۳. Al-Manaaqeb

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(.Alaa al-Deen Ali Ibn Hesaam al-Deen, famous as al-Muttaqi al-Hindi (exp. ۹۷۵ A.H

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(.Shareef Sayyed Razi (exp. ۴۰۴ A.H

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(.Mulla Mohsin Faiz al-Kashani (exp. ۱۰۹۱ A.H

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(.Mulla Mohsin Faiz al-Kashani (exp. ۱۰۹۱ A.H

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Yanaabi al-Mawaddah

Shaykh Sulaiman Ibn Shaykh Ibraheem, famous as Khwajah Kelaan al-Husaini al-(.Balkhi al-Qunduzi al-Hanafi (exp. ۱۲۹۴ A.H

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.of the Quran appear in boldface

The words between square brackets are usually additions added by the translator/editor to make the translation of the traditions more expressive. Sometimes, square brackets have been used for the purpose of showing differences .in different manuscripts

Some small sections from the original book have been omitted in the translation. These were mostly explanations by the author about not-so-common Arabic words

used in the traditions. The results of these explanations have been incorporated in the translated text and have been used to select suitable equivalent English words. Other sections that have been omitted were mostly minor variations in the wordings of the traditions that the author had pointed to in the footnotes. Since these variations usually had the same meaning in English they have not been mentioned. Occasionally, the authors explanations have been slightly altered or shortened to make them more .fluent in English

Verses of the Quran have mostly been translated by the editor (unless otherwise .(mentioned

All instances of 'ibn' (meaning son of) have been written as 'b.' except in places where .'ibn' is not preceded by a proper noun, e.g. ibn Qutayba

For the sake of conciseness and simplicity, the connection between two narrators in a chain is simply shown using the word 'from.' For instance, if the chain is 'X narrated to '.me that Y heard Z say' it has been written as 'From X, from Y, from Z

Phrases like: 'Allah's blessings be on him and his family' and 'peace be on him/her' have not

.been abbreviated as is customary in some translations

The word 'father' which is written as 'Abū, Abā, and Abī' in Arabic, is only written as 'Abū' in the translation, except in places where it is preceded by b. or ibn in a compound name. In such cases Abī is used in conformance with the Arabic .pronunciation, e.g. Ali b. Abī Ṭālib or ibn Abī l-Ḥadīd

He says' is usually used to refer to the author of the last book mentioned, e.g. "Faraj' "'. . . al-mahmūm, p. ۲۴۷, he says: 'A section about what we have narrated

After some of the references in the footnotes, 'short version' has been written. This means that the reference points to a shorter version of the same tradition mentioned

.in the main text

:The transliteration used is in accordance with the following table

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Since we are fallible, it is inevitable that we will make mistakes. If you find any in the current book please inform us so they can be corrected in future versions.

Finally, I would like to thank Mr. Mr Abdol-Hossein Taleie for his useful suggestions during the reviewing process and Ali Mansouri for proofreading the draft.

[١٠] The editor can be contacted through h.akhoondali@yahoo.com.

Those informed about Islamic history, traditions, and narrations are certainly aware of the abundance of glad tidings narrated from the Messenger of Allah, Allah's blessings be on him and his family, his holy progeny, peace be on them, and his companions regarding the reappearance of Imam Mahdī(١), peace be on

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١ - The author of al-Nihāya says: "Mahdī means the one whom Allah has guided towards the truth. (This name) has been used so much that it has become a common name. The Mahdī about whose appearance in the end of times (ākhir al-zamān), the Messenger of Allah, Allah's blessings be on him and his family, has given glad tidings about, has also been given this name." The author of Lisān al-`Arab writes: "Mahdī means the one whom Allah has guided towards the truth and it has been used for naming to the extent that it has become a popular name. The Mahdī about whose appearance in the end of times the Messenger of Allah, Allah's blessings be on him and his family, has given glad tidings, has also been given this name." The author of Tāj al-`arūs says: "Mahdī means the one whom Allah has guided towards the truth and it has been used for naming to the extent that it has become a popular name. The Mahdī— about whose appearance in the end of times glad tidings have been given— has also been given this name." May Allah include us amongst his helpers.

him, in the end of times (ākhir al-zamān) and the rise of the sun of his existence to dispel the darkness of ignorance, remove oppression and tyranny, spread the flags of justice, elevate the word of truth, and prevail over all religions even if the polytheists (mushrikīn) dislike it.

With the permission of Allah, he will free the world from the disgrace of worshipping anyone other than Allah. (He will) set aside shameful habits and morals, put an end to defective laws formulated by humans in accordance with their desires, destroy all things that create enmity and hatred, break the bonds of all forms of prejudice—whether they be tribal, familial, national, or otherwise—which lead to differences in

.the nation, create separations, and inflame the fires of civil unrest and disputes

Through his reappearance, Allah will fulfill His Promise which He has pledged in His :sayings

Allah has promised those of you who believe and do good that He will most certainly make them successors on earth just as He made successors those before them, and that He will most certainly establish for them their religion which He has approved for them, and He will most certainly, after their fear, give them security in exchange.(۱)

And We desired to bestow a favor upon those who were deemed weak on earth, and to make them the leaders, and to make them the heirs.(۲)

Soon, the golden era will arrive during which no house will remain on the face of earth, but that in which Allah will

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۱- Quran ۲۴:۵۵.

۲- Quran ۲۸:۵.

enter the word of Islam and no village will exist, but that in which the testimony of there is no god except Allah will be called out every morning and evening.

Perhaps, some may claim that there exists no consensus amongst the Muslims on the issue (of the Mahdī) and their agreement on it is mere speculation. Obviously, such a claim is baseless, because many claimed to be the Mahdī in the first era of Islam and in the following ages in which people were still close to the time of the Holy Prophet Allah's blessings be on him and his family, his companions (ṣaḥāba) and the followers (tābi`īn), but we do not see any of the companions or the followers refuting the original concept of Mahdawiyya, but rather, they disputed the claims of the imposters on the basis of their characteristics and features.

Among those subjects that have been narrated to us and we don’t have any method of proving except by hearing them, there is no subject that we must have faith in

which is more important than believing in the appearance of the Mahdī, may peace be .on him

This is because the glad-tidings that have been narrated concerning him are many and beyond the limit of tawātur. This is while the traditions about most of the beliefs of the Muslims have not reached such a state of tawātur. In fact, for some of these beliefs, one can only find a single tradition as support and yet, it is

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.regarded as a definite fact

Thus, how can a Muslim—who believes in what the Messenger of Allah, Allah's blessings be on him and his family, has brought and conveyed—have doubts about the reappearance of Mahdī, peace be on him, despite the existence of such abundant ?traditions

These traditions cannot be disputed because of the weakness of the chain of narrators in some of them or because of the odd concepts and improbability of the occurrence (of the events mentioned) in others. Surely, the weakness of the chain of narrators does not harm the other traditions which have highly authentic and reliable .narrators and contents

Otherwise, we will be forced to put aside all the correct traditions due to the presence of a few weak ones on the subject. Furthermore, their definitions are well known amongst the faithful and the (religious) leaders of the Muslims, great scholars, and the specialists in the science of traditions have narrated them. Besides, the weakness of the chain of narrators can cast doubt on the narration if the narration is not mutawātir. But, when a narration is mutawātir, the weakness of the chain is no longer .a criterion for its reliability

As for the improbability of the occurrence of some of the events mentioned in the narrations, we can answer: Improbability and oddness have no value in scientific matters—especially those related to the transmission of hadith. For, if this door is

opened (i.e., if it is allowed to reject matters on grounds of improbability or oddness), it will

become necessary to reject most of the true beliefs that have been established through the traditions of the Prophet, Allah's blessings be on him and his family, about which and about whose characteristics we have no means of gaining knowledge, except through divine texts.

For example, some of the features of the hereafter like the Bridge (Ṣirāṭ), the Weighing Scale (Mīzān), Heaven, Hell, etc. Indeed, even the polytheists (mushrikīn) of Mecca regarded the glad tidings of the Holy Prophet, Allah's blessings be on him and his family, about the domination of his religion and victory of his words, during the early period of proclamation (bi`tha) as improbable, (because) in those days Islam was confined only to the Messenger of Allah, Amīr al-Mu'minīn, and Khadija, peace be on them. They considered this news as ordinarily impossible. Hence, whenever he informed the (polytheists) about matters considered impossible under normal circumstances and apparent causes, they declared:

O you to whom the remembrance (dhikr) has been sent own! Verily, you are a mad man!(۱)

But hardly a few days had passed, when Allah made His affairs (kalima) the highest while he degraded the affairs of the disbelievers. As a result, the Arabs submitted to him and Arab and non-Arab tyrants surrendered before Islam and the Muslims.

Furthermore, there is nothing about the Mahdī which is strange or amazing in comparison with the miracles narrated from the Prophets, peace be on them, and the Divine customs in the past nations. Things like giving life to the dead, curing

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۱- Quran ۱۵:۶.

the blind and the lepers, the miracles of the Prophets Abraham, Moses, etc., and their occultation's (ghayba) from their people.

Thus, there is no reason to regard these mutawātir narrations as strange or improbable. Narrations which were narrated by people who were from different regions: Mecca, Medina, Kūfa, Baṣra, Baghdad, Riyy(١), and Qum. Some were Shia, others Sunni, Ash'arī, and Mu`tazilī. Some belonged to the first era (of Islam), while others were from later times.

Furthermore, it was not possible for their narrators to come together in one congregation to fabricate them—because they lived in separate lands and times and had different religions and opinions. Moreover, the suggestion of fabrication regarding the majority of these traditions is extremely weak and unacceptable, as the narrators were famous for their reliability, were great scholars, and were the men of religion, piety and worship.

If we abandon these traditions (because of these inconvincible reasons), then, there will remain no reliable traditions from the Messenger of Allah, Allah's blessings be on him and his family, and his Ahl al-Bayt, peace be on them, in all subjects of jurisprudence, beliefs, ethics, etc. Also, it will be necessary to discard the authentic traditions regarding this world as well as the hereafter, even though the rational Muslims and non-Muslims view these as the foundations of their beliefs.

The existence of improbable matters (which our opponents use against us) is what they themselves have no problems with and rely on in most of their traditions. They object to the Shias,

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١- A region located south of present-day Tehran—Ed.

without realizing the results of their stance, which in reality, cannot be accepted by any Muslim. God willing, we will explain this in more detail in the future.

The tawātur of these traditions has been clearly declared and the reappearance of Imam Mahdī, peace be on him, is famous amongst the Muslims and there is consensus among scholars regarding this matter. Highly esteemed Sunni scholars agree on this issue and their greatest narrators of hadith have narrated such ,traditions. Some of them are as follows: Aḥmad (b. Ḥanbal), Abī Dāwūd, ibn Māja

al-Tirmidhī, al-Bukhārī, Muslim, al-Nisā'ī, al-Bayhaqī, al-Māwardī, al-Ṭabarānī, al-Sam`ānī, al-Rūyānī, al-`Abdarī, Ḥāfiẓ `Abd al-`Azīz al-`Ukbarī in his Tafsīr, ibn Qutayba in Gharīb al-ḥadīth, ibn al-Sarrī, ibn `Asākir, al-Dāraqutnī in Musnad Sayyidat al-Nisā' al-`Ālamīn Fāṭimat al-Zahrā', al-Kisā'ī in al-Mubtada', al-Baghawī, ibn al-Athīr, ibn al-Daiba` al-Shaibānī, al-Ḥākim in al-Mustadrak, ibn `Abd al-Bir in al-Istī`āb, Ḥāfiẓ ibn Muṭīq, al-Far`ānī, al-Numayrī, al-Munāwī, ibn Shīrawayh al-Daylamī, Sibṭ b. al-Jauzī, al-Shāriḥ al-Mu`tazilī, ibn Ṣabbāgh al-Mālikī, al-Ḥimawī, ibn al-Maghāzilī al-Shāfi`ī, Muwaffaq b. Aḥmad al-Khāwrazmī, Muḥib al-Dīn al-Ṭabarī, al-Shablanjī, al-Ṣubbān, Shaykh Manṣūr `Ali Nāṣif, and others.

You should bear in mind that the appearance of the Mahdī, peace be on him, in the end of times is a subject about which many books, articles, and treatises have been written about; from the time of the eleventh Imam, al-Ḥasan al-`Askarī, peace be on him, until now. Rarely, can one locate a Shia scholar who has not written an exclusive book or an article or

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۱- Ibn Abī l-Ḥadīd remarks in Sharḥ nahj al-balāgha: "All Muslim sects agree that the world and human responsibility will not come to an end but after him" ([Egypt], vol. ۲, p. ۵۳۵). One of them has written in his marginal explanations on Ṣaḥiḥ Tirmidhī that Shaykh Abd al-Ḥaq has written in al-Luma`āt, "Traditions proclaiming that the Mahdī is from the Ahl al-Bait, from the children of Fāṭima, have passed the limits of tawātur" ([Delhi: ۱۳۴۲ AH] vol. ۲, p. ۴۶). Al-Ṣubbān writes in Is`āf al-rāghibīn, "Traditions from the Messenger of Allah concerning his reappearance, him being from his Ahl al-Bait, and that he will fill the earth with justice are mutawātir" ([Egypt: ۱۳۱۲], vol. ۲, p. ۱۴۰). Al-Shablanjī in Nūr al-abṣār notes: "Traditions from the Messenger of Allah, Allah's

blessings be on him and his family, concerning him being from his Ahl al-Bait and that he will fill the earth with justice, are mutawātir" ([Egypt: ١٣١٢ AH], p. ١٥٥). ibn Ḥajar writes in al-Ṣawā`iq: "Abu l-Ḥusayn al-Abrī says, 'The traditions concerning his reappearance, him being from his Ahl al-Bait, his rule for seven years, him emerging along with Jesus—and the latter helping him in killing the Antichrist (al-Dajjāl) at the Door of Ludd in Palestine—that he will lead this nation, and Jesus will pray behind him, are mutawātir. A large number of their narrators have directly reported from Muṣṭafā, Allah's blessings be on him and his family'" ([Egypt: al-Maymaniyya], p. ٩٩). Sayyid Aḥmad b. Sayyid Zainī Daḥlān, the Shāfi`ī jurist, notes in al-Futūḥāt al-Islāmiyya: "Traditions concerning the reappearance of the Mahdī are numerous and mutawātir. Some of them are correct (ṣaḥīḥ), others are acceptable (ḥasan), yet some others are weak (ḍa`īf), and these are the majority. But, the abundance of these traditions and abundance of their narrators strengthens the traditions to the extent that they reach the limit of certainty. What is certain is that his reappearance is inevitable, he is from the progeny of Fāṭima, and he will fill the earth with justice. Allāma Sayyid Muḥammad b. Rasūl al-Barzanjī also points this out at the end of al-Ishā`a. Determining a specific year for his reappearance is impossible because (that time) is a hidden (ghayb) knowledge which is not known to anyone except Allah and no clear evidence regarding the time of his reappearance has been mentioned in the texts" ([Egypt: ١٣٢٣ AH], vol. ٢, p. ٢١١). Al-Suwaydī writes in Sabā'ik al-dhahab: "There is consensus among the scholars that the Mahdī is the one who will rise in the end of times and will fill the earth with justice. Traditions about him and his reappearance are numerous, but they will not be mentioned here because this book cannot accommodate them" (p. ٧٨). ibn Khaldūn remarks in al-Muqaddama: "Know that it is well known amongst all Muslims that with the passing of time, inevitably in the end of times (ākhir al-zamān), a person from the Ahl al-Bait will appear who will make religion strong and will manifest justice. The Muslims will follow him and he will conquer the Islamic nations; he will be called the Mahdī" (p. ٣٦٧). Shaykh Manṣūr `Alī Nāṣif records in Ghāyat al-ma'mūl: "It is famous amongst past and present scholars, that in the end of times a person from the Ahl al-Bait called the Mahdī will definitely appear. He will conquer the Islamic lands and the Muslims will follow him and he will act between them with justice and he will strengthen the religion. After him, the Dajjāl

(Antichrist) will appear and Jesus, peace be on him, will descend. Then, Jesus will kill the Dajjāl or will assist the Mahdī in killing him. A group of the best companions (of the Messenger of Allah) have narrated the traditions concerning the Mahdī and the greatest of scholars like Abū-Dāwūd, al-Tirmidhī, ibn Māja, al-Ṭabarānī, Abu-Ya'lā al-Bazzār, Imam Aḥmad and Ḥākim, may Allah be satisfied with all of them, have recorded them. Indeed, whoever considers all the traditions about the Mahdī as weak, like ibn Khaldūn, has made a mistake" (vol. ۵, Chap. ۷: "Concerning the Caliph Mahdī, may Allah be pleased with him," p. ۳۶۲). He also says in vol. ۵, p. ۳۸۱: "From what has been mentioned above, it is clear that the Mahdī, the Awaited one (Muntaẓar) is from this nation and the Dajjāl will appear in the end of times and Jesus, peace be on him, will descend and kill him. All Sunnis—in the past and present—hold this belief." He says in vol. ۵, p. ۳۸۲: "Al-Ḥāfiẓ writes in Fatḥ al-bārī, 'Traditions stating that the Mahdī is from this nation, and that Jesus, peace be on him, will descend and pray behind him, are mutawātir.' Al-Ḥāfiẓ mentions again, 'It is true that Jesus, peace be on him, was taken up to the skies and is alive.' Al-Shaukānī—in his article titled al-Tauḍīḥ fi tawātur mā jā'a fi l-Muntaẓar wa l-Dajjāl wa l-Masīḥ—states, 'Twenty-nine traditions have been recorded concerning the descent of Jesus, peace be on him.' Thereafter, he mentions them and writes, 'All that we mentioned have reached the limit of tawātur and this is obvious for anyone who is well informed and he will acknowledge that the traditions concerning the awaited Mahdī are mutawātir, the traditions concerning the Antichrist (al-Dajjāl) are mutawātir, the traditions concerning the descent of Jesus, peace be on him, are mutawātir. These are enough for anyone who has a grain of faith and a speck of fairness; and Allah is the Highest and He knows the best." Al-Kanjī al-Shāfi`ī writes in al-Bayān (chap. ۱۱): "Traditions concerning Mahdī are mutawātir and are spread far and wide because a large number of narrators have reported them from Muṣṭafā, may Allah's blessings be on him and his family." Aḥmad Amīn notes in al-Mahdī wa l-Mahdawiyya (p. ۱۰۶): "I read an article called Ibrāz al-wahm al-maknūn min kalām ibn Khaldūn by Aḥmad ibn Muḥammad al-Ṣiddīq in refutation of ibn Khaldūn, in which he has weakened the sayings of the latter due to his rejection of the traditions concerning the Mahdī. He proceeds to prove their authenticity then remarks: "These have reached the limit of tawātur.' He also mentions other narrations that have not been mentioned by ibn Khaldūn. In his rebuttal of ibn

Khaldūn he writes: “Ibn Khaldūn says, ‘Only a small number of the traditions concerning the Mahdī can be deemed pure (correct).’ We openly ask him, ‘What will you do with these few traditions? Will not one believe in the few traditions except when they become popular or reach the level of tawātur? Never! This is not possible because no one holds such an opinion and none before or after him have held such a view.’ He also criticizes ibn Khaldūn for using singular traditions (ḥadīth āḥād) as supportive arguments in his history book—which themselves have only been mentioned from a single source, a source which itself has some issues. Concerning this approach, he contends, ‘Don’t you see that when the tradition is not in harmony with his desires he doesn’t accept it even if it is authentic?’ He then continues: ‘The traditions concerning the Mahdī are believed because they are correct (ṣaḥīḥ) and acceptable (ḥasan) traditions amongst them. Ibn Khaldūn is truly an innovator (mubtadi`) and innovators are of different kinds: Among them is the one who is regarded a disbeliever (kāfir) due to his innovation, like he who deems Allah to have a body/shape or denies Allah has knowledge about the details of things. Another, is the one who is not regarded a disbeliever (kāfir) due to his innovation; he is the one who fabricates inferior things. Ibn Khaldūn may be one of the latter. Regarding this, he has elaborated considerably. In his claim of falsity or weakness, Ibn Khaldūn has contradicted all those whom he has narrated from. For, he has narrated from a group of scholars who have recited poems proving the existence of the Mahdī. For instance: Traditions about the Mahdī are abundant in report So give a hand and come forward to support Or, like the saying of al-Suyūṭī: And what has been reported in numbers so high Proves that they haven’t fabricated a lie He has also mentioned in al-Mahdī wa l-Mahdawiyya (p. ١١٠) that Abu-Ṭayyib b. Aḥmad b. Abī l-Ḥasan al-Ḥusaynī has refuted ibn Khaldūn in his article titled al-Idhā`a limā kāna wa mā yakūn bayna yaday al-sā`a and has regarded his opinions as mistakes. Ultimately, he deduces that the Mahdī will appear in the end of times and denying him is a great defiance and a grave mistake. Al-Shāfi`ī’s view concerning the tawātur of these traditions has been mentioned in Kifāyat al-muwaḥḥidīn. In al-Burhān fi `alāmāt Mahdī ākhir al-zamān (chap. ١٣), the verdicts of four scholars from the four schools of thought (al-madhāhib al-arba`a) regarding the Mahdī have been mentioned; namely, Shaykh ibn Ḥajar al-Shāfi`ī—the author of al-Qaul al-mukhtaṣar—Abu l-Surūr Aḥmad b. Ḍiyā’ al-Ḥanafī, Muḥammad b.

Muḥammad al-Mālikī and Yaḥyā b. Muḥammad al-Ḥanbalī. Their verdicts speak about the validity and authenticity of the belief about the appearance of the Mahdī. They also mention that correct traditions have been narrated about him, his attributes, his appearance, and the unrests (fitnas) before his reappearance; like the emergence of al-Sufyānī, the khasaf (sinking in the ground), etc. Ibn Ḥajar has explicitly acknowledged that they are mutawātir and that he is from the Ahl al-Bait, he will conquer the east and the west (of the earth) and he will fill it with justice, and Jesus will pray behind him. He will kill al-Sufyānī, and the army which al-Sufyānī will dispatch to kill the Mahdī, will sink in the ground in al-Baydā' (which is a place) between Mecca .and Medina

some special words on this subject. For the seekers of truth, reference to even a few .of these would suffice

This is in addition to the works of Sunni scholars on the issue like: Ḥāfiẓ Abu Nu`aim al-Aṣbahānī's Ṣifat al-Mahdī and Manāqib al-Mahdī, Ḥāfiẓ al-Kanjī al-Shāfi`ī's al-Bayān fi akhbār Ṣāḥib al-Zamān, Mullā `Ali al-Muttaqī's al-Burhān fī `alāmāt Mahdī ākhir al-zamān, `Abbād b. Ya`qūb al-Rawājinī's Akhbār al-Mahdī, Ḥāfiẓ Jalal al-Dīn al-Suyūṭī's al-`Arf al-wardī fī akhbār al-Mahdī, ibn Ḥajar's al-Qaul al-mukhtaṣar fī `alāmāt al-Mahdī al-Muntaẓar, Shaykh Jamāl al-Dīn Yūsuf b. Yaḥyā al-Dimashqī's `Iqd al-durar fī akhbār al-Imām al-Muntaẓar, etc. Moreover, an independent book called al-Fawāṣim `an l-fitan al-qawāṣim has been mentioned in one of the .biographies available in al-Sīrat al-ḥalabiyya

The purpose of this book's preface is to clarify for the readers the falsity of those who claim to be the Mahdī or another Imam, during the period of occultation, particularly in recent times. This is a great need of the Muslims today because the enemies of Islam are constantly on the lookout to grasp at any available opportunity to break up the Muslims and ignite the fire of differences and disputes among them in order to facilitate their imperialistic and colonialist desires and gain control over their countries .and peoples

By Allah, nothing disgraces the Muslims but their differences and disputes. The

followers of falsehood and disbelief can never overpower the helpers of the truth and .Islam, unless disagreements and internal feuds are incited amongst them

One of the issues used by these

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wicked and corrupt powers to split the Muslims and engage them in internal disputes—instead of external defense—is that of the Mahdī, may our souls be sacrificed for him(١). To achieve these goals in areas like Iran, the Indian subcontinent, and Africa, they dispatched foolish and power-hungry stooges, well known for their immorality, .lack of sensibility and understanding, and vileness

They were ignorant, or at least pretended to be so, regarding the contents of the traditions concerning his names, attributes, signs, symbols, effects, pure lineage, and noble ancestry which cannot be collectively found in any single individual, except the holy character of the twelfth Imam, Abū l-Qāsim al-Ḥujjat b. al-Ḥasan al-`Askarī b. Abū l-Ḥasan `Alī al-Hādī b. Abū Ja`far Muḥammad al-Jawād b. Abū l-Ḥasan `Alī al-Riḍā b. Abū l-Ḥasan Mūsā al-Kāẓim b. Abū `Abd-Allah Ja`far al-Ṣādiq b. Abū Ja`far Muḥammad al-Bāqir b. Abū l-Ḥasan `Alī Zain al-`Ābidīn b. Abū `Abd-Allah al-Ḥusayn, .Sayyid al-Shuhadā, ibn Amīr al-Mu`minīn `Ali b. Abī Ṭālib, peace be on them all

He will fill the earth with fairness and justice just as it will be filled with unfairness and injustice. He will conquer the whole world and will turn Islam into a global religion—to such an extent that there will remain no one on the face of earth who will worship other than Allah. There will not remain a village, but that in which the testimony of 'there is no god but Allah and Muḥammad is the Messenger of Allah' will echo in it. ,When he reappears

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١- Dr. Aḥmad Amīn al-Miṣrī has published an article titled al-Mahdī wa l-mahdawiyya and refuted the traditions concerning the Mahdī by relying on poor reasons which are as follows: (١) Weakness of the traditions narrated about him, the answer of which

you have already read, (٢) Their contents run contrary to common sense. The reply to this objection is as follows: We do not see anything contrary to common sense in believing that a reformer will appear in the end of times who is from the Ahl al-Bait and a descendant of Fāṭimat al-Zahrā, who appears with the aforementioned attributes and signs to support the religion, make the souls perfect, purify the earth from polytheism and oppression, and free it from the hands of the oppressors and tyrants—even if there are some prophecies whose occurrences seem to be normally improbable and unusual. They do not harm in any way the other abundant traditions. Moreover, improbability and unlikeliness is not, and should not be a cause for refuting the narrations as we already elaborated, (٣) The third argument which he relies on in most of his article, is the suggestion that the idea of Mahdī and Mahdawiyya in Islam has a long and saddening history due to the various revolutions and movements in the name of Mahdī which resulted in the weakening of many Islamic states. In order to support his view, he cites a few instances which he thinks are related to the concept of Mahdawiyya. These clearly expose his lack of information about the concept of Mahdī, his poor insight about the different sects, their origins, and doctrines. It seems that he has not written this article to reach a historical conclusion; rather, he has written it either to split the Muslims and prevent them from fastening unto Islamic unity and the strong rope of Allah, or to support a few astray sects and corrupt views fabricated by the criminal hands of imperialism in the Islamic countries; because he has mentioned in it issues whose falsity is absolutely clear for those who have read the books, magazines, and histories of political sects. For his defense, he cannot bring the excuse of a lack of sources, because he was not responsible for writing this article in the first place, so that he may apologize for the confusion and blunders caused by him because of his desires. It was compulsory for him to stop and leave its writing to those who were worthy of it, (when you are incapable of a thing, leave it). Unfortunately, Aḥmad Amīn has paid no attention to this fact—just as he didn't care if he deformed the face of religion and plunged the Islamic nation in doubt and skepticism. Perhaps, he and all those who follow in his footsteps and teachings, regard refuting realities, rejecting narrations, or twisting them to match their desires as an intelligent act. Whatever the reason, the answer to his views is as follows: If what he suggests is the standard for distinguishing between truth and falsehood,

then he should also refute all the accepted truths which are undeniable facts that he has no way of rejecting. Why doesn't Aḥmad Amīn deny the Prophets because of the many revolutions started in their names, which were many more than those who were started in the name of the Mahdī? Or, can he deny the existence of Allah (God forbid), Mighty and Glorified be He, because most people worship other than Allah and enslave his servants? Or, can he refute the truth of justice and reformation, because most revolutionaries and reformists began their movements in the name of justice and reforms, even though they did not establish anything but evil and mischief, and did not pursue their goals except for greed and their worldly desires? The truth is, in general, the cause of the success of these revolutionaries was the existence of people like Aḥmad Amīn who lacked sufficient knowledge about the concept of the Mahdī. They were ignorant about his signs and symbols which have been mentioned in the traditions. Worse, some of them have even put forward arguments frailer than a spider's web to reject these traditions. They argue that the concept of Mahdawiyya leads to hopelessness and laziness, and prevents development and progress! I wish I knew the reason for this prejudice and turning away from reality, because they even went to the extent of denying the sayings of their Prophet, contradicting their leaders in traditions, history, and all other Islamic sciences, simply on the basis of these absurd arguments. Rather, the belief in the appearance of the Mahdī—as we will God willing show—gives energy, purifies the hearts, helps the followers' to move towards developing ethics and morality, leads to the acquisition of virtues, merits, sciences and perfections, cleanses the souls from all filth and immoral qualities, and finally, .arouses the understanding of the nation towards true responsibility

Gabriel (Jibra'īl) will call out his and his father's name from the heavens. This call will .be heard by the inhabitants of the East and the West

He has attributes and signs—which God willing, we shall soon mention. These signs do not fit anybody but him, whosoever he may be, let alone the poor creatures who were arrested, jailed and lived in imprisonment until they were crucified. Their plans remained incomplete, whilst they couldn't manage their own affairs—let alone .'others

Despite such clear explanations, some negligent people thought up fancy basis' for their false claims. Perhaps, they have not seen what has been mentioned in the Holy Quran and the traditions about the Mahdī, may peace be on him, regarding the fact that he is a special person, whose lineage, ancestry, and attributes have no equivalent. Here, we have collected and reproduced traditions from reliable and authentic Shia and Sunni sources, so that no room remains for any doubts or .questions whatsoever. Indeed, this will lead to great benefits and advantages

Mentioning these traditions in this order and detail has other purposes and benefits. :There is no harm in mentioning a few of them here

The Shia belief regarding the existence of the Mahdī, peace be on him, during the occultation and after his emergence in the end of times, is neither an obstacle to the unity of the Muslims, nor a barrier to setting aside the differences which are damaging their majesty and might. This pure belief originates from the glad

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tidings (in these narrations) and is not contradictory to the principles of Islam or the .explicit and clear guidelines of the Holy Quran and correct Sunna

Rather, it is a belief that stems from faith in the Holy Prophet, Allah's blessings be on him and his family, who is the source of these prophecies. Therefore, it is necessary that the Sunnis deal with this subject as they do with any other issue in which their scholars have differences amongst themselves and investigate the truth like they do .for other problems

Eliminating Repetition: After browsing through early and also recent books on this subject which were available to me, I found many duplicate narrations. Most of the traditions are not related to a particular concept and cannot be included in a specific chapter. Since there are a number of concepts and meanings found in one tradition, .the same tradition has been mentioned under different titles

This is why duplicate narrations can be found in the books of both sects on the one

hand and the truncation of traditions on the other. I have refrained from doing this by simply pointing to the traditions in the other chapters and also by mentioning their .locations and numbers at the end of every chapter

Knowing that most topics are mutawātir: We have already mentioned in the first volume, some of the traditions concerning the twelve Imams, may peace be on them, because of their significance regarding our discussion. God willing, we will now proceed to narrate the

p: ١٣

traditions concerning the Mahdī, peace be on him, his attributes, and his conditions from both sects. Investigating the traditions on this subject is beyond the aim and scope (of this book) and is not possible except for those who are experts in the .sciences of tradition and the great scholars

We have restricted ourselves to mentioning only the narrations which are relevant to the facts regarding that particular topic. By doing this, we will have fulfilled the purpose for which this book has been compiled for. Whoever desires more details .should refer to the writings of other scholars

This was the preface of this book in the first edition (which was published) more than forty years ago. Thank God, in this new edition, we have succeeded in compiling a complete volume about the traditions of the twelve Imams, peace be on them, and made it the first volume. We then revised the old edition until it turned into an almost new book and we included it in the current edition as the second and the third .volumes

The three volumes have been separated into eleven main chapters and ninety-four sections. We also succeeded in adding discussions based on narrations which are related to the subject of Imam Mahdī, peace be on him, and placed them at the end of .the third volume

We ask Allah, the Exalted, to make us successful in accomplishing the tasks that are

the cause of His satisfaction, and to protect us from prejudice and recklessness, and

to guide us to the path of truth and justice, and to make our actions purely for Him, and to reserve them for "the Day when neither wealth nor children will benefit anybody except the one who comes to Allah with a purified heart."(١)

Chapter Three: The Proofs About The Reappearance of The Mahdi,

Chapter Three: The Proofs About The Reappearance of The Mahdi, His Names, Attributes, Characteristics, Personality, And Glad-Tidings About Him

Comprised of fifty-one sections.

Section One

Verses from the Holy Quran which give glad-tidings about his reappearance, or can be interpreted to the signs of his reappearance, and what will happen before, during, and after his reappearance

In this section, we will mention the traditions that have been narrated which are interpretations of the Holy Quran or the opinions of commentators which are in harmony and accordance with these narrations.

Of course, some of these verses in their apparent form or according to their interpretations, exclusively refer to him. This will become clear for you by reading what has been mentioned. We will discuss or at least hint at twenty-eight verses from the Holy Quran and their interpretations (tafsīr) in this chapter. The number of traditions we will refer to, to explain these verses, are eighty-two.

The verses of the Quran which refer to his reappearance are many and exceed one hundred and thirteen in number—as some have enumerated. A few scholars have even compiled exclusive books on the subject. We will, God willing, mention a few of these verses only as examples and not as a complete study. They are

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۱- Quran ۲۶:۸۹.

as follows:

(۱)

اَلَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَ يُقِيْمُوْنَ الصَّلوةَ وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُوْنَ

Those who believe in the unseen and establish prayers and give away from what We have bestowed upon them (۱)

۳۱۰. Kamāl al-dīn(۲): Muḥammad b. Mūsā al-Mutawakkil, may Allah be satisfied with him, from Muḥammad b. Yaḥyā al-`Aṭṭār, from Aḥmad b. Muḥammad b. `Īsā, from Muḥammad b. `Abd al-`Azīz, from a group of our companions, from Dāwūd b. Kathīr al-Riqqī, from (Imam) Abū `Abd-Allah, peace be on him, regarding the saying of Allah, Mighty and Glorified be He, "Those who believe in the unseen," means those who acknowledge [or believe](۳) that the uprising of the Qā'im is true.

(۲)

وَ نُرِيْدُ اَنَّ نَمُنَّ عَلَى الَّذِيْنَ اسْتُضْعِفُوْا فِيْ الاَرْضِ وَ نَجْعَلَهُمْ اَئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِيْنَ

And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs(۴)

۳۱۱. Nahj al-balāgha(۵): Amīr al-Mu'minīn, peace be on him, said: "The world will be kind to us after its defiance just like an ill-mannered she-camel which is kind towards its young [but bites those who want to milk it]." Then Amīr al-Mu'minīn, peace be on him, recited the verse, "And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs." Ibn Abī l-Ḥadīd says in his commentary on Nahj al-balāgha: "Our companions believe that he has given a promise about an Imam who will rule the earth and dominate the

.Quran ۲:۳ -۱

Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۰, no. ۱۹; Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۵۲, no. -۲ ۲۸; al-Maḥajja fī mā nazala fī l-Qā'im al-Ḥujja, p. ۱۶; Nūr al-Thaqalain, vol. ۱, p. ۲۶; al-Burhān fī tafsīr al-Quran, vol. ۱, p. ۵۳. The author of al-Tibyān writes: "Unseen in this verse encompasses what our companions have narrated about the period of occultation and the time of the reappearance of Imam Mahdī, peace be on him." Al-Ṭabarsī mentions a similar view in Majma` al-bayān. Al-Nīsābūrī—while explaining the saying of Allah, the exalted, "those who believe in the unseen"—writes in Gharā'ib al-Quran: "According to some Shias, unseen in this verse means the awaited Mahdī about whom Allah has promised in the Quran 'Allah has promised those who believed and did good deeds that He will certainly make them the heirs like He has made heirs those before them' (Quran ۲۴:۵۵) and it has been narrated, 'Even if there only remains one day before the end of the world, Allah will prolong it until a man emerges from my nation whose name will be my name and whose epithet will be my epithet (kunyatuhū kunyatī). He will fill the earth with fairness and justice just as it will be filled with unfairness and injustice.'" Fakhr al-Rāzī mentions in his Tafsīr: "According to a Shia [scholar], unseen means the awaited Mahdī about whom Allah, the Exalted, has promised about in the Holy Quran and in a tradition." Thereafter, he mentions the Quranic verse and the tradition and warns: "Know that assigning a single meaning (to the verse) without proof is incorrect." I say: From the statements of the two aforementioned scholars, it is apparent that they agree with the Shias concerning the usage of the word unseen (al-ghayb) for the awaited Mahdī, peace be on him, because this is an indisputable fact amongst the knowledgeable. The fact that they do not deny the Shia belief that Allah has made a promise about the awaited Mahdī in the Holy Quran, also shows their agreement with the Shias and with what has come in their traditions under the interpretation of this verse. Now that this discussion has reached this particular topic, there is no harm in reporting the meaning of unseen (al-ghayb) and whether it refers to Imam Mahdī, peace be on him, in a general sense, or it is specifically about him. An interpretative discussion Anything that is hidden from a person and cannot be comprehended by any of his senses is regarded as 'unseen with respect to him.' Similarly, a thing that is concealed from everybody is regarded as

‘unseen with respect to all,’ regardless of: (a) The fact that intellect (`aql) guides towards this unseen or it is comprehended through reasoning, or its effects and signs; like the existence of Allah, the Exalted, His Attributes, and His Names. (b) The news and information given by the prophets and their successors which guide towards this unseen. Of course, these news’ are [the result of] extraordinary feats and include prophecies like the signs of Judgment day, punishment in the grave, the Bridge (al-ṣirāṭ), the Weighing Scale (al-Mīzān), Heaven, Hell, and informing people about what they had done in private and their beliefs. (c) There being absolutely no way to verify this unseen—either through intellect (`aql) or any other media— like the Reality of Allah’s Being (Dhāt Allah). It makes no difference whether this unseen cannot be perceived by the senses because it cannot be viewed, heard, etc., or, it can be seen or heard but knowing about it is not ordinarily possible except for a selected group of people as a part of their extraordinary acts, like the Prophets who informed the people about what they had eaten and stored in their houses. It also makes no difference whether this unseen involves believing in what currently exists, what existed in the past but was destroyed and rendered non-existent, or what may exist in the future. Therefore, all the aforementioned are instances of the unseen, whether they are absolutely impossible to perceive, cannot be comprehended except through intellect and understanding, or cannot be understood by the senses for all or some people except by miracles and extraordinary feats. Allah, the Exalted, the Eternal, and the Everlasting, is unseen, for He can neither be indicated at—except through intellect and rational proofs—nor is it possible to perceive Him through the senses. He is unseen because the recognition of His Essence and His Reality is impossible even through intellect and intelligence. The signs of Judgment day, the descent of Jesus, the reappearance of Imam Mahdī, peace be on him, the questioning by Munkar and Nakīr, the punishment in the grave, the Bridge (al-Ṣirāṭ), the Weighing Scale (al-Mīzān), Heaven, Hell, the beginning of creation, the creation of Adam and Jesus, rewards and punishments, angels and their kinds, Prophetic revelations and inspirations, life of the previous Prophets and their nations, future occurrences, miracles of the past Prophets like: converting a staff into a serpent, the she-camel (nāqa) of the Prophet Ṣāliḥ, splitting of the ocean, curing the blind and the lepers, and all other such incidents that have been mentioned in the Holy Quran and reliable

traditions, which cannot be known ordinarily except through the news of the Prophet or his successors, are all examples of the unseen, because our intellect has no access to such information and news except through he who has been informed by Holy Revelations. Sometimes the word unseen (al-ghayb) is used to refer to things that cannot be comprehended by using rational arguments or by viewing their apparent effects and signs. Things like the existence of Allah, the Exalted, His Attributes, and His Names. It is also used for those things which are not known by all and whose existences are proved through mutawātir traditions. Things like the existence of remote and distant cities, famous people who are now part of history, our ancestors, structures built by past nations, etc. Thus, some have interpreted the unseen (al-ghayb) in this verse to anything which intellect has no clue about, like the signs of Judgment Day, punishment in the grave, the Gathering (al-Ḥashr) and Scattering (al-Nashr), the Bridge (al-Ṣirāṭ), the Weighing Scale (al-Mīzān), Heaven, and Hell. Al-Rāghib writes in al-Mufradāt that "Unseen (al-ghayb) in the Quran . . . denotes anything hidden from the senses or from human knowledge. A thing is said to be unseen with respect to people, not Allah, the Exalted, because nothing is unseen for Him. The word unseen in the verse: 'Those who believe in the unseen' (Quran ٢:٣) means things which can neither be felt by the senses nor understood by the intellect (aql) at a first glance. They can be known only through the Prophets and those who deny them are regarded as disbelievers . . ." Al-Ṭūsī writes about the aforementioned verse in Tafsīr al-Tibyān: "A group from the companions (ṣaḥāba) like ibn Mas`ūd and others have said, 'Verily, the unseen (al-ghayb) refers to all things whose knowledge is hidden from the people. [Things] like: Heaven, Hell, sustenance (al-rizq), actions, etc., and this interpretation is more preferred because it is more general and encompasses the view of our companions about the time of occultation and the reappearance of Imam Mahdī, peace be on him." Perhaps, this interpretation can be justified by saying that the meaning of unseen— although it might point to all unseen things in general—includes the known facts which cannot be perceived except through intellect. It is also possible that in the interpretation, al-ghayb was viewed as a word which points to something specific while ibn Mas`ūd and some others viewed it as a word which points to all things that cannot be perceived. By using a group of narrations mentioned by the commentators (mufassirīn), it can be implied that al-

ghayb is a general term which refers to those things which people cannot see using their sight—although they have knowledge about them (see al-Durr al-manthūr, vol. ١, p. ٢۶-٢٧). Allah knows the best. It is worth mentioning that some commentators (see al-Ṭabarsī in Tafsīr majma` al-bayān, vol. ١, p. ٣٨, and al-Zamakhsharī in Tafsīr al-kashshāf, vol. ١, p. ٣٨) have interpreted unseen and have remarked, 'They believe in a state that the people don't see them.' Such an interpretation and explanation, apart from being incompatible with the obvious and apparent [structure of the verse], is refuted by authentic narrations and the views of the companions. Such an explanation is acceptable in other verses like "And fears the Most Gracious (Allah) while he is unseen" (Quran ٣۶:١١), and "Those who fear their Lord while they are unseen" (Quran ٢١:۴٩). It should be known that there are numerous opinions about the explanation of the verse under discussion and the difference between the meaning of unseen (al-ghayb) and the absent (al-ghā'ib) which we haven't mentioned. Anyone who is interested should refer to the major tafsīr books. According to all interpretations—which are backed by traditions, views of the companions, and renowned commentators—there is no doubt that unseen does not refer to those things which are hidden from the senses only, because surely it is not obligatory to believe in them and no purpose or aim in connection with human perfection and the goals of the Prophets is achieved through believing in them. Thus, it is not compulsory to believe in the worlds which are hidden from our senses, or the incidents of the past, or the occurrences of the future which have no place of importance in religion. So, unseen refers to all the things which should be believed in, either because they are [a part of] sharia or [are deduced through the reasoning of] intellect (`aql), or because it is not permissible to deny them or have doubt about them because the Messenger of Allah or his successors have informed us about them and it is obligatory for us to accept these facts even if they are not a precondition of having true faith. A little pondering will make the difference between these absolutely clear; (in this regard, refer to my book, Ma`a l-khaṭīb, the chapter of Ghalat al-khaṭīb). Undoubtedly, believing in the unseen, hidden, and non-material world, as opposed to the visible, apparent, and material world, is obligatory, whether it is what this verse refers to or not. Because the essence of the Prophets' call was to make the people understand that existence is confined to the apparent, material creation and that there is an unseen world, which

clearly dominates this universe. Believing in its unseen armies is like believing in the evident armies of this visible and material world and this material world is a sign of the unseen world and that the unseen world is prior to the visible world just as cause is prior to effect, Creator is to creature, writer is to what has been written, and speaker is to speech. The world of the unseen will neither exhaust nor terminate nor be annihilated nor be destroyed. In comparison to it, the material world is like a shadow and despite all its visible displays, it is merely a manifestation of the unseen world and its signs. O Allah! Make us believe in You and all that is not visible to us from Your Power and Your Manifestation! Make us taste the sweetness of belief (al-īmān) to the extent that we won't love the delay of whatever You have advanced nor the hastening of whatever You have delayed. Although it was beyond the scope of this book, but by now, it should have become apparent to you by what we have put forward in this lengthy discussion that believing in the Mahdī—whose news was foretold by the Messengers and the Seal of the Prophets and their Chief, and has been accepted by both the sects (Shias Sunnis) via definite mutawātir traditions and all Muslims are unanimous about—is part of the belief in the unseen that Allah has attributed to the pious. The narrations from the Ahl al-Bait which mention Imam Mahdī and have related him to this matter, have done this as a reminder to show that he is an instance of al-ghayb. Even if these narrations had not interpreted this verse, we would have certainly believed that he is an instance of the unseen just like other things like the descent of Jesus, the Beast of the Earth (Dābbat al-Arḍ), the splitting of the sky, the tearing up of the earth, the successor-ship of the twelve Imams, the domination of Islam over all religions, etc., because these have either been proved in the sharia or have been mentioned in the Holy Quran or by the Holy Prophet, Allah's blessings be on him and his family. The reason we claim Imam Mahdī, peace be on him, is just one of the many instances of the unseen, is what has been narrated by `Alī b. Ibrāhīm through his chain of narrators from Imam al-Ṣādiq, peace be on him, about the verse "Those who believe in the Unseen." (The Imam says,) "They testify to the Resurrection (Ba`th), the Scattering (Nashr), the Promise (Wa`d), and the Threat (Wa`īd)." Amazingly, Ālūsī has criticized the Shias in his Tafsīr: "People have differed on the meaning [of the unseen] and have various opinions, to an extent that Shias think that it refers to the Qā'im, but they don't bring any proof for it." It seems that he

has not understood what the Shias mean or he has distorted their view and thinks that Shias say that the unseen only refers to the Qā'im and not the other unseen things that the Holy Prophet, peace be on him, has informed about. He says "but they don't bring any proof for it" so that the readers may misunderstand and become confused. The practice of people like him, when they see the correctness of the Shia viewpoint, is to narrate their views in a distorted form. Here too, when he sees that the occultation and reappearance of the Mahdī—which has been proved by mutawātir traditions to be an instance of unseen—cannot be denied, he twists the Shia viewpoint and claims that the Shias have restricted the unseen only to the belief in the Qā'im. Suppose we accept his claim and interpret the traditions of the Ahl al-Bait as restricting the unseen to the Mahdī, peace be on him, because of the high stature of his affair (as is apparent in the narration of Yaḥyā b. Abī l-Qāsim from Imam al-Ṣādiq, peace be on him), because the religion will end through him and Islam will dominate over all religions; he will fill the earth with fairness and justice and will destroy the forts of deviation. Which evidence is stronger than the interpretation of the Ahl al-Bait, peace be on them, who are one of the two weighty things that holding to prevents from going astray. We are amazed by those who learn their religion from the enemies of the Ahl al-Bait, the tyrants, and those who were known for their wrongdoings, lies, crimes and treacheries; and use their sayings as proofs and then they say about the beliefs of those who rely on the sayings of Amīr al-Mu'minīn `Alī ibn Abī-Ṭālib, peace be on him, and hold onto the Ahl al-Bait, those who have the knowledge of the Quran: "but they don't bring any proof for it" (Refer to our book (Amān al-umma min al-ḍalāl wa l-ikhtilāf

.According to another manuscript—Ed -٣

.Quran ٢٨:٥ -۴

Nahj al-balāgha, vol. ٣, p. ١٩٩-٢٠٠, saying ٢٠٩; Ibn Abī l-Ḥadīd, Sharḥ nahj al-balāgha, -۵ vol. ١٩, p. ٢٩, saying ٢٠۵; Shawāhid al-tanzīl, vol. ١, p. ۴٣١, no. ۵٩٠ and p. ۴٣٢, no. ۵٩۵. The author of Majma` al-bayān writes: "An authentic Tradition has been narrated from Amīr al-Mu'minīn `Alī ibn Abī-Ṭālib, peace be on him, who said, 'I swear by the One Who split the seed and created the soul! The world will become kind after its defiance just like an ill-mannered she-camel which is kind towards its young.' He then recited the verse: 'And We intend to bestow a favor upon those who have been weakened in

the earth" (vol. ٧, p. ٢٣٩); Tafsīr nūr al-Thaqalain, vol. ۴, p. ١٠٩, no. ١٠; Ta'wīl al-āyāt al-ẓāhira, pp. ۴٠۶-۴٠٧, nn.١ ٢; Biḥār al-anwār, vol. ۵١, chap. ۵, p. ۶۴, no. ۶۶. I say: This tradition has been confirmed by what has been narrated in Shawāhid al-tanzīl, vol. ١, p. ۴٣٠, no. ۵٨٩, through his chain of narrators from al-Mufaḍḍal b. `Umar from Imam Ja`far al-Ṣādiq, peace be on him, who said: "The Messenger of Allah, Allah's blessings be on him and his family, looked at `Alī, al-Ḥasan, and al-Ḥusayn, peace be on them all, then started crying and said, 'You are the weakened ones after me.'" Al-Mufaḍḍal asked, "What did he mean, O Son of Allah's Messenger?" He answered, "It means, you are the Imams after me. Surely, Allah, the Exalted, says, 'And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs.' This verse applies to us until the Day of Judgment." This has also been narrated in Ma`ānī al-akhbār, p. ٧٩, Nūr al-Thaqalain, vol. ۴, p. ١٠, no. ١۴. The same concept has also been narrated in al-Kāfī, vol. ١, The Book of Divine Proof, chap. ١٢٨, p. ٣٠۶, no. ١; Majma` al-bayān, vol. ٧, p. ٢٣٩, from al-`Ayyāshī through his chain of narrators from Abū l-Ṣabbāḥ al-Kinānī, from Imam Abū-Ja`far al-Bāqir, .peace be on him

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Al-Ḥaskānī mentions in Shawāhid al-tanzīl from `Abd-al-Raḥmān b. al-Ḥasan, from Muḥammad b. Ibrāhīm b. Salma, from Muḥammad b. `Abd-Allah b. Sulaimān, from Yaḥyā b. `Abd al-Ḥamīd al-Ḥammānī, from Sharīk, from `Uthmān, from ibn Ṣādiq, from Rabī`at b. Nājidh, from `Alī, peace be on him, who said: "The world will become kind to us like an ill-mannered she-camel towards her young." He then recited: "And "... We intend to bestow a favor upon those who have been weakened

Tafsīr al-Furāt(١): Al-Ḥusayn b. Sa`īd, through a chain of narrators from Amīr al- .٣١٢ :Mu'minīn, peace be on him, who said

Whoever wants to ask about our affairs and that of the people, then (he should know that) we and our followers were on the tradition (sunna) of Moses and his followers since the day Allah created the heavens and the earth, and surely our enemy and his followers were on the tradition of the Pharaoh (Fir`un) and his followers since the day

Allah created the heavens and the earth. He [i.e. the one who wants to know] should recite the verses from the beginning of Sūrat al-Qaṣaṣ to Allah's saying "they fear (yaḥdharūn)." I swear by Allah Who split the seed, created the soul, and sent the Book to Muḥammad—Allah's blessings be on him and his family—with truth and justice, these [people] will become kind to you like an ill-mannered she-camel becomes kind .towards its young

Shawāhid al-tanzīl(۲): From Abū Bakr al-Ma`marī, from Abū Ja`far al-Qummī, .۳۱۳ from Muḥammad b. `Umar al-Ḥāfiẓ in

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Tafsīr al-Furāt, p. ۱۱۶; Shawāhid al-tanzīl, vol. ۱, p. ۴۳۱, no. ۵۹۱, through his chain of -۱ narrators from Ḥanash from `Alī, peace be on him; Biḥār al-anwār, vol. ۲۴, chap. ۴۹, p. .۱۷۱, no. ۹

Shawāhid al-tanzīl, vol. ۱, p. ۴۳۲, no.۵۹۳; Nūr al-Thaqalain, vol. ۴, p. ۱۱۱, no.۱۵; al- -۲ Amālī (al-Ṣadūq), Session ۷۲, p. ۳۸۷, no.۲۶; Ithbāt al-hudāt, vol. ۱, sect. ۸, chap. ۹, p. ۵۳۲, .no.۳۰۹

Baghdad, from Muḥammad b. al-Ḥusayn, from Aḥmad b. `Uthm b. Ḥakīm, from Shurayḥ b. Maslama, from Ibrāhīm b. Yūsuf, from `Abd al-Jabbār, from al-A`mash al-Thaqafī, from Abū Ṣādiq, from Amīr al-Mu'minīn, peace be on him, who either said: "The verse 'And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs' is about us" or ".“belongs to us

Tafsīr al-Furāt(۱): From furāt b. Ibrāhīm al-Kūfī, through a chain of narrators from .۳۱۴ Abū l-Mughaira, from Amīr al-Mu'minīn, peace be on him, who said: "The verse 'And We intend to bestow a favor upon those who have been weakened in the earth and ".make them the Imams and make them the heirs,' was descended regarding us

Tafsīr al-Furāt(۲): From `Alī b. Muḥammad b. `Alī al-Zuharī, through a chain of .۳۱۵ narrators from Thuwair b. Abī Fākhta, from Imam `Alī b. al-Ḥusayn, peace be on him, who asked him, "Do you recite the Quran?" He replied in the affirmative. The Imam,

peace be on him, said, "Then recite Ṭā-Sīn-Mīm [Sūrat al-Qaṣaṣ], the Surah of Moses and the Pharaoh." Thuwair says, "I recited four of its initial verses until I reached His saying, 'and make them the Imams and make them the heirs.' He, peace be on him, said: "That's enough. By the One Who truly sent Muḥammad, Allah's blessings be on him and his family, as a giver of good news and warnings (bashīran wa nadhīrā), the (righteous (al-abrār

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١- Tafsīr al-Furāt, p. ١١۶; Nūr al-Thaqalain, vol. ۴, p. ١٠٩, no. ٩; Biḥār al-anwār, vol. ٢۴, p. ١۶٧–١۶٨; Shawāhid al-tanzīl, vol. ١, p. ۴٣٢, no. ۵٩۴.

٢- Tafsīr al-Furāt, p. ١١۶; Majma` al-bayān, vol. ٧, p. ٢٣٩, which mentions "and surely our enemies and their followers are like the Pharaoh and his followers"; Biḥār al-anwār, vol. ٢۴, chap. ۴٩, p. ١٧١, no. ٨.

from us Ahl al-Bait and their followers are like Moses, peace be on him, and his followers."

٣١۶. Tafsīr al-Furāt(١): From `Alī b. Muḥammad b. `Umar al-Zuharī, through a chain of narrators from Zaid b. Salām al-Ju`fī who said:

I went to Abū-Ja`far [Imam Muḥammad al-Bāqir], peace be on him, and said, "May Allah improve your condition! Al-Khaithama al-Ju`fī has reported to me that he asked you concerning the verse 'and make them the Imams and make them the heirs,' and that you told him that you are the Imams and you are the heirs." The Imam, peace be on him, replied, "By Allah, al-Khaithama has said the truth. I informed him exactly like this."

٣١٧. Ghaybat al-Shaykh(٢): From Muḥammad b. `Alī, from al-Ḥusayn b. Muḥammad al-Qiṭa`ī, from `Alī b. Ḥātim, from Muḥammad b. Marwān, from `Ubaid b. Yaḥyā al-Thaurī, from Muḥammad b. al-Ḥusayn, from his father, from his grandfather, from `Alī, peace be on him, who said regarding the saying of Allah, the Exalted 'And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs': "They are the progeny of Muḥammad,

Allah's blessings be on him and his family. Allah will send their Mahdī after their ".struggles so that he may give them honor and humiliate their enemies

Al-Anwār al-muḍī'a(۳): From Muḥammad b. Aḥmad al-Ayādī, through a chain of .۳۱۸ narrators from Amīr al-Mu'minīn, peace be on him, who said, "We Ahl al-Bait are those who have been

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.Tafsīr al-Furāt, p. ۱۱۷ -۱

Ghaybat al-Shaykh, p. ۱۸۴, no. ۱۴۳; Nūr al-Thaqalain, vol. ۴, p. ۱۱۰, no. ۱۱; Biḥār al- -۲ anwār, vol. ۵۱, p. ۵۴, chap. ۵, no. ۳۵; Ithbāt al-hudāt, vol. ۷, chap. ۳۲, sect. ۱۲, p. ۱۰, no. .۲۹۹

.Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۶۳, no. ۶۵; Muntakhab al-anwār al-muḍī'a, p. ۱۷ -۳

mentioned in (Allah's) book as weakened in the earth and whom Allah will make the Imams. Allah will send their Mahdī so that he may give them honor and humiliate their ".enemies

Al-Anwār al-muḍī'a(۱): It has been narrated that the verse "And We intend to .۳۱۹ bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs" was mentioned in the presence of Imam al-Ṣādiq, peace be on him. Tears started flowing from his eyes and he said: "By Allah, we are ".those who have been weakened

(۳)

وَ لَقَدْ كَتَبْنَا فِيْ الزَّبُوْرِ مِنْ بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُوْنَ

And indeed We have written in the Psalms after the Remembrance, that the earth will (be inherited by my righteous servants(۲

Mā nazala min al-Qurān fī Ahl al-Bait `alayhim al-salām(۳): Aḥmad b. Muḥammad, .۳۲۰ from Aḥmad b. al-Ḥasan, from his father, from Ḥusayn b. Muḥammad b. `Abd-Allah b. al-Ḥasan, from his father, from (Imam) Abū Ja`far, peace be on him, who said: "The

saying of Allah, Mighty and Glorified be He, ‘The earth will be inherited by My righteous servants’ refers to the companions of the Mahdī, peace be on him, in the end of times.”

۳۲۱. Tafsīr al-tibyān(۴): Imam al-Bāqir, peace be on him, said: “Surely, this is a promise to the believers that they will inherit the entire earth.”

The author of Majma` al-bayān says:

It has been narrated from (Imam) Abū Ja`far, peace be on him, that “they are the companions of the

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۱- Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۶۴, no. ۶۵.

۲- Quran ۲۱:۱۰۵.

۳- Ta’wīl al-āyāt al-ẓāhira, under verse ۲۱:۱۰۵, pp. ۳۲۶–۳۲۷; al-Burhān fī tafsīr al-Qurān, vol. ۳, p. ۷۵, no. ۵; Biḥār al-anwār, vol. ۲۴, chap. ۶۷, p. ۳۵۸, no. ۷۸; al-Maḥajja fī mā nazala fī l-Qā’im al-Ḥujja, p. ۱۴۱; Ilzām al-nāṣib, vol. ۱, p. ۷۵, under verse ۵۶; Ithbāt al-hudāt, vol. ۷, chap. ۳۲, sect. ۲۱, p. ۵۰, no. ۴۱۹.

۴- Tafsīr al-tibyān, vol. ۷, p. ۲۸۴; Majma` al-bayān, vol. ۷, p. ۶۶–۶۷; Jawāmi` al-jāmi`, p. ۲۹۶; Nūr al-Thaqalain, vol. ۳, p. ۴۶۴; Ilzām al-nāṣib, p. ۷۵–۷۶; al-āyāt al-bāhira fī faḍl al-`Itrat al-ṭāhira, under the verse ۲۱:۱۰۵; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۹, p. ۵۶۳, no. ۶۳۹.

Mahdī, peace be on him, in the end of times.” The proof for this can be found in the traditions narrated by the Shias and the Sunnis on the authority of the Holy Prophet, Allah’s blessings be on him and his family, who said, “If only one day remains to the end of the world, Allah will prolong it until He sends a righteous person from my Ahl al-Bait. He will fill the earth with justice and fairness just as it will be filled with unfairness and injustice.” The renowned Sunni scholar, Abū Bakr Aḥmad b. al-Ḥusayn al-Bayhaqī has recorded numerous traditions concerning this concept in his book al-Ba`th wa l-nushūr. His grandson, Abū l-Ḥasan `Ubaid-Allah b. Muḥammad b. Aḥmad, narrated to us all these traditions in the year ۵۱۸ AH . . . One of the things that Abū l-Ḥasan

narrated to us was that he said, “Narrated to us Abū `Alī al-Rūdbārī, from Abū Bakr b. Dāsa, from Abū Dāwūd al-Sajistānī, from many different people, from the book al-Sunan, that the Messenger of Allah, Allah’s blessings be on him and his family, said, ‘If only one day remains to the end of the world, Allah will prolong it until He sends a person from me or from my Ahl al-Bait.’ Some versions of the tradition also add, ‘His name will be my name. He will fill the earth with fairness and justice just as it will be ”’.filled with unfairness and oppression

Tafsīr al-Qummī(١): (From Imam al-Bāqir, peace .٣٢٢

p: ٢١

Tafsīr al-Qummī, vol. ٢, p. ٧٧; al-Maḥajja fī mā nazala fī l-Qā’im al-Ḥujja, p. ١۴١, - ١ verse ۵١; Ilzām al-nāṣib, vol. ١, p. ٧۵, verse ۵۶, citing Imam al-Ṣādiq, peace be on him, although, according to the context of Tafsīr al-Qummī, it has been narrated from Imam al-Bāqir, peace be on him; Yanābī` al-mawadda, chap. ٧١, p. ۴٢۵; Biḥār al-anwār, vol. ۵١, chap. ۵, p. ٧۵, no. ۶. I say: The interpreters (mufassirīn) differ on the interpretation of this verse. Some of them have interpreted it as the land which the souls of the believers will gather while others view it as the land of Syria. Nevertheless, the explanation of the interpreters cannot be relied upon when they differ on any verse except when the interpretation is based upon a certain logical argument which acts as a strong reason that shows the verse had a specific meaning, or upon another verse which has an obvious interpretation, or an authentic tradition. Preferring one probability over another, without any of the aforementioned reasons, leads to an assumption which in the least should not be followed. Therefore, no commentary and Islamic knowledge should be accepted, and no saying from anyone from the Islamic nations should be used as proof, except those whose words are regarded as proof and errorless by divine decree. Evidently, no one from the Muslim nation qualifies for this status except the Imams from the Ahl al-Bait, peace be on them, and the progeny of the Messenger of Allah, Allah's blessings be on him and his family. Mutawātir traditions have made it clear that it is compulsory to hold onto and refer to them, that they are infallible and holding onto them protects from going

astray, they and the Holy Quran will never separate from each other until they meet [the Prophet, Allah's blessings be on him and his family] at the Pond (of Kauthar), and that they are the Ship of Salvation (Safīnat al-Najāt). This is a fact that is approved by intellect (`aql), because intellect rules that it is necessary that there be somebody in the nation who has the last say and is the point of reference for all disputes concerning the divine laws. When Imam Zain al-`Ābidīn, peace be on him, recited the verse "O you who believe, fear Allah and be with the truthful ones" (Quran ٩:١١٩), he, peace be on him, used to say a lengthy supplication comprised of requests to reach the level of the truthful and high stature. He also described in it the calamities and what the innovators (al-mubtadi`a)—who separated themselves from the Imams of the religion and the tree of prophethood—attributed to themselves: "Others fell short of our affair and argued on the basis of the ambiguous (al-mutashābih) verses of the Quran, which they interpreted according to their desires. They discredited the reliable traditions . . ." Until he, peace be on him, said: "Then to whom will the latter of this nation take refuge, while the signs of this nation are being destroyed, and the nation is being defeated by divisions and disagreements, and people are calling each other infidels. Allah, the Almighty, says: 'And do not be like those who became divided and disagreed after clear arguments had come to them' (Quran ٣:١٠٥). Who can be relied upon for conveying the proofs and interpreting the laws except the People of the Book [i.e. the Ahl al-Bait]? Surely, we are the Imams of guidance and the lights of darkness, those through whom Allah argues against His servants that he[Allah] did not leave the creatures to wander aimlessly without a proof (ḥujja) [to guide them]. Can you recognize or find them except from the branches of the Blessed Tree and the chosen progeny, those from whom Allah has removed all uncleanness, purified them a thorough purification, kept them away from all calamities, and made their love compulsory in the Holy Quran?" (Jawāhir al-`iqdain, part ٢, discussion ۴; al-Ṣawā`iq al-muḥriqa, chap. ١١, part ١, p. ١۵٠, concerning the verses revealed about them under the fifth verse). Therefore, it is not permitted to rely upon or argue using what the umma disagrees on concerning the interpretation of the Book or whatever is related to the religion, when there is no definite proof or clear document from the Book [of Allah] or the traditions, except what has emerged from the noble house of the Holy Prophet, Allah's blessings be on him and his family, and originated from the infallible

progeny, peace be on them. It is not allowed to turn away from them and refer to other than them, whosoever they may be. Hence, while interpret any verse, only the traditions of the holy Ahl al-Bait, peace be on them, should be followed. Additionally, interpreting earth in the above verse as the land of Syria is contradictory to the context of the verse and its apparent meaning. Propriety demands that the righteous shall inherit all cities and parts of earth. Similarly, there is no reason to confine earth to the land where the souls gather, as this too is against the context of the verse and its obvious meaning. Apparently, this verse is simply giving information and news about an affair that will occur in the future—in the end of times. That time will end this era which has been predominantly and mostly governed and ruled by the transgressors, the disbelievers, and the tyrants. Allah, the Exalted, has given glad tidings to His righteous servants about a virtuous era for this earth, which shall be inherited by them. Al-Ālūsī says: "It means the land of this world. The believers shall inherit it and rule over it." He also says: "If we say that all this will occur in the lands of the believers during the reign of Mahdī—may Allah be satisfied with him—and the descent of Jesus, then there is no need for what was mentioned" (Tafsīr rūḥ al-ma`ānī, under verse ٢١:١٠٥). In other words, according to him, the above verse speaks about the divine promise that the entire earth will become a territory of Islam and the believers, during the rule of Mahdī and his universal government, peace be on him. In Rūḥ al-bayān under verse ٢١:١٠٥: "The earth will be inherited by my righteous servants," it has been mentioned: "It refers to all the believers, after they have driven out the disbelievers. Just as Allah has said, 'Allah has promised to those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them' (Quran ٢٤:٥٥). This is a promise about the domination of religion and the honor of its followers." There is no doubt that this verse is a glad tiding about the victory and domination of this umma over the entire earth. This is supported by numerous prophecies in the Old and New Testaments about the twelve Imams from the progeny of Ismā`īl, peace be on him, and about the Imam who will dominate the earth and the righteous who shall inherit it. These can be found in the Torah, in the Psalms, Joshua, Daniel, Hosea, Joel, Amos, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, and the Bibles of Luke, Matthew, John, etc. Also, refer to the books Man dhā, the writings of Fakhr al-Islām,

especially his celebrated work Anīs al-a`lām, my book in Persian Iṣālati Mahdawiyyat (The Originality of Mahdawiyya), and other authored books on this subject—which we .cannot enumerate here

:be on him) who said

In the saying of Allah, “And indeed We have written in the Psalms after the Remembrance (al-dhikr),” Remembrance (al-dhikr) refers to all the [Holy] books and “The earth will be inherited by my righteous servants,”(١) refers to the Qā’im, peace be on him, and his companions; The Psalms consist of the story of fierce battles, .praises, glorifications and supplications

(۴)

وَ اِنَّهُ لَعِلْمٌ لِلسَّاعَهِ

(And surely he is a sign of the Hour(٢

Al-Ṣawā`iq al-muḥriqa(٣): Ibn Ḥajar records in al-Ṣawā`iq in the chapter on the .٣٢٣ :verses revealed about the Ahl al-Bait

Regarding the twelfth verse, Allah’s saying: “And surely he is a sign of the hour,” Muqātil b. Sulaimān and other commentators who have followed him say, “Verily, this verse was revealed concerning the Mahdī.” We will soon mention traditions that clearly show he is from the progeny of the Messenger of Allah. This verse shows the prosperity of the descendants of Fāṭima and `Alī—may Allah be satisfied with them—and that surely Allah will bring forth from them many pure people and that He will ”. . . make their descendants the keys of wisdom and the mines of mercy

It has been recorded in Is`āf al-rāghibīn: “Muqātil b. Sulaimān and the commentators who followed him have said the verse ‘And surely he is a sign of the hour,’ was revealed concerning the Mahdī.” According to Nūr al-abṣār, “Muqātil b. Sulaimān and the commentators who followed him have said regarding the above verse, ‘He is Mahdī. He will be in the

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.Quran ۲۱:۱۰۵ -۱

.Quran ۴۳:۶۱ -۲

Al-Ṣawā`iq al-muḥriqa, p. ۱۶۲; Is`āf al-rāghibīn, p. ۱۴۱, chap. ۲; Nūr al-abṣār, p. ۱۴۳, -۳ chap. ۲; Yanābī` al-mawadda, p. ۳۰۱; al-Bayān, p. ۱۰۹, chap. ۲۵. I say: There is no doubt that the reappearance of Imam Mahdī, peace be on him, and the descent of Jesus, peace be on him, and even the proclamation (bi`tha) of the last Prophet, the Messenger of Allah, Allah's blessings be on him and his family, and the descent of the Holy Quran, are signs of the Hour (i.e. Judgment Day), as has been narrated from the Messenger of Allah that he showed his index and middle fingers and said: "My proclamation (bi`tha) and the Hour are like these" (Refer to Sunan ibn Māja, vol. ۲, chap. ۲۵, p. ۱۳۴۱, no. ۴۰۴۰). Therefore, some have the view that the pronoun he in "surely he is a sign of the hour," refers to the Quran, while others believe that it refers to Jesus, peace be on him (Refer to Tafsīr ibn Kathīr [Beirut: Dār Iḥyā' al-Turāth], vol. ۴, p. ۱۳۲; Tafsīr al-Ālūsī (Rūḥ al-bayān), vol. ۲۵, p. ۹۶; Tafsīr al-tibyān [Beirut: Dār Iḥyā' al-Turāth], vol. ۹, p. ۲۱۲). It has been mentioned in Ta'wīl al-āyāt al-ẓāhira that "The Ahl al-Bait, peace be on them, have explained that the pronoun he refers to `Alī, peace be on him." Then, a tradition has been mentioned to support it and it has been followed with a discussion to show harmony between the different interpretations and to remove the contradictions between them. He finally writes, "If the Qā'im, peace be on him, is a sign and symbol of the hour and he is the son of Amīr al-Mu'minīn, peace be on him, then it is correct to state that his father too is a sign of the Hour, and this is the purpose of the discussion." Anyway, in all the books authored by our Shia companions about the traditions of the Ahl al-Bait, peace be on them, that I have browsed through, I did not find any tradition which specifically mentions this interpretation. Perhaps, it did exist but it did not reach us, or perhaps, I have not discovered it. Allah .knows the best

end of times. The signs of the Hour and its establishment will occur after his ".'reappearance

(۵)

هُوَ الَّذِیْ اَرْسَلَ رَسُوْلَه بِالْهُدی وَ دِیْنِ الحَقِّ لِیُظْهِرَه عَلَی الدِّیْنِ کُلِّه وَ لَوْ کَرِهَ الْمُشْرِکُوْنَ

It is He Who has sent His Messenger with guidance and the religion of truth to make it superior over all religions, even though the polytheists detest it(۱)

۳۲۴. Tafsīr al-tibyān(۲): Imam al-Bāqir, peace be on him, says:

This will occur when the Qā'im, peace be on him, emerges. According to Majma` al-bayān, Imam Al-Bāqir, peace be on him, says, "This will take place when the Mahdī from the progeny of Muḥammad, Allah's blessings be on him and his family, reappears. No one will remain but that he will testify to [the prophethood] of Muḥammad, Allah's blessings be on him and his family."

۳۲۵. Al-Bayān(۳): Sa`īd b. Jubair says regarding the saying of Allah, Mighty and Glorified be He, "to make it superior over all religions, even though the polytheists detest it" that "He is the Mahdī from the progeny of Fāṭima, peace be on her."

۳۲۶. Al-Kāfī(۴): `Alī b. Muḥammad, from one of our companions, from ibn Maḥbūb, from Muḥammad b. al-Fuḍail, from Abū l-Ḥasan al-Māḍī [i.e. the tenth Imam] who when asked about the verse: "to make it superior over all religions," had said, "He [Allah] will dominate it over all the religions at the time of the Qā'im's rising. Allah says, 'And Allah will complete His Light,' [means] the mastership (wilāya) of the Qā'im..."

۳۲۷. The Book of Faḍl

۱- Quran ۹:۳۳ and ۶۱:۹.

۲- Tafsīr al-tibyān, vol. ۵, p. ۲۴۴; Tafsīr majma` al-bayān, vol. ۵, p. ۲۵. He says, "It is the opinion of al-Suddī." Al-Kalbī says, "No religion shall remain but that Islam will prevail over it. This will occur soon—not later—and the Hour will not occur until this happens. Al-Miqdād b. Aswad said, 'I heard the Messenger of Allah say, "There shall not remain a house on the face of the earth belonging to the nomads or those in the cities, except

that Allah will enter into it the word of Islam, whether with the honor of an honorable person or the disgrace of a disgraceful person. Either He will honor them and make them believe in [Islam], by which they will be respected, or He will disgrace them and only then they shall believe in Him"'"; Musnad of Aḥmad, vol. ۶, p. ۴; al-Jāmi` lil-aḥkām al-Qurān, vol. ۱۲, p. ۳۰۰; Jawāmi` al-jāmi`, p. ۳۱۸; al-Mustadrak of Ḥākim al-Nīsābūrī, vol. ۴, p. ۴۳۰.

۳- Al-Bayān, chap. ۳۵, p. ۱۰۹; Nūr al-abṣār, chap. ۲, p. ۱۵۳. I say: Apparently, this is Sa`īd b. Jubair's interpretation, but according to the scholars of hadith, if we are unsure that these are Sa`īd b. Jubair's own words, we can attribute these words to the Prophet, Allah's blessings be on him and his family.

۴- Al-Kāfī, vol. ۱, p. ۴۳۲, no. ۹۱.

b. Shādhān(۱): Ṣafwān b. Yaḥyā, from Muḥammad b. Ḥumrān, from (Imam) Ja`far b. Muḥammad al-Ṣādiq, peace be on him, who said:

Surely the Qā'im from us will be aided by fear and made powerful with assistance. The earth will twist for him [distances will be shortened for him], all the treasures will be exposed for him, and through him, Allah, the Exalted, will dominate His religion over all religions even if the polytheists detest it. His government will encompass the East and West of the earth. No ruined thing shall remain on the earth but that he will revive it. The Spirit of Allah, Jesus the son of Mary, peace be on him, will descend and pray behind him.

Ibn Ḥumrān narrates that someone asked him, "O son of Allah's Messenger! When will the Qā'im from you appear?" He, peace be on him, replied:

When the men will resemble women and the women will resemble men, men will suffice with men and women will suffice with women,(۲) women will ride on saddles, false testimonies will be accepted while the true ones will be refuted, blood [murder] will be taken lightly, unlawful sex will be committed, loans will be given with interest and bribes will be taken, the evil shall govern the good, the Sufyānī will emerge from Syria and the Yamānī from Yemen.

The earth will sink at Baydā' and a young man from the progeny of Muḥammad,

Allah's blessings be on him and his family, will be killed between the Rukn and

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۱- Kifāyat al-muhtadī (al-Arba`īn), under tradition no. ۳۹; Ithbāt al-hudāt, vol. ۷, chap. ۳۲, sect. ۴۴, p. ۱۴۰, no. ۶۸۶; Kashf al-ḥaqq (al-`Arba`īn), no. ۳۰. A tradition similar to this will be mentioned in chapter ۳۶ under no. ۶۶۹, from Muḥammad b. Muslim, from (Imam) Abū Ja`far Muḥammad al-Bāqir, peace be on him, and it includes: "his name is Muḥammad b. al-Ḥasan al-Nafs al-Zakiyya."

۲- This refers to homosexuality and lesbianism—Trans.

the Maqām [at Ka`ba]. His name will be Muḥammad b. Muḥammad and his epithet will be al-Nafs al-Zakiyya (the pure soul). A cry will come from the skies that "salvation is for `Alī and his followers."

It is then that our Qā'im will reappear. When he emerges, he will lean his back on the Ka`ba and three hundred and thirteen men will gather near him. The first thing that he will say will be the verse, "The remnant of Allah is better for you, if you are believers."(۱)

Then, he will say, "I am the remnant of Allah, His Proof, and His Caliph upon you." No Muslim will salute him but through these words, "Peace be upon you, O remnant of Allah on His earth." When the ten thousand men assembly meets for the covenant, he will emerge from Mecca. Then, besides Allah, Mighty and Glorified be He, nothing that is worshipped and no idol will remain on earth except that it will catch fire and burn. This will occur after a long occultation.

۳۲۸. Tafsīr Furāt al-Kūfī(۲): Narrated to us Ja`far b. Aḥmad, from Abū `Abd Allah (al-Ṣādiq), peace be on him, who said about the verse: "It is He Who has sent His Messenger with guidance and the religion of truth to make it superior over all religions, even though the polytheists detest it" that "When the Qā'im reappears, there shall not remain a polytheist nor a disbeliever except that he will dislike the reappearance [of the Qā'im]. If [one

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.Quran ۱۱:۸۶ -۱

Tafsīr Furāt al-Kūfī, p. ۱۸۴; Kamāl al-din, vol. ۲, chap. ۵۸, p. ۶۷۰, no. ۱۶, through his -۲ chain of narrators from Muḥammad b. Musa b. al-Mutawakkil, from `Alī b. al-Ḥusayn al-Sa`dābādī, from Aḥmad b. Abī `Abd-Allah al-Barqī, from his father, from Muḥammad b. Abī `Umair, from `Alī b. Abī Ḥamza, from Abū Baṣīr, that Imam Abū `Abd-Allah (al-Ṣādiq), peace be on him, said concerning the saying of Allah, Mighty and Glorified be He, "It is He Who has sent His Messenger with guidance . . . even though the polytheists detest it": By Allah, its meaning has not yet occurred nor will it occur in the future until the Qā'im reappears. When the Qā'im, peace be on him, reappears, there will not remain a disbeliever in Allah, the Great, nor anyone who associates others with the Imam except that they will dislike his reappearance. Even if an infidel (kāfir) or a polytheist (mushrik) hides in a rock, it will call out, "O believer! Within me is a disbeliever; break me and kill him." In Yanābī` al-Mawadda, chap. ۷۱, p. ۴۲۳, a similar narration has been mentioned from Abū Baṣīr and Samā`a, recorded by Muḥammad b. al-`Abbās in his book Mā nazala min al-Qurān fī Ahl al-Bait `alayhim al-salām from al-Āyāt al-bāhira, p. ۲۶۳, under the interpretation of sura ۶۱; al-Maḥajja, p. ۸۵, verse ۲۲; al-`Ayyāshī, vol. ۲, p. ۸۷, no. ۵۲; Biḥār al-anwār, vol. ۵۱, chap. ۵, .p. ۶۰, no.۵۸

of them hides] in a boulder, the boulder will call out, 'O believer! Within me is an ".'unbeliever. Break me and kill him

Mashāriq anwār al-yaqīn(۱): From Imam al-Ṣādiq, peace be on him, who said: .۳۲۹ "Surely, this affair will end in the one whom the horsemen will return to humbly from the horizons. He is the one who will make [Islam] prevail over all religions and he is the ".Mahdī

Majma` al-bayān(۲): al-`Ayyāshī narrates through his chain from `Imrān b. .۳۳۰ Maitham, from `Ibāya that he heard Amīr al-Mu'minīn, peace be on him, say: "'It is He Who has sent His Messenger with guidance and the religion of truth to make it superior over all religions,' Has this already occurred?" [Those present] replied, "Yes."

He, peace be on him, said, “No, by the One in Whose hand is my life. Not until there remains no village but that from which the testimony of there is no god but Allah will be called out every morning and evening.”

۳۳۱. Tafsīr al-`Ayyāshī(۳): From Samā`a, from Abū Abd-Allah (al-Ṣādiq), peace be on him, (under the verse), “It is He Who has sent . . . even though the polytheists detest it”:

When the Qā’im, peace be on him, reappears, there shall remain no one who associates others with the Great Allah and no disbelievers, except that they will dislike his reappearance.

۳۳۲. Mafātīḥ al-ghayb (al-Tafsīr al-kabīr)(۴): Under the interpretation of the saying of [Allah], the Exalted, “It is He Who has sent His Messenger . . .”,

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۱- Mashāriq anwār al-yaqīn, p. ۱۷۲; Ithbāt al-hudāt, vol. ۷, sect. ۲۵, chap. ۳۲, p. ۶۱, no. ۴۵۳.

۲- Majma` al-bayān, vol. ۹, p. ۲۸۰, under sura ۶۱; Mā nazala min al-Qurān fī Ahl al-Bait `alayhim al-salām, citing al-Āyāt al-bāhira, p. ۲۶۳, which says: “the testimony of there is no god but Allah and Muḥammad is the Messenger of Allah will be called out every morning and evening”; Jawāmi` al-jāmi`, p. ۴۹۲ (a short version).

۳- Tafsīr al-`Ayyāshī, vol. ۲, p. ۸۷, no. ۵۲; al-Maḥajja, p. ۸۵, verse ۲۲.

۴- Mafātīḥ al-ghayb, vol. ۱۶, p. ۴۰, under verse ۹:۳۳; Rauḍ al-jinān wa rūḥ al-janān, vol. ۱۰, p. ۲۳۳.

from al-Suddī: “This will occur when the Mahdī emerges.”

He also says in al-Sirāj al-munīr under the interpretation of the same verse: “Al-Suddī said, ‘This will occur when the Mahdī, peace be on him, emerges.’” It has also been narrated from al-Suddī in Tafsīr abū l-futūḥ(۱) that “This will occur when the Mahdī, peace be on him, emerges.”

وَعَدَ اللهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِی الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِی ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِی لَا يُشْرِكُونَ بِی شَيْئًا وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُوْلَئِكَ هُمُ الْفَاسِقُونَ

Allah has promised those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; They worship Me and don't associate anyone with Me; and whoever is ungrateful after that, then those are the disobedient(۲)

۳۳۳. Shawāhid al-tanzīl(۳): Furāt b. Ibrāhīm, from Ja`far b. Muḥammad b. Shīrawayh al-Qaṭṭān, from Ḥuraith b. Muḥammad, from Ibrāhīm b. Ḥakam b. Abān, from his father, from al-Suddī, from ibn `Abbās concerning the verse, "Allah has promised to those of you who believe . . ." He said: "It has been revealed about the family of Muḥammad, Allah's blessings be on him and his family."

۳۳۴. Shawāhid al-tanzīl(۴): Furāt, from Aḥmad b. Mūsā, from Mukhawwal, from `Abd

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۱- Tafsīr abū l-futūḥ al-rāzī, vol. ۶, p. ۱۶, under Verse ۹:۳۳.

۲- Quran ۲۴:۵۵.

۳- Shawāhid al-tanzīl, vol. ۱, p. ۴۱۳, no. ۵۷۲. It is worth mentioning that although such traditions do not clearly mention the Mahdī, peace be on him, they do imply that this verse is a promise to the family of Muḥammad, Allah's blessings be on him and his family, to rule the earth, which will be fulfilled during the government of the Mahdī, peace be on him, in the end of times. This can be understood by using other traditions that clearly explain this concept. God willing, this will be explained later on. Anyhow, this tradition has been included amongst those that give glad tidings about his reappearance.

۴- Shawāhid al-tanzīl, vol. ۱, p. ۴۱۳, no. ۵۷۲.

al-Rahmān, from al-Qāsim b. `Uwf who said: "I heard `Abd-Allah b. Muhammad say

[concerning the verse], 'Allah has promised to those of you who believe and do good "'.deeds . . .' that 'It is for (about) us Ahl al-Bait

Al-Durr al-manthūr(١): Aḥmad and ibn Mardawayh have both narrated and .٣٣٥ Bayhaqī has recorded in al-Dalā'il from Ubay b. Ka`b who said: "When the verse 'Allah has promised to those of you who believe and do good deeds . . .' was revealed to the Prophet, he said, 'Give good news to this nation about loftiness, elevation, religion, help, and establishment on earth. Whoever amongst them performs the deeds of the hereafter for this world [i.e. to reach worldly aims], he will have no share in the "'.hereafter

Tafsīr al-Qummī(٢): His saying: 'Allah has promised to those of you who believe .٣٣۶ and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; They worship Me and don't associate anyone with Me' was descended concerning the Qā'im from the progeny of Muḥammad, .peace be on him and his forefathers

Al-Iḥtijāj(٣): In a lengthy tradition from Amīr al-Mu'minīn, peace be on him, in .٣٣٧ which he mentions the shortcomings of some of the enemies of the Ahl al-Bait and those who

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Al-Durr al-manthūr, vol. ۵, p. ۵۵. Al-Qurtubī writes in al-Jāmi` li aḥkām al-Qurān (vol. -١ ١٢, p. ٢٩٨): "Some people suggest that this promise is for the entire nation in ruling all of earth under the banner of Islam as he, peace be on him, has said, 'The earth folded up for me and I saw its Easts and Wests. Soon, the rule of my nation will reach the places which have been folded up for me.' This is the view of ibn `Aṭiyya in his tafsīr where he says: 'The correct interpretation of this verse is that it is talking about the rule of the entire nation [i.e. all the Muslims]. And making them rulers means they will control the cities and will make them part of [their nation] like what has happened in

Syria, Iraq, Khurāsān (North-East Iran), and in the West.'" An Interpretative Discussion It is apparent from the verse that it is addressed to the entire umma and the promise of Allah mentioned in the verse is addressed to those who believed and did good deeds—regardless of these addressees being present or absent during the time in which the verse was revealed—because an address includes both the parties (present as well as absent), as has been demonstrated in the principles of jurisprudence. Apparently, the term earth refers to all of it, not only the lands of Mecca and Medina and those ruled by the Muslims during the era of the Prophet, Allah's blessings be on him and his family, or in the reign of the companions. Therefore, the verse implies that the believers and the believing nation, along with their tribes and groups are the addressees of this divine promise. Thus, in whichever time the aforementioned promise is fulfilled—for this nation in general—the promise of Allah, the Exalted, will be fulfilled. Because of its improbability, it is incorrect to state that the verse implies the rule of the entire umma on the earth from those present during the time of the address to those that shall follow them until the Day of Judgment. For, such an event did not occur even for those who were present during the address or in the era of the Prophet and the companions, when Islam had conquered the Arabian Peninsula and because some of them died or were martyred before this. This does not imply that the verse is of the kind that is general (`ām), but rather, that it has a specific (khāṣ) intention. This arises from the arrangement and the obvious meaning of the context. As we already mentioned, it is improper to interpret the verse as the victories achieved by the Muslims during the era of the companions, because they did not rule the entire earth nor did religion acquire absolute power. The context of the verse also rules out that the promise is only confined to the believers who lived during the time of the companions, and not those who were present during the revelation of the verse, or those who will follow later. The promise to the faithful nation in this verse and its occurrence during the reign of the Mahdī, peace be on him, who will rule the entire earth and fill it with justice, equality, and safety, is the only interpretation that is in harmony with the verse just as it has been interpreted in the traditions. This can be implied even if the addressees are specifically the Ahl al-Bait and the twelve Imams, peace be on them. We have stated earlier that the word those in the verse is used to show an explanation and not

to make a distinction, as has been mentioned in some commentaries. This means that while it is addressed to all of them, the fulfillment of the promise at the hands of one of them is equal to its occurrence for all of them. From what has been mentioned, the falsity of the interpretation of the verse to the conquests of the Muslims during the era of the companions has become clear, because such an interpretation changes the context of the verse from general to specific and changes the meaning of the word 'earth' to a specific piece of land. There is also no reason to apply it to a specific group of people after its generality has been proved and a number of verses in the Holy Quran and mutawātir traditions along with the prophecies of the past prophets, peace be on them, have informed about it. Some of the traditions explaining the reason of the revelation of this verse, in addition to having weak links in the chain of narrators, cannot be cited as a cause for particularizing the generality of the verse—especially since the occurrence is a general event. One wonders at those who argue about the correctness of the rule of the first three caliphs (i.e. Abū Bakr, `Umar, and `Uthmān) on the basis of this verse, without paying attention to the fact that this requires the establishment of some premises and that proving—even one—of these premises is equal to achieving the impossible. Some of these premises are as follows: (a) The promise of Allah, the Exalted, was made specifically to the believers present in the time of the revelation of the verse who lived to see the rule of the companions, and [this promise was not made to] the believers who died prior to that time, came after that time, or Allah will bring forth in the future. (b) The term earth refers to the earth that was ruled by the Muslims in the era of the companions. It neither refers to the land which the Prophet, Allah's blessings be on him and his family, ruled over, nor the earth in its entirety that shall be in the control of the Mahdī, peace be on him, in the end of times. (c) One can use this verse to make this argument when they have proved that those people were indeed believers. This has not been proved and thus we cannot apply the verse generally to everyone. Allah has promised only those who believe and do good deeds. Whenever it is proved that someone qualifies for these two criteria, then the divine promise includes them. (d) Proving that religion has gained absolute power and the fear of the believers has been converted to security. This was definitely not accomplished for the believers during the reign of the three caliphs. (e) Proving the fact that the power the three caliphs equals to the power of

religion, because when governance crosses the redlines of religion or even if there is doubt about it following the rules of religion, the promise of religion becoming powerful will not have been accomplished; even if, apparently all other affairs are in conformity with religion, thus, it is not permitted to use this verse to prove that their .power was a power for religion

Tafsīr `Alī b. Ibrāhīm, vol. ١, p. ١۴; Nūr al-Thaqalain, vol. ٣, p. ۶١٩, no. ٢٢; Tafsīr al-ṣāfī, -٢ .vol. ٢, p. ١٧٨; al-Maḥajja, p. ١۴٨

.Al-Iḥtijāj, vol. ١, p. ٣٨٢; Nūr al-Thaqalain, vol. ٣, p. ۶١٩, no. ٢٣١ -٣

:had gained power and Allah's delay in punishing them. He says

All these [delays] were [put in place] so that the respite would come to an end which Allah, Blessed and High be He, gave to His enemy Satan; until the Book reaches its time and the word is fulfilled against the disbelievers and the true promise which Allah has explained in His Book approaches: 'Allah has promised to those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them.' This will occur when nothing will remain .from Islam except its name and from the Quran save its text

The owner of the affair (ṣāḥib al-amr) will go in occultation because he will have an [obvious] excuse to do so as mischief will cover the hearts to such an extent that the closest of people to him will have the most enmity against him. It is then that Allah will assist him with an army that you cannot see and He will make the religion of His Prophet, Allah's blessings be on him and his family, prevail at his hands over all other .religions, even if the polytheists dislike it

Miṣbāḥ al-Shaykh(١): In the ziyāra of Imam Ḥusayn, peace be on him, which he .٣٣٨ :has narrated from Abū (Imam) `Abd-Allah, peace be on him

O Allah! multiply Your salutations, Your mercy, and Your blessings upon the progeny of Your Prophet—the progeny who were mistreated, terrified

1- - Miṣbāḥ al-Shaykh, p. 727, in the second ziyāra in the Day of `Āshūrā; Nūr al-Thaqalain, vol. 3, p. 619, no. 223.

and belittled; the remnants of the clean, pure, and blessed tree. And O Allah! Elevate their word, make their arguments successful, free them from calamities, straits, the intense darkness of falsehood, and sorrows.

Make the hearts of their Shias and Your party steadfast upon their obedience, their mastership, their help, and their guardianship, and help them and bestow them with patience in the face of the tortures they receive in Your cause.

Make for them witnessed days and praised, fortunate times, in which their salvation will be near and which will be the cause of their establishment and them being assisted (by You), just as You have guaranteed for Your friends in Your revealed Book, for surely, You have said and Your word is the truth: 'Allah has promised to those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; They worship Me and don't associate anyone with Me.'

339. Majma` al-bayān(1): It has been narrated from the Ahl al-Bait, peace be on them, that this verse is about the Mahdī from the progeny of Muḥammad, Allah's blessings be on him and his family. Al-`Ayyāshī has narrated through his chain of narrators from Imam `Alī ibn al-Ḥusayn, peace be on him, that

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1- Majma` al-bayān, vol. 7, p. 152; Tafsīr al-`Ayyāshī, under the commentary of verse 55:55.

after reciting the verse, he, peace be on him, said:

By Allah! Those are the followers of us Ahl al-Bait. Allah will deal with them in this

manner at the hands of a person from us and he is the Mahdī of this umma. He is the one about whom the Messenger of Allah, Allah's blessings be on him and his family, said, "Even if there remains one day from this world, Allah will prolong that day until a person from my progeny rules. His name will be my name. He will fill the earth with justice and fairness just as it will be filled with unfairness and injustice."

He narrates a similar tradition from (Imam) Abū Ja`far and (Imam) Abū `Abd-Allah, peace be on them, and then says: "Therefore, the term "those of you who believe and do good deeds" refers to the Holy Prophet and his Ahl al-Bait, may Allah's blessings be upon them. The verse also gives them glad-tidings about their governance and power in the cities and the removal of fear from them at the time of the rising of their Mahdī, peace be on him."

۳۴۰. Majāzāt al-āthār al-nabawiyya(۱): The Holy Prophet, Allah's blessings be on him and his family, saw Fatima, peace be on her, hungry with a torn gown, so he wept and said: "Does it not satisfy you, O Fatima, that there shall not remain on the face of earth any house or tent except that respect or disgrace shall enter it because of your

۱- Al-Majāzāt al-nabawiyya, p. ۴۲۰, under no. ۳۳۷.

father?"(۱)

۳۴۱. Majāzāt al-āthār al-nabawiyya(۲): He, Allah's blessings be on him and his family, said: "This religion will certainly enter everywhere that night enters."

I say: In this tradition as well as the previous one, there is no clear mention of the Mahdī, peace be on him, or that he will make such things happen. But, just like the Holy Quran, some narrations explain other narrations. Whoever ponders about what we have mentioned from the verses of the Holy Quran and the traditions— and traditions similar to these—will know that the aim of all of these traditions is one and that is, giving news about Islam's domination over all other religions and the rule of the believers on earth during the government of the Divine Caliph, Imam Mahdī,

.peace be on him, whom Allah will help to conquer the entire globe

Mā nazala min al-Qurān fī Ahl al-Bait `alayhim al-salām(۳): Narrated to us `Alī b. .۳۴۲ `Abd-Allah, from Ibrāhīm b. Muḥammad al-Thaqafī, from al-Ḥasan b. al-Ḥusayn, from Sufyān b. Ibrāhīm, from `Amr b. Hāshim, from Isḥāq b. `Abd-Allah, from (Imam) `Alī b. al-Ḥusayn, peace be on him, concerning the saying of Allah, Mighty and Glorified be He, “And by the Lord of the heavens and the earth, it is most surely the truth, just as :you do speak.”(۴) He, peace be on him, said

It is most surely the truth,” refers to the rising of the Qā’im, peace be on him.“ Concerning him, was revealed, “Allah has promised to those of you who believe

p: ۳۲

That is, those who will follow and obey your father will be respected while others -۱ .will be disgraced regardless of their place of dwelling—Trans

.Al-Majāzāt al-nabawiyya, p. ۴۱۹, no. ۳۳۷ -۲

Ta’wīl al-āyāt al-ẓāhira, p. ۵۹۶, under the commentary of ۵۱:۲۳; Ghaybat al-Shaykh, -۳ pp. ۱۷۶–۱۷۷, no. ۳۳, which mentions “Isḥāq b. `Abd-Allah b. `Alī b. al-Ḥusayn, peace be on him,” instead of “Isḥāq b. `Abd-Allah from `Alī b. al-Ḥusayn, peace be on him”; Biḥār al-anwār, vol. ۵۱, chap. ۵, pp. ۵۳–۵۴, no. ۳۴; al-Maḥajja, p. ۱۴۹, verse ۵۷, no. ۳; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, pp. ۵۰۱–۵۰۲, no. ۲۸۹; Tafsīr al-burhān, vol. ۴, p. ۲۳۲; .Yanābī` al-mawadda, chap. ۷۱, pp. ۴۲۶ ۴۲۹; Ilzām al-nāṣib, vol. ۱, pp. ۹۴–۹۵, verse ۱۰۹

.Quran ۵۱:۲۳ -۴

and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their ”.fear, give them security in exchange

Ghaybat al-Nu`mānī(۱): Narrated to us Aḥmad b. Muḥammad b. Sa`īd b. `Uqda, .۳۴۳ from Abū l-Ḥasan Aḥmad b. Yūsuf b. Ya`qūb al-Ju`fī, from his book, from Ismā`īl b. Mihrān, from al-Ḥasan b. `Alī b. Abī Ḥamza, from his father and Wuhaib, from Abū Baṣīr, from (Imam) Abū Abd-Allah, peace be on him, regarding the meaning of His

saying, Mighty and Glorified be He: “Allah has promised to those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; They worship Me and don’t associate anyone with Me.” He, peace be on him, said: “It was revealed concerning the Qā’im, peace be on him, and his companions.”

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الَّذِينَ إِن مَّكَّنَّاهُمْ فِی الْأَرْضِ أَقَامُوا الصَّلَاهَ وَآتَوُا الزَّكَاهَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنكَرِ وَلِلَّهِ عَاقِبَهُ الْأُمُورِ

Those, who if We give them power in the land, will keep up the prayers and pay the zakat and enjoin good and forbid evil, and the outcome

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۱- Ghaybat al-Nu`mānī, chap. ۱۳, p. ۲۴۰, no. ۳۵; Yanābī` al-mawadda, chap. ۷۱, p. ۴۲۶.

of all affairs belongs to Allah(۱)

۳۴۴. Shawāhid al-tanzīl(۲): Furāt (al-Kūfī), from Aḥmad b. al-Qāsim b. `Ubaid, from Ja`far b. Muḥammad al-Jammāl, from Yaḥyā b. Hāshim, from Abū Manṣūr, from Abū Khalīfa who said:

I and Abū `Ubaida al-Ḥadhdhā’ visited (Imam) Abū Ja`far, peace be on him. He asked his slave-girl to get a cushion for us. I said, “There is no need for it, we will sit.” He said, “O Abū Khalīfa! Don’t reject respect. For surely, none turns down respect except a donkey.” I asked him, “How can we recognize the owner of this affair (ṣāḥib al-amr)?” He replied, “The saying of Allah, the Exalted, ‘Those, who if We give them power in the land, will keep up the prayers and pay the zakat and enjoin good and forbid evil.’ When you see this man from us, then follow him, for surely, he is its owner.”

۳۴۵. Shawāhid al-tanzīl(۳): Furāt (al-Kūfī), from al-Ḥusayn b. `Alī b. Zuray` and Ismā`īl b. Abān, from Fuḍail b. al-Zubayr, from Zaid b. `Alī who said: “When the Qā’im from

the progeny of Muḥammad, Allah's blessings be on him and his family, rises, he will say, 'O people! We are the ones about whom Allah has promised you in His Book: "'". . . "Those, who if We give them power in the land

Mā nazala min al-Qurān fī Ahl al-Bait `alayhim al-salām(۴): Narrated to us . ۳۴۶ Muḥammad b. al-Ḥusayn b. Ḥamīd, from Ja`far b. `Abd-Allah, from Kathīr b. `Ayyāsh, ,from Abū l-Jārūd, from (Imam) Abū Ja`far

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.Quran ۲۲:۴۱ -۱

Shawāhid al-tanzīl, vol. ۱, pp. ۴۰۰–۴۰۱, no. ۵۵۵; Tafsīr Furāt al-Kūfī, p. ۹۹, except that it -۲ includes "until he is recognized" and "He, peace be on him, said, 'When you see this in "'.a man from us, follow him; for surely, he is your master

Shawāhid al-tanzīl, vol. ۱, p. ۴۰۱, no. ۵۵۶; Tafsīr Furāt al-Kūfī, p. ۱۰۰, with the - ۳ difference: "from al-Ḥusayn b. Bazī`" I say: The printed manuscript which we have, is from an original one in which the manuscript-writer has intentionally not mentioned the chain of narrators for the sake of conciseness. In this narration he says: "Narrated to us al-Ḥusayn b. `Alī b. Bazī`, through his chain of narrators from Zaid b. `Alī." It is apparent from Shawāhid al-tanzīl that al-Ḥākim (al-ḤHaskānī—its author) had the complete manuscript and hence, he has narrated from Tafsīr Furāt al-Kūfī using his .chain of narrators

Ta'wīl al-āyāt al-ẓāhira, p. ۳۳۹; Tafsīr `Alī b. Ibrāhīm al-Qummī, vol. ۲, p. ۸۷, from Abū -۴ l-Jārūd; Biḥār al-anwār, vol. ۵۱, chap. ۵, pp. ۴۷–۴۸, no. ۹; al-Maḥajja, p. ۱۴۳, verse ۵۳; Tafsīr nūr al-thaqalain, vol. ۳, p. ۵۰۶, no. ۱۶۱۱; Tafsīr majma` al-bayān, vol. ۷, p. ۸۸, from (Imam) Abū Ja`far, peace be on him, who said: "By Allah, we are them . . ."; Ilzām al-.nāṣib, p. ۷۶, verse ۵۸; Tafsīr al-burhān, vol. ۳, p. ۹۵

peace be on him, concerning His saying, Mighty and Glorified be He: "Those, who if We give them power in the land, will keep up the prayers and pay the zakat and enjoin good and forbid evil, and the outcome of all affairs belongs to Allah." He, peace be on :him, said

This (verse) is about the progeny of Muḥammad, the Mahdī, and his companions. Allah, the Exalted, will make them rule all the earth. Through them, Allah, Mighty and Glorified be He, will destroy the innovations (al-bida`) and falsehood—the same way that the fools had caused the truth to die—until no sign of unfairness will be visible. They will enjoin good and forbid evil, and the outcome of all affairs belong to Allah."

(٨)

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

Permission (to fight) is given to those upon whom war is made, because they are oppressed, and most surely Allah is well able to assist them(١)

٣٤٧. Ghaybat al-Nu`mānī(٢): Informed us `Alī ibn al-Ḥusayn al-Mas`ūdī, from Muḥammad b. Yaḥyā al-`Aṭṭār al-Qummī, from Muḥammad b. Ḥasan al-Rāzī, from Muḥammad b. `Alī al-Kūfī, from `Abd al-Raḥmān b. Abī Najrān, from al-Qāsim, from Abū Baṣīr, from (Imam) Abū `Abd-Allah, peace be on him, concerning the saying of Allah, Mighty and Glorified be He: "Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them." He said: "It is about the Qā'im, peace be on him, and his companions."

٣٤٨.

١- Quran ٢٢:٣٩.

٢- Ghaybat al-Nu`mānī, chap. ١٣, p. ٢٤١, no. ٣٨; Apparently, a mistake has occurred while recording the name of the narrator who narrates from Abū Baṣīr. It should be `Āṣim b. Ḥamīd, not Qāsim. He is the one from whom `Abd al-Raḥmān b. Abī Najrān has narrated. As for Abū Baṣīr, it is possible that he is Laith b. al-Bakhtarī or Yaḥyā b. al-Qāsim, because `Āṣim b. Ḥamīd has narrated from both of them. Allah knows the best; al-Maḥajja, p. ١٤٢.

Mā nazala min al-Qurān fī Ahl al-Bait `alayhim al-salām(١): Narrated to us al-Ḥusayn

b. Aḥmad al-Mālikī, from Muḥammad b. `Īsā, from Yūnus, from al-Muthannā al-Ḥannāṭ, from `Abd-Allah b. `Ajlān, from (Imam) Abū Ja`far, peace be on him, concerning the saying of Allah, Mighty and Glorified be He: "Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them." He said: "It is about the Qā'im, peace be on him, and ".his companions

(٩)

أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللهُ جَمِيعًا

(Wherever you are, Allah will bring you all together(٢)

Majma` al-bayān(٣): It has been narrated from the Ahl al-Bait, peace be on them, .٣۴٩ that this verse refers to the companions of the Mahdī, peace be on him, in the end of times. Imam al-Riḍā, peace be on him, says: "By Allah, when our Qā'im rises, Allah will ".gather towards him his Shias from all the lands

It has been narrated in Tafsīr al-`Ayyāshī from Abī Sumayna, from one of the slaves of (Imam) Abū l-Ḥasan, peace be on him, who said: "I asked (Imam) Abū l-Ḥasan, peace be on him, about His saying, the Exalted, 'wherever you are, Allah will bring you all together.' He, peace be on him, replied, 'By Allah, when our Qā'im rises, Allah will "'.gather (for him) our Shias from all the lands

Tafsīr al-`Ayyāshī(۴) : In a lengthy tradition from (Imam) Abū Ja`far al-Bāqir, .٣۵٠ :peace be on him

,Then, the Qā'im, peace be on him

.Ta'wīl al-āyāt al-ẓāhira, p. ٣٣۴; al-Maḥajja, p. ١۴٢, verse ۵٢ -١

.Quran ٢:١۴٨ -٢

Majma` al-bayān, vol. ١, p. ٢٣١; Tafsīr al-`Ayyāshī, vol. ١, p. ۶۶, no. ١١٧. Apparently -٣ the tradition no. is ١١٨ because ١١٧ is the previous tradition; Biḥār al-anwār, vol. ۵٢,

.chap. ۲۶, p. ۲۹۱, no. ۲۷

.Tafsīr al-`Ayyāshī, vol. ۱, p. ۶۴, no. ۱۱۷ -۴

will stand between the Rukn and the Maqām (beside Ka`ba) and will perform prayers. He will complete them while his minister is beside him. He will then say, "O People! Verily, we seek the help of Allah against those who oppressed us and withheld our rights. Whoever disputes us concerning Allah, then we are closer to Allah. Whoever .disputes us concerning Adam, then we are the closest people to Adam

Whoever disputes us concerning Noah, then we are the closest people to Noah. Whoever disputes us concerning Abraham, then we are the closest people to Abraham. Whoever disputes us concerning Muḥammad, may God's blessings be on him and his family, then we are the closest people to Muḥammad, may God's blessings be upon him and his family. Whoever disputes us concerning the Prophets, .then we are the closest people to the Prophets

Whoever disputes us concerning the Book of Allah, then we are the closest people to the Book of Allah. Surely, we testify and so does every Muslim today, that we have been oppressed, driven away, and rebelled against. [We have been] removed from our houses, our wealth, and our families and we have been defeated. Beware! Surely, we seek the help of Allah today and so does every Muslim." By Allah! A little more than Three Hundred and Ten people—which include fifty women—will gather at Mecca all of a sudden and unexpectedly, like the wind-driven, scattered clouds of autumn(۱) while some of them are following the others. This

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The author of al-Nihāya says: "the saying of `Alī, peace be on him, 'Then they will -۱ gather towards him, peace be on him, like the clouds of autumn,' i.e. like the scattered clouds. Autumn has been specifically mentioned because it is the beginning of winter, in which the clouds are all scattered and tattered, then they gradually integrate" (vol. .(۴, p. ۵۹, under the root Qa-Za-`A

is the [meaning of the] verse which Allah has stated: "Wherever you are, Allah will

”.bring you all together, Allah has power over all things

Ghaybat al-Nu`mānī(١): Narrated to us Aḥmad b. Muḥammad b. Sa`īd, from .٣٥١ Aḥmad b. Yūsuf, from Ismā`īl b. Mihrān, from al-Ḥasan b. `Alī, from his father and Wuhaib, from Abū Baṣīr, from Imam Abū `Abd-Allah (al-Ṣādiq), peace be on him, concerning His saying: “Therefore, hasten to [do] good deeds; wherever you are, Allah will bring you all together.” He, peace be on him, said: “It was revealed concerning the Qā’im and his companions. They will gather all of a sudden, without a previous ”.appointment

(١٠)

وَفِی السَّمَاء رِزْقُكُمْ وَمَا تُوعَدُونَ. فَوَرَبِّ السَّمَاء وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنطِقُونَ

And in the sky is your sustenance and what you are promised. And by the Lord of the (sky and the earth! It is most surely the truth just as you are speaking(٢

Ghaybat al-Shaykh(٣): Informed us al-Sharif Abū Muḥammad al-Muḥammadī, .٣٥٢ from Muḥammad b. `Alī b. Tammām, from al-Ḥusayn b. Muḥammad al-Qiṭa`ī, from `Alī b. Aḥmad b. Ḥātim al-Bazzāz, from Muḥammad b. Marwān, from al-Kalbī, from Abū Ṣāliḥ, from `Abd-Allah b. al-`Abbās, concerning the saying of Allah, the Exalted, “And in the sky is your sustenance and what you are promised. And by the Lord of the sky and the earth! It is most surely the truth just as you are speaking.” He said: “[It is about] the rising of the Qā’im.” It is similar to: “wherever you are, Allah

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Ghaybat al-Nu`mānī, chap. ١٣, p. ٢٤١, no. ٣٧; Biḥār al-anwār, vol. ٥١, chap. ٥, p. ٥٨, no. -١ .٥٢

.Quran ٥١:٢٢–٢٣ -٢

Ghaybat al-Shaykh, pp. ١٧٥–١٧۶, no. ١٣٢; Biḥār al-anwār, vol. ٥١, chap. ٥, p. ٥٣, no. ٢٣ -٣ and p. ۶٣, no. ۶٥; Tafsīr al-burhān, vol. ۴, p. ٢٣٢; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, sect. ١٢, .p. ٥٠١, no. ٢٨۶; al-Maḥajja, pp. ٢١٠–٢١١, verse ٩١

will bring you all together” which he also said about: “They are the companions of the

".Qā'im, Allah will gather them together in one day

I say: Regarding this subject, there are numerous traditions concerning the interpretation of this verse. The author of Tafsīr al-burhān has recorded fourteen .traditions from reliable and authentic books

The traditions with the following numbers—which are interpretations for the verses of the Holy Quran—also establish the goals of this chapter: ۹۰۵, ۹۰۴, ۹۰۳, ۶۹۶, ۶۹۵, ۶۹۲, ۵۹۶, ۵۷۴, ۹۹۴, ۹۹۳, ۹۹۲, ۹۹۱, ۹۶۲, ۹۳۶, ۹۰۷, ۹۰۶, ۱۱۲۱, ۱۱۲۲, ۱۱۲۳, ۱۱۲۴, ۱۱۲۵, ۱۱۲۶, ۱۰۴۰, ۱۰۱۴, ۱۰۰۴, .۱۱۵۶, ۱۱۵۲, ۱۱۵۱, ۱۱۴۹, ۱۱۴۸, ۱۱۴۷, ۱۱۴۶, ۱۱۴۴, ۱۱۴۳, ۱۱۴۲, ۱۱۴۱, ۱۱۵۸, ۱۱۵۷, and ۱۱۷۵

:The verses are as follows

and made complete to you His favors (both) apparent and hidden,"(۱)no. ۵۷۴ . . ."

And by the day when it shows it,"(۲) no. ۵۹۶"

Or, He who answers the distressed one when he calls upon Him and removes the" hardship,"(۳) no. ۹۰۳–۹۰۷

And if We hold back from them the punishment until a certain time,"(۴) no. ۹۰۳, ۱۱۴۲," ۱۱۴۷, and ۱۱۴۹

And if you were to see when they become terrified, but (then) there shall be no" escape and they shall be seized from a near place,"(۵) no. ۹۰۳ and ۱۱۷۵

The remnant of Allah is better for you if you are believers,"(۶) No. ۹۳۶ and ۱۱۰۵"

and give good news to the patient ones; those, whom when a misfortune befalls . . ." them,"(۷) no. ۹۶۲

If We want, We will send down upon them a sign from the"

.Quran ۳۱:۲۰ -۱

.Quran ۹۱:۳ -۲

.Quran ۲۷:۶۲ -۳

.Quran ۱۱:۸ -۴

.Quran ۳۴:۵۱ -۵

.Quran ۱۱:۸۶ -۶

.Quran ۲:۱۵۵–۱۵۶ -۷

heaven to which they would bend their necks in humility,"(۱) no. ۹۹۱, ۹۹۲, ۹۹۳, ۱۰۰۴, ۱۰۱۴, and ۱۰۴۰

And listen on the day when the caller shall call from a near place. The day when they" shall truly hear the loud voice,"(۲) no. ۹۹۴

Say: 'On the Day of victory, becoming faithful will not benefit those who disbelieved" (before), nor will they be given respite,"(۳) no. ۱۱۲۲

and to Him submits whoever is in the skies and the earth, willingly or . . ." unwillingly,"(۴) no. ۱۱۲۳ and ۱۱۲۴

The kingdom on that day shall rightly belong to the Beneficent,"(۵) no. ۱۱۲۵"

And say: 'truth has come and falsehood has perished, surely falsehood is bound to" perish,"(۶) no. ۱۱۲۶

We have entrusted with it a people who are not disbelievers in it,"(۷) no. ۱۱۴۶"

Then Allah will bring a people, He shall love them and they shall love Him, (they will" be) humble before the believers, mighty against the unbelievers,"(۸) no. ۱۱۴۶

Know that Allah gives life to the earth after its death,"(۹) no. ۱۱۵۶–۱۱۵۸"

On the day when some of the signs of your Lord shall come, becoming faithful shall" not profit a soul, which did not believe before,"(۱۰) no. ۶۹۲

And most certainly We will make them taste the nearer punishment before the" greater punishment,"(۱۱) no. ۶۹۵

These are twenty-eight verses about him. Whoever wants to know all the verses in this regard must refer to books exclusively compiled on the subject like al-Baḥrānī's .al-Maḥajja fī mā nazala fī l-Qā'im al-Ḥujja

Section Two

The traditions that give glad-tidings about him

۱- Quran ۲۶:۴.

۲- Quran ۵۰:۴۱–۴۲.

۳- Quran ۳۲:۲۹.

۴- Quran ۳:۸۳.

۵- Quran ۲۵:۲۶.

۶- Quran ۱۷:۸۱.

۷- Quran ۶:۸۹.

۸- Quran ۵:۵۴.

۹- Quran ۵۷:۱۷.

۱۰- Quran ۶:۱۵۸.

۱۱- Quran ۳۲:۲۱.

.and his reappearance in the end of times

Comprises of ۱۰۹۲ traditions that will either be mentioned (located in this chapter) or (referred to (located in other chapters

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Musnad of Aḥmad:(۱) Narrated to us `Abd-Allah, from his father, from Ḥajjāj and .۳۵۳ Abū Nu`aim, from Fiṭr, from al-Qāsim b. Abī Bazza, from Abū l-Ṭufail, from `Alī, may Allah be satisfied with him, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "If there remains from the world but one day, Allah, Mighty and Glorified be He, will send a man who will fill it with justice just as it will be filled ".with injustice

The narrator says,] Abū-Nu`aim mentioned: “A man from us.” I heard Murra] narrating it from Ḥabīb, from Abū l-Ṭufail, from `Alī, may, Allah be satisfied with him, ”.[from the Prophet, Allah's blessings be on him [and his family

Sunan al-Tirmidhī (The Chapter on what has been narrated about the Mahdī):(۲) .۳۵۴ Narrated to us `Ubaid b. Asbāṭ b. Muḥammad al-Qurashī, from his father, from Sufyān al-Thaurī, from `Āṣim b. Bahdala, from Zirr, from `Abd-Allah, that the Messenger of Allah, Allah’s blessings be on him and his family, said: “The world will not perish until a person from my Ahl al-Bait will rule the Arabs. His name will be my name.” Abū `Īsā says: “It has also been narrated from `Alī, Abū Sa`īd, Umm Salma, .(and Abū Huraira and this tradition is good (ḥasan) and authentic (sahih

Sunan al-Tirmidhī (The Chapter on what has been .۳۵۵

Al-Musnad (al-Maṭba`at al-Maymaniyya, ۱۳۱۳ AH), vol. ۱, p. ۹۹, and (Egypt: Dār al- -۱ Ma`ārif), vol. ۲, pp. ۱۱۷–۱۱۸. Aḥmad Muḥammad Shākir says: “Both its chains are correct”; Sunan Abī Dāwūd (Egypt: Al-Maṭba`at al-Tāziyya), vol. ۲, p. ۲۰۷, in the Book of al-Mahdī: “Narrated to us `Uthmān b. Abī Shaiba, from al-Faḍl b. Dukain, from Fiṭr, from al-Qāsim b. Abī Bazza, from Abū l-Ṭufail, from `Alī, may Allah be satisfied with him,” with the difference that he said, “If there remains from time (al-dahr)” and “from my Ahl al-Bait.” Also, Dār al-Iḥyā’ al-Sunnat al-Nabawiyya edition, vol. ۴, p. ۱۰۷, no. ۴۲۸۳; Al-Muṣannaf, vol. ۵, “Kitāb al-Fitan,” p. ۱۹۸, no. ۱۹۴۹۴, similar to what has been narrated in Abū Dāwūd; Jāmi` al-uṣūl (۱۳۷۰ AH), vol. ۱۱, book ۹, chap. ۱, sec.۱, no. ۷۸۱۱; Maṭālib al-su’ūl (Maktabat Dār al-Kutub al-Tijāriyya) vol. ۲, chap. ۱۲; Tadhkirat al-khawāṣ (Najaf), p. ۳۶۴; Mukhtaṣar sunan Abī Dāwūd (Dār al-Ma`rifa), vol. ۶, p. ۱۵۹, no. ۴۱۱۴; al-Nihāya or al-Fitan wa l-malāḥim, (Egypt: ۱۳۸۸ AH), vol. ۱, sect. “mentioning the Mahdī who will be in the end of times,” p. ۲۵; al-`Arf al-wardī, vol. ۲, p. ۱۲۵; al-Ṣawā`iq al-muḥriqa (Cairo: Dār al-Ṭabā`at al-Muḥammadiyya), p. ۱۶۱; Kanz al-`ummāl, vol. ۱۴, p. ۲۶۷, no. ۳۸۶۷۵; Mirqāt al-mafātīḥ, vol. ۵, p. ۱۷۹; al-Ishā’a, ۱st ed., p. ۱۱۳; al-Bayān (۱۳۹۹ AH), chap. ۱, p. ۹۳; `Iqd al-durar (۱۳۹۹ AH), vol. ۱, p. ۱۸; Nūr al-abṣār (al-Maṭba`at al-Maymaniyya), p. ۱۵۴; Ibrāz al-wahm al-maknūn (Damascus: ۱۳۴۷ AH). He writes: “The

tradition of `Alī b. Abī Ṭālib has been narrated from him through various chains which exceed twenty. Aḥmad and Abū Dāwūd have recorded it from Fiṭr b. Khalīfa, from al-Qāsim b. Abī Bazza from Abū l-Ṭufail, from him [i.e. Alī b. Abī Ṭālib]. Abū Dāwūd has recorded it from Shu`ayb b. Abī Khālid, from Abū Isḥāq al-Sabī`ī, from him. Al-Ṭabarānī has mentioned it in al-Ausaṭ from `Abd-Allah b. Lahī`a from `Umar b. Jābir al-Ḥaḍramī, from `Umar, from his father. Al-Ḥākim has recorded it in al-Mustadrak from the narration of al-Ḥārith b. Yazīd, from `Abd-Allah b. Zarīr al-Ghāfiqī, from him. Again, al-Ḥākim has recorded it from `Ammār b. Mu'āwiya al-Duhnī, from Abū l-Ṭufail, from Muḥammad b. al-Ḥanafiyya, and has stopped at him. Nu`aim b. Ḥammād —one of al-Bukhārī's teachers—has recorded it in Kitāb al-fitan. Similarly, ibn al-Munādī in al-Malāḥim, Abū Nu`aim in Akhbār al-Mahdī, Abū Ghanam al-Kūfī in Kitāb al-fitan, ibn Abī Shaiba, and many others from numerous chains and varying wordings, who have stopped at him [i.e. Alī ibn Abī Ṭālib]"; Nihāyat al-bidāya wa l-nihāya, ١st ed., vol. ١, p. ٣٧; al-Jāmi` al-ṣaghīr (Egypt: ١٣٧٣ AH), under the letter al-Lām, vol. ٢, p. ١٣١; al-`Umda, chap. "Mā jā'a fī l-Mahdī, `alayhi salām," p. ٢٢٥; Jawāhir al-`iqdain (manuscript), part ٢, ٨th discussion; Yanābī` al-mawadda, p. ٤٣٢; al-Dur al-manthūr, vol. ٦, p. ٥٨, under the exegesis of His saying, 'Its conditions came'; `Alāmāt al-qiyāmat al-kubrā, p. ٧٤; Sunan al-Dānī, vol. ٥, chap. "Mā jā'a fī l-Mahdī," no. ١٥; Bayna yaday al-sā'a, p. ١١١; `Aun al-ma`būd (The Commentary on Sunan Abī Dāwūd), vol. ١١, p. ٣٧٣. He says: "The chain of narrators of this tradition is good (ḥasan) and strong (qawī)." Thereafter, he refutes the view of those who regard Fiṭr b. Khalīfa as weak (ḍa`īf), saying: "Aḥmad and Yaḥyā have indeed regarded him as reliable."

٢- Sunan al-Tirmidhī, vol. ٤, chap. ٥٢, no. ٢٢٣٠; al-Musnad, vol. ١, p. ٣٧٦ and vol. ٥ of Dār al-Ma`ārif edition, p. ٩٩, no. ٣٥٧٢, with the difference that he, Allah's blessings be on him and his family, said: "The days will not finish and time will not perish until a person from my Ahl al-Bait, peace be on him, will rule the Arabs; his name will be my name." Aḥmad Muḥammad Shākir says: "Its chain of narrators is correct (ṣaḥīḥ)," also, vol. ١, p. ٣٧٧; `Iqd al-durar, chap. ٢, p. ٢٩; al-Sunan al-wārida fi l-fitan, vol. ٥, chap. "Mā jā'a fī l-Mahdī," no. ٢٢; Sunan Abī Dāwūd, vol. ٤, p. ١٠٧, no. ٤٢٨٢, with the difference that he, Allah's blessings be on him and his family, said: "or it will not end"; al-Mu`jam al-kabīr (Maṭba`at al-Waṭan al-`Arabī), vol. ١٠, no. ١٠٢٣٣/١٠٢١٨, which says: "the world will not come to an end"; Maṣābīḥ al-Sunna (Egypt: Muḥammad `Alī Ṣabīḥ), vol. ١, chap.

“Ashrāṭ al-sā`a,” p. ١٩٣; Jāmi` al-uṣūl, ٢nd Ed., chap. ١, vol. ١١, p. ۴٨, no. ٧٨١٠; Farā’id al-simṭain, chap. ۶, vol. ٢, no. ۵٧٧; Mishkāt al-maṣābīḥ, vol. ٢, chap. “Ashrāṭ al-sā`a,” sect. ٢, no. ۵۴۵٢/١۶; al-Nihāya or al-Fitan wa l-malāḥim, vol. ١, p. ٢۶; al-Fuṣūl al-muhimma, sect. ١٢, p. ٢٩٣, citing Musnad Abī Dāwūd; al-`Arf al-wardī, p. ١٢۵; al-Ṣawā`iq al-muḥriqa, p. ١۶٩; Mirqāt al-mafātīḥ, p. ١٧٩, no. ۵; al-Malāḥim wa l-fitan, chap. ١٧, p. ١۶٢, citing the chapters which he has recorded from Abū Yaḥyā Zakariyyā b. Yaḥyā’s Kitāb al-fitan; al-Qanā`a fī mā yuḥsin al-iḥāṭa bihī min ashrāṭ al-sā`a, p. ۵٧; Ṣaḥīḥ al-jāmi`, no. ٧١۵٢; Nihāyat al-bidāya wa l-nihāya, vol. ١, p. ٣٩; Bayna yaday al-sā`a, p. ١١١; Lawā’iḥ al-anwār al-bahiyya, vol. ٢, under the explanation of this line of poetry: From it is the last Imam, the eloquent Muḥammad the Mahdī and the Christ

narrated about the Mahdī):(١) Narrated to us Abd al-Jabbār b. al-`alā’ b. Abd al-Jabbār al-`Aṭṭār, from Sufyān b. `Uyayna, from `Āṣim, from Zirr, from `Abd-Allah, from the Holy Prophet, Allah’s blessings be on him and his family, who said: “A person from my Ahl al-Bait will rule. His name will be my name.”

٣۵۶. Sunan al-Tirmidhī (The Chapter on what has been narrated about the Mahdī):(٢) Through the aforementioned chain of narrators, `Āṣim and Abū Ṣāliḥ narrate from Abū Huraira that the Holy Prophet, Allah’s blessings be on him and his family, said: “If there remains only one day from the world, Allah will certainly prolong that day until he rules.”

Abū-Īsā says: “This tradition is good (ḥasan) and correct (ṣaḥīḥ).

٣۵٧. Musnad Aḥmad(٣): Narrated to us `Abd-Allah, from his father, from Sufyān b. `Uyayna, from `Āṣim, from Zirr, from `Abd-Allah, from the Holy Prophet, Allah’s blessings be on him and his family, who said: “The Hour will not be established until a person from my Ahl al-Bait rules. His name will be my name.”

[`Abd-Allah recounts] my father said: “He narrated this to us in his house in his room. I saw some of the sons of Ja`far b. Yaḥyā or Yaḥyā b. Khālid b. Yaḥyā asking him about it.”

٣۵٨. Sunan al-Tirmidhī(۴): Narrated to us Muḥammad b. Bashshār, from Muḥammad b.

Ja`far, from Shu`ba, from Zaid al-`Amī, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī who said:

We feared that misfortune would occur after our Prophet. So, we asked the Messenger of Allah, may

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۱- Sunan al-Tirmidhī, vol. ۴, Kitāb al-Fitan, chap. ۵۲, no. ۲۲۳۱, p. ۵۰۵; Kanz al-`ummāl, vol. ۱۴, p. ۲۶۴, no. ۳۸۶۶۲; Nihāyat al-bidāya wa l-nihāya, vol. ۱, p. ۳۹; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), p. ۱۲۶; al-Idhā`a, p. ۱۱۵; Jāmi` al-uṣūl, vol. ۱۱, chap. ۱, , p. ۴۹, no. ۷۸۱۰; Muntakhab kanz al-`ummāl (printed within the margins of Musnad of Aḥmad), p. ۳, vol. ۶; Mahdī āl al-Rasūl, p. ۱۹; Dhikru akhbār Iṣfahān, vol. ۱, p. ۳۲۹. He, Allah's blessings be on him and his family, said: "The affairs of this Umma—in the ends of its era—will be in the hands of a man from my Ahl al-Bait. His name will be my name"; Bayna yaday al-sā'a, p. ۱۱۱.

۲- Sunan al-Tirmidhī, vol. ۴, p. ۵۰۵, Kitāb al-fitan, chap. ۵۲, no. ۲۲۳۱; Tuḥfat al-aḥwadhī, vol. ۵, p. ۱۷۹; al-`Arf al-wardī, p. ۱۲۶; al-Idhā'a, p. ۱۱۵; Jāmi` al-uṣūl, chap. ۱, vol. ۱۱, p. ۴۹, no. ۷۸۱۰; Iqd al-durar, pp. ۲ ۲۸; Mahdī āl al-Rasūl, p. ۱۹. Aḥmad b. Muḥammad al-Ṣiddīq says in his book Ibrāz al-wahm al-maknūn: "As for the tradition of Abū-Huraira, indeed it has been narrated from him through various chains . . . He mentions the names of those as follows: Aḥmad, ibn Abī Shaiba, ibn Māja, al-Ṭabarānī, al-Bazzār, Abū Ya`lā, al-Ḥākim, Abū-Nu`aim in al-Ḥilya, al-Dāraqutnī in al-Ifrād, al-Daylamī in Musnad al-firdaus, Abd al-Jabbār al-Khaulānī in Tārīkh dāriyā, ibn `Asākir in Tārīkh dimashq, al-Bayhaqī in Shu'ab al-īmān, al-Khaṭīb in al-Muttafiq wa l-muftariq, etc.; Bayna yaday al-Sā'a, p. ۱۱۴. I say: Apparently, this tradition has a second part, perhaps something like his saying: "A person from my Ahl al-Bait, his name will be my name," or something similar. He has not mentioned it completely because he has mentioned the tradition after that of `Āṣim from Zirr from `Abd-Allah, and has thought both of them are the same tradition. Surely, his saying: "If there remains only one day from the world, Allah will prolong that day until . . ." was at the beginning of the first tradition or under it. Its contents are not unknown due to the repetition of

these two traditions. The chain of one of them ends at ibn Mas`ūd and the other at .Abū Huraira

Al-Musnad, vol. ١, p. ٣٧۶ and from the Dār al-Ma'ārif ed., vol. ۵, pp. ١٩۶–١٩٧, no. ٣۵٧١. -٣ Aḥmad Muḥammad Shākir says: "Its chains of narrators are correct (ṣaḥīḥ); `Iqd al-durar, chap. ٢, p. ٢٩.

Sunan al-Tirmidhī, vol. ۴, p. ۵٠۶, Kitāb al-fitan, chap. ۵٣, p. ٣۴, no. ٢٢٣٢; al-Tāj al-jāmi` -۴ lil-uṣūl (Egypt: ١٣۵۴ AH), vol. ۵, p. ٣۶۴; Musnad aḥmad, vol. ٣, pp. ٢١–٢٢, through his chains of narrators from Abū Sa`īd with minor variations. He has narrated, "So we asked the Messenger of Allah, Allah's blessings be on him and his family, who replied, 'The Mahdī will rise in my Umma for five or seven or nine (the doubt is from Zaid)." I asked, 'What are these?' He said, 'Years.' Then he said, 'The sky will pour rain on them [by Gods order]. The earth will not conceal anything from its vegetation and wealth will be amassed. A person will come to him and say, "O Mahdī! Give me, give me." Then, as much as he can carry will be put in his cloth'"; Al-Tadhkira, p. ۶١۶; Mishkāt al-maṣābīḥ, vol. ٣, chap. "Ashrāṭ al-sā`a," sec. ٢, p. ١٩, no. ۵۴۵۴; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٢۶; al-Ṣawā`iq al-muḥriqa, p. ١۶٣; Kanz al-`ummāl, vol. ١۴, p. ٢٧٣, no. ٣٨٧٠١; Mirqāt al-mafātīḥ, vol. ۵, p. ١١٨; Nihāyat al-bidāya wa l-nihāya, vol. ١, p. ۴٣; `Iqd al-durar, chap. ١١, p. ٢٣٧.

Allah's blessings be upon him [and his family], who replied, "Surely the Mahdī is from my umma. He will emerge and live five or seven or nine.(١)" Zaid al-Shāk said, "We asked, 'What are these?' He replied, 'Years. A man will come to him and say, "O Mahdī! Give me, give me." Then as much as he can carry will be put in his cloth'".

[Al-Tirmidhī says]: "This tradition is good (ḥasan) and has been narrated from Abū Sa'īd, from the Holy Prophet, may Allah's blessings be on him [and his family]. The name of Abu l-Ṣiddīq al-Nājī is Bakr b. `Amr. It has also been said Bakr b. Qays. Aḥmad has recorded it."

٣۵٩. Sunan Abī Dāwūd and ibn Māja(٢): Narrated to us Aḥmad b. 'Ibrāhīm from `Abd-Allah b. Ja`far al-Riqqī, from Abū l-Malīḥ al-Ḥasan b. `Umar, from Ziyād b. Bayān, from `Alī ibn Nufayl, from Sa`īd b. al-Musayyib, from Ummi Salma who recounts: "I heard the Messenger of Allah, Allah's blessings be on him [and his family], say: 'The

”’.Mahdī is from my progeny from the descendants of Fātīma

Abd-Allah b. Ja`far says: “I heard Abū l-Malīḥ praise `Alī b. Nufayl and mention him` ”.as a truthful person

Ibn Māja has recorded this tradition through his chain of narrators from Abū l-Malīḥ, from Ziyād b. Bayān, from `Alī b. Nufayl, from Sa`īd b. al-Musayyib, who said: “We were with Ummi Salma when we spoke of Mahdī. She said, ‘I heard the Messenger of Allah, may Allah’s blessings be on him [and his

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In the tenth chapter, we have brought a section about the length of his rule and the -۱ .stability of the affairs at his hands. For more on this, refer to volume ۳

Sunan Abī Dāwūd, vol. ۴, Kitāb al-Mahdī, no. ۴۲۸۴, p. ۱۰۷; Sunan ibn Māja, vol. ۲, p. ۳۴, -۲ Kitāb al-Fitan, no. ۴۰۸۶; Ma`ālim al-sunan, p. ۳۴۴; Maṣābīḥ al-sunna, vol. ۱, chap. “Ashrāṭ al-sā’a,” p. ۱۹۳; Jami` al-uṣūl, vol. ۱۱, p. ۴۹, no. ۷۸۱۲; Maṭālib al-su’ūl, vol. ۲, chap. ۱۲, p. ۱۲۷; Mukhtaṣar sunan Abī Dāwūd, vol. ۶, p. ۱۴۹, no. ۴۱۱۵; Mishkāt al-maṣābīḥ, vol. ۳, chap. “Ashrāṭ al-sā`a,” sec. ۲, no. ۵۴۵۳/۱۷; al-Munār al-munīf, p. ۱۴۶, sec. ۵۰, no. ۳۳۴; al-Sunan al-wārida fī l-fitan, chap. “Mā jā’a fī l-Mahdī,” no. ۲۹, ۳۴, and ۱۹, with the difference: “Mahdī is from the children of Fāṭima”; al-‘Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۲۴; al-Ṣawā`iq al-muḥriqa, p. ۱۶۱. He says: “Similar to this is what has been recorded by Muslim, Abū Dāwūd, al-Nisā’ī, ibn Māja, al-Bayhaqī, and others: “Mahdī is from my progeny from the children of Fāṭima”; Firdaus al-akhbār, vol. ۴, no. ۴۹۴۳, with the wordings: “Mahdī is from the children of Fāṭima.” The researcher of Firdaus al-akhbār writes: “The scholars have declared the traditions about al-Mahdī as correct (ṣaḥīḥ) and have compiled exclusive books about it. Most of the scholars have put these traditions under the category of conceptual tawātur (al-mutawātir al-ma`nawī).” Kanz al-`ummāl, vol. ۱۴, p. ۲۶۴, no. ۳۸۶۶۲; Mirqāt al-mafātīḥ, vol. ۵, pp. ۱۷۹–۱۸۰; Is`āf al-rāghibīn with the marginal notes of Nūr al-abṣār, chap. ۲, p. ۱۴۵; Nūr al-abṣār, p. ۱۸۶; al-’Idhā’a, p. ۱۱۷; Nihāyat al-bidāya wa l-nihāya, vol. ۱, p. ۴۰; al-Jāmi` al-ṣaghīr, vol. ۲, p. ۱۸۷, no. ۹۲۴۱; Kunūz al-ḥaqā’iq, vol. ۲, p. ۱۲۸; Tadhkirat al-ḥuffāẓ, vol. ۲, pp. ۴۶۳–۴۶۴; al-Tāj al-jāmi` lil-uṣūl, vol. ۵, p. ۳۶۴ and vol. ۲, p. ۱۸۷; Yanābī’ al-mawadda,

pp. ۴۳۰ ۴۳۲; al-Bayān (Mu'assisat al-Hādī), chap. ۲, p. ۸۹; Muntakhab kanz al-`ummāl, vol. ۶, p. ۳۰; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, p. ۸۹, no. ۲; `Iqd al-durar, chap. ۱, p. ۱۵, which says: "Abū Dāwūd, al-Nisā'ī, al-Bayhaqī, Abū `Amr al-Dānī, ibn Māja, and Abū Amr al-Muqrī have recorded it in their Sunan and ibn al-Munādī in Kitāb al-malāḥim; Ghaybat al-Shaykh, p. ۱۱۴, through two chains of narrators from Ummi Salma; Majma` al-bayān, vol. ۷, p. ۶۷, under the interpretation of the verse: "And indeed We have written in the Psalms . . ." (Quran ۲۱:۱۰۵), from Abū l-Ḥasan `Ubaid-Allah b. Muḥammad b. Aḥmad, from Abū Bakr Aḥmad al-Bayhaqī, from Abū `Alī al-Rūdbārī, from Abū Bakr b. Dāssa, from Abū Dāwūd, through his chains of narrators from Sa`īd, from Ummi Salma; Mahdī āl al-Rasūl, p. ۴; Tadhkirat al-ḥuffāẓ, ۸th ed., vol. ۲, p. ۴۶۴; the author of Ibrāz al-wahm al-maknūn writes: "The tradition from Ummi Salma has been recorded by Abū Dāwūd from the tradition of Abū l-Khalīl . . ."; al-Fuṣūl al-muhimma, sec. ۱۲, p. ۲۹۴; Kashf al-ghumma, vol. ۲, p. ۴۳۸.

family], say: "Mahdī is from the children of Fātīma."'"

I say: This is a correct (ṣaḥīḥ) tradition. Al-Suyūṭī and al-Ḥākim have clearly declared its correctness.

۳۶۰. Sunan Abī Dāwūd(۱): Narrated to us Sahl b. Tamām b. Bazī`, from `Imrān al-Qaṭṭān, from Qatāda, from Abū Naḍra, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, may Allah's blessings be upon him [and his family], who said: "The Mahdī is from me. (He has) a hairless forehead and an aquiline nose. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. He will rule for seven years."

Al-Ḥākim has narrated it through his chain of narrators with some differences and has said: "This tradition is correct (ṣaḥīḥ) according to the criteria of al-Muslim, but they [i.e. al-Bukhārī and al-Muslim] have not narrated it."

۳۶۱. Ṣaḥīḥ al-Bukhārī(۲): Narrated to us ibn Bukair, from al-Laith, from Yūnus, from ibn Shihāb, from Nāfi' the slave of Abū Qatāda al-Anṣārī, from Abū-Huraira, from the Messenger of Allah, may Allah's blessings be on him and his family, who asked: "What will be your condition when the son of Mary descends amongst you and your Imam is

"?from yourselves

Muslim has also recorded this: "Narrated to me Ḥarmala b. Yaḥyā, from ibn Wahab, from Yūnus, from ibn Shihāb, from Nāfi` the slave of Abū-Qatāda al-Anṣārī, from Abū-Huraira, from the Messenger of Allah, Allah's blessings be on him and his family, who asked: "What will be your condition when the son of Mary descends amongst

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۱ - Sunan Abī Dāwūd, vol. ۴, p. ۱۰۱, Kitāb al-Mahdī, no. ۴۲۸۵; al-Mustadrak (India: Haydarābād, ۱۳۳۴ AH), vol. ۴, p. ۵۵۷; al-Tāj, vol. ۵, p. ۳۶۴, from Abū Dāwūd and al-Tirmidhī; Nūr al-abṣār, chap. ۲, p. ۱۵۴, from al-Tirmidhī, until his saying: "and oppression." He says: "Tirmidhī states that this tradition is established (thābit) and correct (ṣaḥīḥ)"; Jāmi` al-uṣūl, vol. ۱۱, chap. ۱, p. ۴۹, no. ۷۸۱۳; Mukhtaṣar sunan Abī Dāwūd, vol. ۶, p. ۱۶۰, no. ۴۱۱۶; Mukhtaṣar tadhkirat al-Qurtubī, p. ۶۱۵; Mishkāt al-maṣābīḥ, vol. ۳, chap. ۲, sec. ۲, no. ۵۴۵۴. Al-Albānī—the researcher of this book—says: "Its chain of narrators is good (ḥasan)"; al-Munār al-munīf, sec. ۵۰, p. ۱۴۴, no. ۳۳۰. He writes: "Abū Dāwūd has narrated it with really good (jayyid) chains of narrators.'; al-Nihāya or al-Fitan wa l-malāḥim, vol. ۱, pp. ۲۹۸–۲۹۹; Sharḥ al-maqāṣid, p. ۳۰۷; al-Fuṣūl al-muhimma, sec. ۱۲, p. ۲۹۳; Kanz al-`ummāl, vol. ۱۴, p. ۲۶۴, no. ۳۸۶۶۵; Mirqāt al-mafātīḥ, vol. ۵, p. ۱۸۰. Muntakhab kanz al-`ummāl, vol. ۶, p. ۳۰; `Iqd al-durar, chap. ۳, p. ۳۳, no.۱; Kashf al-ghumma, vol. ۲, p. ۴۳۷; al-Jāmi` al-ṣaghīr, no. ۹۲۴۴; al-Ṭarā'if `ani l-jam` bayn al-ṣiḥāḥ al-sitta, p. ۱۷۷, no. ۲۷۸; Nihāyat al-bidāya wa l-nihāya, p. ۳۹; Lawā'iḥ al-anwār al-ilāhiyya, vol. ۲, under "His appearance and character"; Maṭālib al-su'ūl, vol. ۲, chap. ۱۲, p. ۱۲۷; al-Idhā`a, p. ۱۲۰; `Awn al-ma`būd, no. ۴۲۶۵; Ibrāz al-wahm al-maknūn, p. ۵۰۶; al-Bayān, chap. ۸, p. ۱۱۷, no. ۱; `Alāmāt al-qiyāmat al-kubrā, p. ۷۴; Bayna yaday al-sā`a, pp. ۱۱۱–۱۱۲; Ashrāṭ al-sā`a, p. ۲۵۴, Mahdī āl al-Rasūl, p. ۹; .al-Durr al-manthūr, vol. ۶, p. ۵۷

۲ - Ṣaḥīḥ al-Bukhārī, vol. ۲, Kitāb bad' al-khalq, chap. "Nuzūl `Īsā b. Maryam"; Ṣaḥīḥ Muslim, vol. ۱, chap. "Nuzūl `Īsā"; al-Sunan al-wārida fī l-fitan, vol. ۶, chap. "Mā jā'a fī nuzūl īsā," no. ۲; Firdaus al-akhbār, vol. ۳, no. ۴۹۱۶; Nūr al-abṣār, chap. ۲, p. ۱۵۴; al-Bayān (Syria: Manshūrāt Mu'assisat al-Hādī), chap. ۷, p. ۱۱۲, through his chain of

narrators from Nāfi` and he said: "This tradition is correct (ṣaḥīḥ) with a consensus on its correctness from the tradition of Muḥammad b. Shihāb al-Zuhrī; Yanābī` al-mawadda, p. ۴۳۲; Kashf al-ghumma, vol. ۲, p. ۴۳۸; Maṭālib al-su'ūl, vol. ۲, chap. ۱۲, citing al-Baghawī's Sharḥ al-sunna; Sharḥ al-maqāṣid, vol. ۱, p. ۳۰۸; al-Fuṣūl al-muhimma, sec. ۱۲, p. ۲۹۴; al-Burhān, chap. ۹, p. ۱۵۸, no. ۴; al-`Umda, sect. on "What has been narrated about the Mahdī from the texts of the Ṣiḥāḥ al-sitta, citing al-Jam` bayn al-Ṣaḥīḥain and al-Jam` bayn al-ṣiḥāḥ al-sitta; Jāmi` al-uṣūl, vol. ۱۱, chap. ۱, no. ۷۸۰۸. I say: There is no doubt that the Imam mentioned in this tradition is the Mahdī—the caliph of Allah. Therefore, it has been mentioned in Jāmi` al-uṣūl in the chapter of "al-Masīḥ wa l-Mahdī," in Ibn Ṭalḥa al-Shāfi`ī's Maṭālib al-Su'ūl, ibn Ṣabbāgh al-Mālikī's al-Fuṣūl al-muhimma under "The Traditions About the Mahdī," al-Muttaqī al-Hindī's al-Burhān in the ninth chapter about "The gathering of the Mahdī With Jesus," and al-Muqaddisī al-Shāfi`ī's `Iqd al-durar in the tenth chapter. It has been written in Ghāyat al-ma'mūl sharḥ al-tāj al-jāmi` lil-uṣūl: "It has already been mentioned that the Caliph in whose era Jesus, peace be on him, will descend, is the Mahdī, may Allah be satisfied with him." Some traditions explain others, therefore, no attention must be paid to the opinion of those who follow their internal desires and view themselves knowledgeable and civilized by rejecting the traditions about the Mahdī, al-Dajjāl, the life of Jesus and his descent in the end of times, and also by refuting the miracles mentioned in the Holy Quran with the help of absurd and false justifications. They say: "The traditions about the Mahdī, peace be on him, have not been recorded in the two Ṣaḥīḥs (of Bukhārī and Muslim)." As a result, those who have no experience and knowledge about traditions, think that the traditions that have reached us which are about the Mahdī, peace be on him—the person who will rise in the end of times and will rule the earth, and whom Jesus, peace be on him, will pray behind him, etc.—are merely speaking of a title (that can be given to anybody). Thus, they think that the belief of Mahdawiyya—on which the umma has consensus—revolves only around granting a name or bestowing a title on this promised person as the Mahdī. Hence, they say that: "this subject has not been mentioned in the Ṣaḥīḥain." They did not understand that the belief about this promised person, who will rise in the end of times to give life to religion, destroy falsehood, establish justice, and eradicate oppression, is a belief based on a consensus (amongst the Muslims). As for his titles,

attributes, reformatory actions, etc., although there is no source for these except narrations, there is no need for each narration to comprise of all of these. Such is the case in everything explained by the sharia, whether it be the principles of religion or the divine laws. The belief that whatever is not recorded in the Ṣaḥīḥain should not be relied upon is another act of defiance that has been unanimously rejected by the scholars of ḥadīth (muḥaddithīn). The doors of legal interpretation (al-ijtihād) are still vast open. No verse in the Holy Quran and no tradition states that what has not been recorded in the Ṣaḥīḥain is incorrect, just as no verse in the Holy Quran or tradition exists that testifies that whatever has been recorded in them is absolutely correct and reliable. We will soon reject such beliefs by quoting what the author of Ibrāz al-wahm al-maknūn has said under the tradition: "In the end of times there will be a caliph who .will distribute wealth without counting it." Refer to tradition no. ٣٨٣

"?you and your Imam is from yourselves

Musnad Aḥmad[١]: Narrated to us Faḍl b. Dukain, from Yāsīn al-`Ijlī, from Ibrāhīm .٣٦٢ b. Muḥammad b. al-Ḥanafiyya, from his father, from `Alī, peace be on him, who said that the Messenger of Allah, Allah's blessings be on him and his family, said: "The ".Mahdī is from us Ahl al-Bait. Allah will straighten out his [affair] in one night

Ibn Māja has recorded this tradition in his Sunan: "Narrated to us `Uthmān b. Abī Shaiba, from Abū Dāwūd al-Khuḍrī, from Yāsīn, from Ibrāhīm b. Muḥammad b. al-Ḥanafiyya, from his father, from `Alī, peace be on him, that the Messenger of Allah, "... Allah's blessings be on him and his family, said: "The Mahdī is from us Ahl al-Bait

Sunan ibn Māja[٢]: Narrated to us Hadiyyat b. `Abd al-Wahhāb, from Sa`d b. Abd .٣٦٣ al-Ḥamīd b. Ja`far, from `Alī b. Ziyād al-Yamāmī, from `Akramat b. `Ammār, from Isḥāq b. `Abd-Allah b. Abī Ṭalḥa, from Anas b. Mālik, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "We children of `Abd al-Muṭṭalib are the masters (sādāt) of the dwellers of Paradise: I, Ḥamza, `Alī, Ja`far, al-Ḥasan, ".al-Ḥusayn and al-Mahdī

al-Mu`jam al-kabīr[٣]: Narrated to us Yaḥyā b. `Abd al-Bāqī, from Yūsuf b. `Abd .٣٦٤ al-Raḥmān al-Marwazī, from Abū Taqī `Abd al-Ḥamīd b. Ibrāhīm al-Ḥimṣī, from

Ma`dān b. Sulaim al-Ḥaḍramī, from `Abd al-Raḥmān b. Najīḥ, from Abū Zāhiriyya, from Jubair b. Nufair, from `Auf b. Mālik that the Messenger of Allah, Allah's blessings

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Musnad aḥmad (Egypt: Dār al-Ma`ārif), vol. ۲, p. ۵۸, no. ۶۴۵ Its chains of narrators -۱ are correct (ṣaḥīḥ) as has been testified by Aḥmad Muḥammad Shākir in Sharḥ al-musnad, vol. ۳, p. ۵۸, no. ۶۵۴; Sunan ibn Māja, vol. ۲, chap. ۳۴, p. ۲۳, no. ۴۰۸۵; al-Sunan al-wārida fī l-fitan, vol. ۵, chap. "Mā jā'a fī l-Mahdī," no. ۳۲; Firdaus al-akhbār, vol. ۴, no. ۶۹۴۲; Kanz al-`ummāl, vol. ۱۴, p. ۲۶۴, no. ۳۸۶۶۴; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۲۴; al-Maqāṣid, p. ۴۳۵; ibn Kathīr, al-Nihāya, vol. ۱, p. ۵۲; Faiḍ al-qadīr, vol. ۵, p. ۲۷۸; al-Taysīr, vol. ۲, p. ۲۵۸; Jam' al-fawā'id, vol. ۲, p. ۷۳۴; al-Fatḥ al-rabbānī, ۲۴/۵۱, No. ۱۴۶; ibn Kathīr, al-Fitan wa l-malāḥim, vol. ۱, p. ۲۵, section "dhikr al-Mahdī"; al-'Idhā'a, p. ۱۱۷; Muntakhab kanz al-ummāl in the marginal notes of al-Musnad, vol. ۶, p. ۳۰, also in Kanz al-`ummāl; al-Jāmi` al-ṣaghīr, vol. ۲, p. ۱۸۷, no. ۹۲۴۳; Yanābī` al-mawadda, pp. ۴۳۲ ۴۸۸; al-Ṣawā'iq al-muḥriqa under the ۱۲th verse, p. ۱۶۳; al-Bayān, chap. ۲, p. ۱۰۰. He says: "Abū-Nu`aim has recorded it in Manāqib al-Mahdī and al-Ṭabarānī in al-Mu`jam al-kabīr." The latter says: "These narrations are certainly true because (a) the chain of narrators of some of these complement the others and (b) the great memorizers of traditions have mentioned them in their books."; al-Burhān, chap. ۲, p. ۸۹, no. ۱, from Aḥmad, ibn Abī Shaiba, ibn Māja, and Nu`aim b. Ḥammād in al-Fitan; al-Tadhkira, p. ۲۴۰. He says: "In a tradition narrated by Ḥāfiẓ Abū l-Qāsim, the Messenger of Allah, Allah's blessings be on him and his family, said: 'The Mahdī is from us Ahl al-Bait. Allah, Mighty and Glorified be He, will straighten out his [affairs] in one night' or he, Allah's blessings be on him and his family, said, 'in two days.'"; `Iqd al-durar, chap. ۶, p. ۱۳۵ and chap. ۷, p. ۱۵۸, with the difference that he, Allah's blessings be on him and his family, said: "in a single night." He (author of `Iqd al-durar) says: "A group of narrators have recorded it in their books." He goes on to mention them as Aḥmad, ibn Māja, al-Bayhaqī, al-Dānī, Nu'aim b. Ḥammād, Abū-Nu`aim al-Aṣbahānī, and al-Ṭabarānī; Dhikru akhbāri Iṣbahān, vol. ۱, p. ۱۷۰; al-Durr al-manthūr, vol. ۶, p. ۵۸; Tahdhīb al-tahdhīb, vol. ۱۱, pp. ۱۷۲–۱۷۳; al-Fitan, vol. ۵, chap. ۱۱, p. ۲۰۱, through his chain of narrators from `Alī, peace be on him, with the addition of: "Al-Mahdī is from us Ahl al-

Bait." I say: From what can be judged from other traditions, perhaps his saying: "Allah will straighten out his [affairs] in one night," points to the unknown time of his reappearance. Thus, Allah will prepare the grounds of his government and rule in only .one night after which he will reappear

Sunan ibn Māja, vol. ٢, p. ٢۴; al-Fitan, chap. ٣۴: "Khurūj al-Mahdī," no. ۴٠٨٧; Dhakhā'ir -٢ al-`uqbā, p. ١۵, with the difference that he said: "the sons' of Abd l-Muṭṭalib" and "Ja`far b. Abī Ṭālib." He mentions that "ibn al-Sarī has recorded it"; al-Fuṣūl al-muhimma, sec. ١٢, p. ٢٩۴; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), p. ١٢۴, with the difference that he said: "We seven from . . ." He cites al-Ḥākim, ibn Māja, and Abū-Nu`aim; `Iqd al-durar, chap. ٧, p. ١۴۴, with the difference that he said: "We seven children of `Abd al-Muṭṭalib are the masters (sādāt) of the dwellers of Paradise: I, my brother `Alī, my uncle Ḥamza, Ja`far, al-Ḥasan, al-Ḥusayn, and al-Mahdī." He says: "A group from the leaders of narrators have recorded it in their books"; Al-Ṣawā'iq al-muḥriqa, p. ١۵٨, under the ١٠th verse citing al-Daylamī and others. It is the same as `Iqd al-durar with the difference that he said: "I, Ḥamza, `Alī . . ."; Yanābī` al-mawadda, pp. ٣٠٩ and ۴٣۵; al-Bayān, chap. ٣, p. ١٠١; Maqtal al-Ḥusayn, vol. ١, sec. ۶, p. ١٠٨; Ghaybat al-Shaykh, p. ١١٣; al-`Umda, vol. ١, sec. ٩, through his chain of narrators from al-Tha'labī. It can also be found in its second volume; Hāmish al-jāmi` al-ṣaghīr, vol. ٢, p. ١٢٩, no. ۵; Tahdhīb al-tahdhīb, vol. ٧, p. ٣٢١, no. ۵۴٣; Lisān al-mīzān, vol. ٣, p. ٢٧١; Dhikru akhbāri Iṣbahān, vol. ٢, p. ١٣٠, the same as what has been mentioned in `Iqd al-durar; Tārīkh baghdād, vol. ٩, pp. ۴٣۴ ۵۵٠; Kashf al-ghumma, vol. ٢, p. ۴٣٨ and vol. ١, p. ۵٢, he says: "I saw in another tradition: 'We sons of `Abd al-Muṭṭalib are the ".'masters (sādāt) of the people

Al-Mu'jam al-kabīr, vol. ١٨, p. ۵١, no. ٩١; Kanz al-`ummāl, vol. ١١, pp. ١٨٣–١٨۴, no. -٣ ٣١١۴۴; Majma` al-zawā'id, vol. ٧, pp. ٣٢٣–٣٢۴; Muntakhab kanz al-`ummāl, vol. ۵, p. ۴٠۴; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), which starts from his saying: "a fitna will occur . . ." .pp. ١٣٧–١٣٨

be on him and his family, said: "O `Auf! What will be your condition when this umma breaks up into seventy-three sects, one will be in Paradise and all the others will be in "?Hell?" I asked, "When will this happen, O Messenger of Allah

He replied, “When the dishonorable will be many, the slave-girls will rule, children (al-ḥamlān) will sit on the pulpits, [the Holy Quran will be (recited) with music, mosques will be decorated, the pulpits will be raised](۱), the wealth [belonging to the Prophet] (al-fay’) will be passed between [those that it doesn’t belong to], zakāt will be taken by force, trust (al-amāna) will be taken as booty, knowledge in religion will be learned with other than Allah in mind, man will obey his wife while leaving his mother and expelling his father, the last of this umma will curse its first ones, the sinners of a tribe will be their chiefs, the most degraded people of a nation will be their leaders, and people will be respected for the fear of their evil. When this happens, the people will take refuge in Syria [and the Mahdī] will protect them from their enemies.”

I asked, “Syria will be conquered?” He replied, “Yes, very quickly. After it is conquered, fitnas(۲) will occur. Then, a dark, hazy fitna will arise and fitnas will come after fitnas until a person from my Ahl al-Bait emerges. He will be called the Mahdī. If you meet him, follow him and be one

p: ۴۶

۱- The words in the square brackets are mentioned in Majma` al-zawā’id and Kanz al-`ummāl.

۲- Fitna usually refers to social unrest or rebellion, especially against a ruler—Ed.

of the guided ones.”

۳۶۵. Musnad Aḥmad(۱): Narrated to us `Abd-Allah, from his father, from `Abd al-Ṣamad, from Ḥammād b. Salama, from Muṭarrif al-Mu`allā, from Abū l-Ṣiddīq, from Abū Sa`īd that the Messenger of Allah, Allah’s blessings be on him [and his family], said: “The earth will be filled with unfairness and injustice. Then, a man from my progeny will emerge and will rule for seven or nine [years](۲). He will fill it with fairness and justice.”

After mentioning this tradition, al-Ḥākim says: “This tradition is correct (ṣaḥīḥ) according to the criteria of al-Muslim, but they [i.e. al-Bukhārī and al-Muslim] have not narrated it.”

۳۶۶. Dhikr akhbāri Iṣbahān(۳): Narrated to us Muḥammad b. Ja`far, from Aḥmad b. Ḥusayn al-Anṣārī, from Aḥmad b. Muḥammad b. al-Ḥusayn b. Ḥafṣ, from his grandfather al-Ḥusayn, from `Akramat b. Ibrāhīm, from Maṭar al-Warrāq, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī that the Messenger of Allah, Allah's blessings be on him [and his family], said:

The Hour will not be established (lā taqūm al-sā'a) until a person from my Ahl al-Bait comes to power, [he will have a] reaping, and an aquiline [nose]. He will fill the earth with justice just as it will be filled earlier with unfairness. He will remain for seven years."

۳۶۷. Al-Mustadrak `alā al-Ṣaḥīḥain(۴): Al-Ḥusayn b. `Alī b. Muḥammad b. Yaḥyā al-Tamīmī, from Abū Muḥammad al-Ḥasan b. Ibrāhīm b. Ḥaidar al-Ḥimyarī at Kūfa, from al-Qāsim b. Khalīfa, from Abū Yaḥyā `Abd al-Ḥamīd b. `Abd al-Raḥmān al-Ḥammānī, from Amr b. `Ubaid-Allah al-`Adwī, from Mu`āwiyat b.

۱- Al-Musnad, vol. ۳, p. ۳۲۸; al-Mustadrak, vol. ۴, p. ۵۵۸; `Iqd al-durar, chap. ۱, p. ۱۶, which mentions: "Then a person from my progeny will emerge. He will fill the earth with fairness and justice. He will rule for seven or nine years." (The author of `Iqd al-durar) says: "Al-Ḥāfiẓ Abū-Nu`aim has recorded it like this in Ṣifāt al-Mahdī. Al-Ḥāfiẓ Abū Bakr al-Bayhaqī has also recorded it but with a little difference: "A person from my progeny will rule for nine or seven years, then, he will fill it with fairness and justice."

۲- The words sab` (seven) and tis` (nine) in the ancient Arabic Kūfī handwriting were displayed using the same word. When the scribes copied these narrations and wrote them down in Arabic, they used both words 'nine' and 'seven' because they didn't know to what number the original word referred to. The uncertainty in the numbers originated from the scribes' stringent attitude in correctly transmitting the narrations from one book to another—Ed.

۳- Dhikr akhbāri Iṣbahān, vol. ۱, p. ۸۴; Farā'id al-simṭain, vol. ۲, p. ۳۲۴, no. ۵۷۴.

۴- Al-Mustadrak, vol. ۴, p. ۴۶۵; `Iqd al-durar, chap. ۴, sect. ۱, p. ۴۳ and chap. ۷, p. ۱۴۱; Al-

Ṣawā’iq al-muḥriqa, p. ۱۶۱, under the twelfth verse; Is’āf al-rāghibīn, p. ۱۳۴; al-Bayān, chap. ۶, p. ۱۰۸; Yanābī` al-mawadda, p. ۴۳۱.

Qurra, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī who informed that the Prophet of Allah, Allah’s blessings be on him [and his family], said:

In the end of times, a severe disaster shall descend on my umma from their rulers; a disaster with unprecedented severity, to the extent that they will be under pressure in the vast expanse of the earth and it will be filled with injustice and unfairness. A believer will not find a place to take refuge from oppression. Then, Allah, Mighty and Glorified be He, will send a man from my progeny who will fill the earth with fairness and justice just as it was filled with unfairness and injustice. The inhabitants of the skies and the residents of the earth will be satisfied with him.

The earth will not have stored anything from its seeds but that it will make it grow. The sky will not have accumulated anything of its rain-drops but that Allah will pour it on to them. He will live amongst them for seven, eight, or nine years. The living shall long for the dead [i.e. wish the dead were alive] for what Allah, Mighty and Glorified be He, will do with the people of earth from His goodness.”

Al-Ḥākim says: This tradition has a correct chain of narrators (ṣaḥīḥ al-asnād), but they [i.e. Bukhārī and Muslim] have not recorded it.

۳۶۸. Musnad Aḥmad(۱): Narrated to us `Abd-Allah, from his father, from `Abd al-Razzāq, from Ja`far, from

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۱- Al-Musnad, vol. ۳, p. ۳۷ and similar to it in p. ۵۲; Kanz al-`ummāl, vol. ۱۴, pp. ۲۶۱ and ۲۶۲, no. ۳۸۶۵۳. It starts like this: “I give you glad tidings about the Mahdī; a man from the Quraish from my progeny”; Muntakhab kanz al-`ummāl in the marginal notes of al-Musnad, vol. ۶, p. ۲۹, citing Aḥmad and al-Bārūdī; Is`āf al-rāghibīn, chap. ۲, p. ۱۳۷; Nūr al-abṣār, chap. ۲, p. ۱۵۵; Al-Ṣawā’iq al-muḥriqa, p. ۱۶۴; Yanābī` al-mawadda, p. ۴۶۹; al-I`lām bi ḥukmi `Īsā `alayhi al-salām, p. ۱۶۲ (۸); `Iqd al-durar, chap. ۴, ۷, ۸ and

۱۱, pp. ۶۲, ۱۵۶, ۱۶۴, ۱۶۶ and ۲۳۷; al-Burhān, pp. ۷۹–۸۰, chap. ۱, no. ۲۱; al-Dur al-manthūr, vol. ۶, p. ۵۷; Farā'id al-simṭain, vol. ۲, chap. ۶۱, p. ۳۱۰, no. ۵۶۱; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۲۴; Ibrāz al-wahm al-maknūn, p. ۵۶۲, no. ۳۱; Kashf al-ghumma fī ma`rifat al-A'imma, vol. ۲, p. ۴۷۱.

al-Mu`allā b. Ziyād, from al-`Alā' b. Bashīr, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī, who informed that the Messenger of Allah, Allah's blessings be on him [and his family], said: "I give you glad-tidings about the Mahdī who will be sent to my umma when the people will be in disputes and disasters. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. The inhabitants of the skies and the residents of the earth will be satisfied with him. He will distribute wealth correctly (ṣaḥāḥā)."

A person asked him: "What do you mean by correctly (ṣaḥāḥā)?" He replied: "He will distribute it equally amongst the people. Allah will fill the hearts of the umma of Muḥammad with needlessness and his justice will encompass them. He orders an announcer to call out, 'Does anybody need wealth?' No one from the people will respond except one man. He [i.e. the Mahdī] will ask him to go to the treasurer and say, 'Mahdī orders you to give me wealth.' He will respond, 'Hold [your hands].' After he takes [what has been given to him] to his house he will regret what he has done. He will say [to himself]: 'Was I the greediest in the umma of Muḥammad or did I lack what they possessed?' Thus, he will return what was given to him but they will not accept it. It will be said to him, 'We don't take back what we

p: ۴۹

have given.' This will continue for seven, eight, or nine years. Then, there will be no good in life after him."

I say: He has narrated similar to this through another chain.

۳۶۹. Firdaus al-akhbār(۱): From `Abd-Allah b. `Abbās, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "Mahdī is the peacock of the inhabitants of Paradise."

Musnad Aḥmad(۲): Narrated to us `Abd-Allah, from his father, from Abū l-Naḍr, .۳۷۰ from Abū Mu`āwiya Shaibān, from Maṭar b. Ṭahmān, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī that the Messenger of Allah, Allah's blessings be on him [and his :family], said

The Hour will not be established until a person from my Ahl al-Bait rules. He will have a wide [forehead] and an aquiline [nose]. He will fill the earth with justice just as it will .have been filled before him with unfairness. He will remain for seven years

Al-Mustadrak(۳): Narrated to us both al-Shaykh Abū Bakr b. Isḥāq `Alī b.. ۳۷۱ Hamshādh al-`Adl and Abū Bakr Muḥammad b. Aḥmad b. Bālawayh, from Bishr b. Mūsā al-Asadī, from Haudhat b. Khalīfa, from `Auf b. Abī Jamīla, from al-Ḥusayn b. `Alī al-Dārimī, from Muḥammad b. Isḥāq al-Imam, from Muḥammad b. Bashshār, from ibn `Adī, from `Auf, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "The Hour will not be established until the earth is filled with unfairness, injustice, and enmity. Then, a person from my

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۱- Firdaus al-akhbār, vol. ۴, no. ۶۹۴۱; `Iqd al-durar, chap. ۷, p. ۱۴۸, citing al-Daylamī; Kunūz al-ḥaqā'iq under the section of Alif and Lām; Dalā'il al-imāma, p. ۲۵۸; Yanābī` al-mawadda, chap. ۹۴, p. ۴۸۸; Al-Bayān, in the chapter of Alif and Lām through his chain of narrators from ibn Abbās; Nūr al-abṣār, chap. ۲, p. ۱۵۴; Kashf al-ghumma, vol. .۲, p. ۴۸۱

۲- Al-Musnad, vol. ۳, p. ۱۷; `Iqd al-durar, chap. ۳, p. ۳۵. He says: "It has been recorded by al-Imam Aḥmad in his Musnad and by al-Ḥāfiẓ Abū `Abd-Allah Nu`aim b. Ḥammād in Kitāb al-fitan. I say: I did not find it in al-Fitan, although, he has narrated it in a scattered form in the chapter of Sīrat al-Mahdī wa ṣifatih wa nasabih wa qadr mā yamlik; Kanz al-`ummāl, vol. ۱۴, p. ۲۷۰, no. ۳۸۶۹۰, with the difference: "He will rule the earth" and "it will be filled with unfairness"; al-Dur al-manthūr, vol. ۶, p. ۵۷

۳- Al-Mustadrak, vol. ۴, Kitāb al-fitan wa l-malāḥim, p. ۵۵۷; al-Musnad, vol. ۳, p. ۳۶; `Iqd .al-durar, chap. ۳, pp. ۳۶–۳۷

Ahl al-Bait will emerge who will fill it with fairness and justice just as it will have been filled with unfairness and enmity."

He [i.e. the author of al-Mustadrak] has said: "This tradition is authentic (ṣaḥīḥ) based on the criteria set by Bukhārī and Muslim, but they have not recorded it. . ."

From al-Musnad: "Narrated to us `Abd-Allah, from his father, from Muḥammad b. Ja`far, from `Auf, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him [and his family], who said:

The Hour will not be established until the earth is filled with unfairness and enmity. Then, a man will emerge from my progeny—or from my Ahl al-Bait—who will fill the earth with fairness and justice just as it will be filled with unfairness and enmity.

٣٧٢. Sharḥ al-akhbār(١): From Abū Baṣīr, from (Imam) Abū `Abd-Allah Ja`far b. Muḥammad, peace be on him, who said: "Verily, Islam began with loneliness (gharībā) and will soon become lonely just as it had begun, and salvation is for the lonely ones." [This tradition is famous and has been narrated from the Messenger of Allah, Allah's blessings be on him and his family. Numerous Shias and Sunnis have narrated it. (Imam) Ja`far b. Muḥammad al-Ṣādiq, peace be on him, has narrated it from him but I have not mentioned the chain of narrators which reach him.](٢) Abū Baṣīr says: "I said to him, 'Elaborate this for me, may I be sacrificed for you, O son of Allah's

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١- Sharḥ al-akhbār, vol. ١٥, p. ٣٧٢, no. ١٢٤١.

٢- The statement between the square brackets belongs to the author of Sharḥ al-akhbār.

Messenger!' He, peace be on him, replied: "The caller (al-dā`ī) from us will renew the call just as the Messenger of Allah [may Allah's blessings be upon him and his family] had made [a new] call."

The same applies to the Mahdī. He will give a renewed invitation to Allah when the

[Islamic] customs are changed, innovations are increased, the imams of deviation will dominate, the imams of guidance—those whose obedience Allah has made obligatory upon the people—will seldom be mentioned.

Those whom He has appointed for calling towards Him and to point to Him through His signs. They will be forgotten and their news will be cut off [from the people] because the leaders of oppression will dominate the [Ahl al-Bait]. When Allah fulfills his promise to the Imams about the reappearance of their Mahdī, there will be a need [for the Mahdī] to give the [people] a renewed call just as the Messenger of Allah, Allah's blessings be on him and his family, had called them in the very beginning [of his messengership].(۱)

۳۷۳. Ṣifat al-Mahdī(۲): From Ḥudhayfa, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "(May Allah have mercy) on this umma because of the oppressive rulers! It is amazing that they will kill and frighten those who obey them except those who excessively demonstrate their obedience for them! The God-fearing believers will pretend with their tongues to be their friends but will flee from them with their hearts. When Allah, Mighty

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۱- This paragraph probably belongs to the author of Sharḥ al-akhbār.

۲- `Iqd al-durar, chap. ۴, pp. ۶۲–۶۳; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۲, p. ۹۲, no. ۱۲; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۷۴, under: "'What has been narrated from the Holy Prophet, Allah's blessings be on him and his family, about the Qā'im, peace be on him," no. ۲۳; Yanābī` al-mawadda, p. ۴۴۸, al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۳.

and Glorified be He, intends to return Islam to its might, He will destroy every tyrant; and He has the power to do what He wills and to reform the umma after its corruption." Then, he said, "O Ḥudhayfa! If there not remains but one day from the world, Allah will prolong that day until a person from my Ahl al-Bait rules. He will lead bloody battles and Islam will be victorious. He (Allah) does not violate His promise and

".He is quick in calculating

Ṣifat al-Mahdī wa kitāb al-`awālī(۱): Through his chain of narrators from Abī- . ۳۷۴ Salmat b. `Abd al-Raḥmān b. `Auf, from his father, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "Allah will certainly raise from my progeny a man whose front teeth are slightly apart from each other and who has a ".wide forehead. He will fill the earth with justice and bestow wealth generously

Sunan ibn Māja(۲): Narrated to us Uthmān b. Abī Shaiba, from Mu`āwiya b. . ۳۷۵ Hishām, from `Alī ibn Ṣāliḥ, from Yazīd b. Ziyād, from Ibrāhīm, from `Alqama, from `Abd-Allah who said: "We were with the Messenger of Allah, Allah's blessings be on him [and his family], when some youths from Banī-Hāshim entered. When the Messenger of Allah, Allah's blessings be on him [and his family], saw them, his eyes became full of tears and his color changed. I said to him, 'We are seeing on your face something that we dislike.' He replied, 'Surely, Allah has

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Iqd al-durar, chap.۱, p. ۱۶. He says: "al-Ḥāfiẓ Abū-Nu`aim has recorded it in Awālī` -۱ and in Ṣifat al-Mahdī." Also chap. ۳, p. ۳۴ and chap. ۸, p. ۱۷۰; al-Bayān fī akhbār Ṣāḥib al-Zamān, chap. ۱۹, p. ۱۳۹, no. ۱, with the difference: "he will fill the earth with fairness and justice." He says: "al-Ḥāfiẓ Abū-Nu`aim has recorded it in al-`Awālī exclusively from Ṭālūt b. Abbād, who is famous with us for his narrations; Yanābī` al-mawadda, p. ۴۲۳ .from Jawāhir al-`iqdain; Is`āf al-rāghibīn, sect. ۲, p. ۱۳۵

Sunan ibn Māja, vol. ۲, book ۳۶, chap. ۳۴, p. ۲۲, no. ۴۰۸۲; al-Sunan al-wārida fī l-fitan, -۲ vol. ۵, chap. "Mā jā'a fi l-Mahdī," no. ۱ ۲; al-Fitan, vol. ۴, chap. ۱۳, p. ۱۶۶; al-Bayān, chap. ۵, p. ۱۰۶; al-Mustadrak, vol. ۴, p. ۴۶۴; Talkhīṣ al-mustadrak, vol. ۴, p. ۴۶۴; Al-Ṣawā'iq al-muḥriqa, p. ۱۶۲. The twelfth verse is similar to this and he says at the end of it: "Then, he should go towards them even if he has to crawl on ice because in it is Allah's Caliph, the Mahdī"; `Iqd al-durar, chap. ۵, p. ۱۲۴; al-Munār al-munīf, sect. ۵۰, p. ۱۴۹, no. ۳۴۱; al-Nihāya or al-Fitan wa l-malāḥim, vol. ۱, p. ۲۸; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. .۲, p. ۱۲۷

chosen for us Ahl al-Bait the Hereafter instead of this world. After me, my Ahl al-Bait

will most certainly witness calamities, expulsions, and banishments, until a group of people come from the East who will carry black flags. They will ask for goodness but it won't be given to them. They will fight and be victorious and then they will be given what they had asked for. They will not accept it until they hand it over to a man from my Ahl al-Bait (who) will fill the earth with fairness just as they [i.e. the people] will have filled it with injustice. Whoever encounters them must go to them even if he has ".'to crawl on ice

Al-Fitan(۱): Narrated to us al-Walīd, from `Alī ibn Ḥaushab, from Makḥūl, from `Alī .۳۷۶ :ibn Abī Ṭālib, peace be on him, who said

I asked the Messenger of Allah, "Is the Mahdī from us Imams of guidance or from others?" He replied, "He is from us. The religion will be sealed by us just as it began through us. By us, they will be freed from the deviations of mischief just as they were freed from the deviations of polytheism. Through us, Allah will unite their hearts in religion after the enmity of mischief, just as Allah united their hearts and their religion ".after the enmity of polytheism

Sunan ibn Māja(۲): Narrated to us Muḥammad b. Yaḥyā, from Abū Dāwūd, and .۳۷۷ from Muḥammad b. `Abd al-Malik al-Wāsiṭī, from Yazīd b. Hārūn, and

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Al-Fitan, vol. ۵, p. ۱۹۸; al-Bayān, sect. ۱۱, p. ۱۲۵ with the difference: "I asked, 'O - ۱ Messenger of Allah! Is the Mahdī from us—the progeny of Muḥammad—or from other than us?' The Messenger of Allah, Allah's blessings be on him [and his family], replied, 'No, he is from us. Through us Allah will end the religion just as He began it through us. Through us they will be freed from the fitnas.'" He also said, "Like He has united by us," and "in their religion" has not been mentioned. He also said: "I say, 'This is indeed a good (ḥasan) and great (`ālin) tradition which has been recorded by the narrators in their books. Al-Ṭabarānī has recorded it in al-Mu'jam al-ausaṭ, Abū Nu`aim has narrated it in Ḥilyat al-auliyā, and Abd al-Raḥmān b. Abī Ḥātim has mentioned it in `Awālī just as we too have recorded it. Majma` al-zawā'id, vol. ۷, p. ۳۱۶; Al-Ṣawā'iq al-

muḥriqa, p. ۱۶۱, under the twelfth verse. He says: “Mahdī is from us; through us Allah will seal the religion just as He has commenced it through us”; `Iqd al-durar, chap. ۱, pp. ۲۴ ۱۴۲; Al-Mu`jam al-ṣaghīr, vol.۱ p. ۱۳۷; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۲۹; Kanz al-`ummāl, vol. ۱۴, p. ۵۹۸, no. ۳۸۶۸۲; `Abaqāt al-anwār, vol. ۲, p. ۶۸, no. ۱۲, who cites Nu`aim in al-Fitan; al-Ṭabarānī in al-Mu`jam al-ausaṭ, Abū-Nu`aim in Kitāb al-Mahdī, and al-Khaṭīb in al-Talkhīṣ; Yanābī` al-mawadda, p. ۴۹۱; Nūr al-abṣār, chap. .۲, p. ۱۵۵; al-Burhān, p. ۹۱, no. ۷

Sunan ibn Māja, vol. ۲, chap. ۱۱, pp. ۹۲۸-۹۲۹, no. ۲۷۷۹; al-Bayān, chap. ۱, p. ۹۲ with the -۲ difference: “Allah will prolong that day until he rules . . .”; Lawāmi` al-`uqūl, vol. ۴, p. ۳, from Aḥmad; Sharḥ sunan al-Tirmidhī by ibn al-A`rābī, vol. ۹, p. ۷۴; al-Tadhkira, p. ۶۱۹, and he says: “Its chains of narrators are authentic (ṣaḥīḥ )”; Kanz al-`ummāl, vol. ۱۴, p. ۲۶۶, no. ۳۸۷۴; Farā’id al-simṭain, vol. ۲, p. ۳۱۸, who has narrated it through his chain of narrators from Abū Huraira like this: “The Hour will not be established until a person from my house rules. He will conquer Constantinople (Istanbul) and the mountain of Daylam. If only one day remains, Allah will prolong that day until he conquers it”; al-Munār al-munīf, sect. ۵۰, p. ۱۴۷, no. ۳۳۶, similar to Farā’id al-simṭain; Kashf al-ghumma, vol. ۲, p. ۴۷۴, no. ۳۶, from al-Arba`īna ḥadīthā (Forty Traditions) by al-Ḥāfiẓ Abū .Nu`aim

narrated to us `Alī ibn al-Mundhir, from Isḥāq b. Manṣūr, all of them from Qays, from Abū Ḥaṣīn, from Abū Ṣāliḥ, from Abū Huraira, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: “If there remains only one day from the world, Allah, Mighty and Glorified be He, will elongate it until a man from my Ahl al-Bait ”.(rules. He will conquer the mountain of Daylam and Constantinople (Istanbul

I say: In the marginal commentary of al-Sindī, his saying, “until a man will rule . . .” has .been interpreted about the promised Mahdī

Iqd al-durar(۱): From Abū Sa`īd al-Khudrī, may Allah be satisfied with him, from` .۳۷۸ the Holy Prophet, Allah's blessings be on him [and his family], who said: “The Mahdī is from us Ahl al-Bait. [He is] a man from my umma who has a high nose. He will fill the ”.earth with justice just as it will be filled with injustice

.Ḥāfiẓ Abū Nu`aim has also mentioned it in Ṣifat al-Mahdī

Musnad Aḥmad(٢): Narrated to us `Abd-Allah, from his father, from `Abd al- .٣٧٩ Ṣamad, from Abān, from Sa`īd b. Zaid, from Abū Naḍra, from Abū Sa`īd al-Khudrī, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "After me, there will be a caliph who will distribute wealth generously and will not even count ".[it [to see how much he is giving

Al-Bayān(٣): Abū Ṭāhir Ismā'īl b. Ẓafar b. Aḥmad al-Nāblusī, from Abū l-Makārim .٣٨٠ .Aḥmad b. Muḥammad b. `Abd-Allah b

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Iqd al-durar, chap. ٣, p. ٣٣; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٢۴;` -١ Yanābī` al-mawadda, p. ۴۴٨; Farā'id al-simṭain (Beirut: Mu'assisat al-Maḥmūdī li l-Nashr), vol. ٢, p. ٣٣٠; Kashf al-ghumma, vol. ٢, pp. ۴۶٩–۴٧٠.

Musnad aḥmad, vol. ٣, p. ۴٩, and similar to it on p. ۶٠; Kanz al-`ummāl, vol. ١۴, p. ٢۶٣, -٢ .no. ٣٨۶۵٩; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٣١

Al-Bayān fī akhbār Ṣāḥib al-Zamān, chap. ١٠, p. ١٢۴; `Iqd al-durar, chap. ۴, p. ۶٢, and -٣ chap. ٨, p.١۶٧, with a minor difference; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. .١٣٣; al-Burhān, chap. ١, p. ٨۴, no. ٣٣, with a minor difference, and p. ٨٣, no. ٢٨

al-Mu`addil, from Abū `Alī al-Ḥasan b. Aḥmad b. al-Ḥasan al-Ḥaddād, from al-Ḥāfiẓ Abū Nu`aim Aḥmad b. `Abd-Allah, from Sa`d b. Muḥammad b. Isḥāq, from Muḥammad b. Yūsuf al-Turkī, from Kathīr b. Yaḥyā, from Abū `Awāna, from al-A`mash, from `Aṭiyya, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, may Allah's blessings be on him and his family, who said: "After the passing of some time and the appearance of fitnas, a man will [come] who will be called the Mahdī. What he ".grants will be pleasant

He said:] This tradition has been recorded by Abū Nu`aim al-Ḥāfiẓ like we have] .narrated it

Mawaddat al-qurbā(١): Ibn `Abbās, from the Messenger of Allah, Allah's blessings .٣٨١

be on him and his family, who said: “Surely, Allah granted victory to this religion through `Alī. When he is killed, religion will become corrupted and no one can reform ”.it but the Mahdī

Mawaddat al-qurbā(۲): `Alī, [peace be on him], from the Messenger of Allah, .۳۸۲ Allah's blessings be on him and his family, who said: “The world will not be destroyed until a man from my umma rises who is from the progeny of al-Ḥusayn; he will fill the ”.earth with justice just as it will be filled with unfairness

Ṣaḥīḥ Muslim(۳): Narrated to us Zuhair b. Ḥarb, from `Abd al-Ṣamad b. `Abd al- .۳۸۳ Wārith, from his father, from Dāwūd, from Abū Naḍra, from Abū Sa`īd and Jābir b. `Abd-Allah, both of them from the Messenger of Allah, Allah's blessings be on him and his family, who

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”.Yanābī` al-mawadda, pp. ۲۵۹ ۴۴۵, with the difference: “and when `Alī dies -۱

.Yanābī` al-mawadda, pp. ۲۵۸ ۴۴۵ -۲

Ṣaḥīḥ Muslim, vol. ۸, p. ۱۸۵; Tārīkh ibn `Asākir, vol. ۱, p. ۱۸۶; al-Sunan al-wārida fī l- -۳ fitan, vol. ۵, chap. “What has been narrated about the Mahdī,” no. ۲۳, through his chain of narrators which are connected until they reach Jābir and its wordings are: “In the last of my umma, there will be a caliph; he will give away wealth profusely and will not even count it”; Kanz al-`ummāl, vol. ۱۴, p. ۲۶۴, no. ۳۸۶۶۰; Maṣābīḥ al-sunna, vol. ۲, p. ۱۹۲, chap. “Ashrāṭ al-sā`a”; al-Bayān, chap. ۱۰, pp. ۱۲۲–۱۲۳, no. ۳; Yanābī` al-mawadda, pp. ۱۸۲ ۲۳۰, from Jābir; `Iqd al-durar, chap. ۸, p. ۱۶۱; Is`āf al-rāghibīn, chap. ۲, p. ۱۳۵; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۱; Mishkāt al-maṣābīḥ, vol. ۳, book ۲۷, no. (۵) ۵۴۴۱. The author of Ibrāz al-wahm al-maknūn (pp. ۵۱۳–۵۱۴)—in reply to those who criticize this tradition on the bases that there is no mention of the Mahdī in it and there is no argument to show that it refers to him—writes: “The text of these traditions are ambiguous whilst the method for recognizing [the Mahdī] is obvious and established . . .” I say: There is no doubt that some traditions explain other traditions. Also, there is no doubt that the person about whom glad-tidings have been given in the traditions, who will fill the earth with justice and fairness, will give away wealth profusely, and he

who has signs, symbols, attributes and titles that are known in the traditions that have been narrated in numerous chapters, is only one person, not many. Hence, no one has thought it to be anyone other than the Mahdī or thought that Jesus, peace be on him, will perform prayers behind someone else. All these quotes point to his magnificent .character

said: "In the end of times, there will be a caliph who will divide wealth but will not count ".it

And narrated the same tradition to us, Abū Bakr b. Abū Shaiba, from Abū Mu`āwiya, from Dāwūd b. Abū Hind, from Abū Naḍra, from Abū Sa`īd, from the Messenger of .Allah

۳۸۴. al-Fitan(۱): Narrated to us Abū Mu`āwiya, from Dāwūd, from Abū Naḍra, from Abū Sa`īd, may Allah be satisfied with him, from the Holy Prophet, Allah's blessings be on him and his family, who said: "In the end of times, there will emerge a caliph who will ".grant wealth without counting it

۳۸۵. Al-`Arf al-wardī(۲): Ibn Abū Shaiba has recorded from Abū Sa`īd that the Messenger of Allah, Allah's blessings be on him and his family, said: "A person will emerge from my Ahl al-Bait after the passing of time and the appearance of fitnas; ".his grants will be abundant

۳۸۶. Al-Musnad(۳): Narrated to us `Abd-Allah, from his father, from `Affān, from Ḥammād b. Salma, from `Alī b. Zaid, from Abū Naḍra, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "Verily, Allah, Mighty and Majestic be He, will send in this umma a caliph who will give away ".wealth generously and will not count it

۳۸۷. Al-Musnad(۴): Narrated to us `Abd-Allah, from his father, from Khalaf b. al-Walīd, from `Abbād b. `Abbād, from Mujālid, from Abū l-Waddāk who said to Abū Sa`īd al-Khudrī, "By Allah! No ruler rules over us but

۱- Al-Fitan, vol. ۵, chap. ۸, p. ۱۹۴; Ṣaḥiḥ Muslim, vol. ۸, p. ۱۵۸; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۴, with a slight difference; Ibrāz al-wahm al-maknūn, p. ۵۸۱, no. ۹۸, the same as al-`Arf al-wardī.

۲- al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۴; Ibrāz al-wahm al-maknūn, p. ۵۸۱, no. ۹۹.

۳- Musnad aḥmad, vol. ۳, p. ۹۶; `Iqd al-durar, chap ۸, p. ۱۶۸, citing Musnad aḥmad and Sunan al-dānī.

۴- Musnad aḥmad, vol. ۳, p. ۹۸; al-Burhān, chap. ۱, p. ۸۱, no. ۲۴; al-`Arf al-wardī, p. ۱۲۸; al-Nihāya or al-Fitan wa l-malāḥim, vol. ۱, p. ۳۱.

that he is more evil than the previous one, and not a year arrives but that it is more evil than the preceding year." He replied, "If I had not heard something from the Messenger of Allah I too would have said like what you say. I heard the Messenger of Allah, Allah's blessings be on him and his family, say, 'From your rulers there will be a ruler who will give away wealth abundantly but will not count it. A person will come to him and ask him (for money). He will say, "Take." The person will spread his dress and he will fill it.' The Messenger of Allah spread a thick blanket which was covering him to show the act of the person [who asked], then he gathered all its sides. He said, 'He will take it and then depart.'"

۳۸۸. Al-Musnad(۱): [In a tradition from Abū Naḍra, from Jābir that] the Messenger of Allah, Allah's blessings be on him and his family, said: "There will be a caliph in the last of my nation. He will give away wealth abundantly but will not count it."

۳۸۹. Ṣaḥīḥ Muslim(۲): Narrated to us Naṣr b. `Alī al-Jahḍamī, from Bishr (i.e. ibn al-Mufaḍḍal) and narrated to us `Alī ibn Ḥajar al-Sa`dī, from Ismā'īl (i.e. b. `Ulayya), both of them from Sa`īd b. Yazīd, from Abū Naḍra, from Abū Sa`īd, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "From your caliphs there is a caliph who

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۱- Musnad aḥmad, vol. ۳, p. ۳۱۷; al-Sunan al-wārida fī l-fitan, vol. ۵, chap. "Mā jā'a fi l-

Mahdī," no. ۲۳; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol.۲, p. ۱۲۸. He has narrated a similar tradition from al-Bazzār, from Jābir; Kanz al-`ummāl, vol. ۱۴, p. ۲۶, no. ۳۸۶۵۹; Ṣaḥīḥ Muslim, vol. ۸, p. ۱۸۵, with a slight difference; Maṣābīḥ al-sunna, vol. ۲, chap. "Ashrāṭ al-sā`a," p. ۱۹۲; al-Tāj al-jāmi` lil-uṣūl, vol. ۵, p. ۳۴۲; Muntakhab kanz al-`ummāl, vol. ۶, p. ۳۱; Yanābī` al-mawadda, p. ۲۳۰; Mishkāt al-maṣābīḥ, vol. ۳, book ۲۷, .(no. ۵۴۴۱ (۵

Ṣaḥīḥ Muslim, vol. ۸, p. ۱۸۵; Kanz al-`ummāl, vol. ۱۴, p. ۲۶۶, no. ۳۸۶۷۲; `Iqd al-durar, -۲ chap. ۸, p. ۱۶۱; al-Tāj al-jāmi` lil-uṣūl, vol. ۵, p. ۳۴۱ (The Seventh chapter about the caliph, al-Mahdī). The author of Ghāyat al-ma'mūl (a commentary on al-Tāj al-jāmi`), says: "According to the traditions that will be mentioned, this is the Mahdī, may Allah be pleased with him. This act of his is because of the abundance of war booties and ".victories along with his generosity and his giving away goodness to all the people

".will give away wealth abundantly but will not count it

Ṣifat al-Mahdī(۱): From Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's .۳۹۰ blessings be on him and his family, who said: "Most certainly, the earth will be filled with enmity; then, a person from my Ahl al-Bait will emerge who will fill it with fairness and justice just as it will be filled with unfairness and enmity [injustice and ".[unfairness

Musnad Abī Ya`lā(۲): Narrated to us Sulaimān b. `Abd al-Jabbār Abū Ayyūb Sahl b. .۳۹۱ `Āmir, from Fuḍail b. Marzūq, from `Aṭiyya, from Abū Sa`īd, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "In the end of times, after the advance of ages and passing of time, there will be an Imam who will be the most generous of the people. A man will come to him and [the Imam] will put [wealth] in his dress. He will be concerned as to who will accept the charity of this wealth which is between him and his family as all the people will be flushed with goodness's (and ".(riches

Tārīkh ibn `asākir(۳): He has recorded through his chain of narrators, from ibn .۳۹۲ `Abbās that the Messenger of Allah, Allah's blessings be on him and his family, said: "How can a nation be destroyed when I am at its beginning, Jesus is at its end, and the

"?Mahdī is in its middle

Iqd al-durar(۴): From Anas b. Mālik, from the Messenger of Allah, Allah's` .۳۹۳ blessings be

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Iqd al-durar, chap. ۱, p. ۱۹, from Abū Nu`aim in Ṣifat al-Mahdī; al-Jāmi` al-ṣaghīr,` -۱ under the letter Lām, vol. ۲, p. ۱۲۳; Kashf al-ghumma, vol. ۲, p. ۴۷۱, no. ۲۲, citing al-Arba`īn by al-Ḥāfiẓ Abū Nu`aim, with a little difference; Yanābī` al-mawadda, p. ۱۸۶.

.(Musnad Abī Ya`lā, vol. ۲, p. ۳۵۶–۳۵۷, no. ۱۳۱ (۱۱۰۵ -۲

Tārīkh ibn `Asākir (۱۳۲۹ H.), vol. ۲, p. ۶۲; Kanz al-`ummāl, vol. ۱۴, p. ۲۶۹, no. ۳۸۶۸۲, with -۳ a slight difference and p. ۲۶۶, no. ۳۸۶۷۱; Muntakhab kanz al-`ummāl, vol. ۶, pp. ۳۰–۳۱; al-Sīrat al-Ḥalabiyya (Egypt: Maṭba`atu Muṣṭafā Muḥammad), vol. ۱, p. ۲۲۷; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۴; al-Taṣrīḥ bi mā tawātara fī nuzūl al-Masīḥ, p. ۱۸۱, no. ۲۷. He says: "Al-Nisā'ī has narrated it and so has Abū Nu`aim in Akhbār al-Mahdī. Al-Ḥākim and ibn `Asākir have narrated it in their Tārīkh with the following wordings: "How can a nation that I am at its beginning be destroyed . . .," which is like [what has been narrated] in Kanz al-`ummāl. This is a good (ḥasan) tradition as has been stated in al-`Azīzī's al-Sirāj al-munīr. He writes under it: "'middle' means 'before the last' because Jesus will descend to kill the Dajjāl during the era of the Mahdī. Our master Jesus will pray behind him just as it has been mentioned in the traditions." Al-Taysīr bi sharḥ al-jāmi` al-ṣaghīr, vol. ۲, p. ۳۰۲; Faiḍ al-qadīr, vol. ۵, p. ۳۰۱; al-Sirāj al-munīr, vol. ۳, p. ۱۹۶; al-`Arāyis (Maṭba'atu `Āṭif Wa Wuldih), p. ۲۲۷, through his chain of narrators from ibn `Abbās with the difference: "Al-Mahdī from my Ahl al-Bait is in the middle"; al-Jāmi` al-ṣaghīr, vol. ۲, p. ۱۲۸ (under the letter Lām); `Iqd al-durar, chap. ۷, p. ۱۴۶. He says: "Imam Aḥmad b. Ḥanbal has also recorded it in his Musnad and Ḥāfiẓ Abū Nu`aim has narrated it in his `Awālī. I say: I did not find it in the published edition of Musnad Aḥmad although it is apparent that the tradition was recorded in the copy he possessed. We can only rely on a copy in which the tradition has been recorded; Tafsīr Rūḥ al-jinān, vol. ۳, p. ۱۵۸. He has narrated it from al-Manṣūr, from his ancestors, from ibn Abbas, who said: "The Mahdī from my Ahl al-Bait is in its middle."

Abū l-Futūḥ—the author of Rūḥ al-jinān—has used this tradition to prove the existence of the Mahdī, peace be on him, because it will not be correct if it is said that "The Mahdī will exist in the end of times prior to the descent of Jesus. Such an interpretation would make it necessary for the Mahdī not to exist in the long period of time between the Messenger of Allah, Allah's blessings be on him and his family, and the descent of Jesus, whilst glad-tidings have been given that he will be in the middle of these two. I say: Yes, the umma is unanimous that Jesus, peace be on him, will descend at the time of the reappearance of the Mahdī, peace be on him, and during his universal government. Jesus will pray behind him and assist him in achieving reformist goals, spreading justice, and destroying unfairness, which has been clearly elaborated in mutawātir traditions. Therefore, the belief that the Mahdī will be between them will not hold true for anyone except the one who has been mentioned in the Shia belief. Because the Mahdī was born in ٢٥٥ AH and continues to live and is sustained by Allah until he reappears by the command of Allah, the Exalted, for the announcement of His Word. The middle is understood by some commentators to show that the appearance of the Mahdī, peace be on him, will be before the descent of Jesus. This is definitely not the meaning of the tradition and here the middle and end have the same meaning. Some sycophants—who were the servants and on the pay-roll of the arrogant and devilish rulers—thought that this tradition referred to the Mahdī who was one of the Abbasid caliphs. No explanation is needed to show the wrongness of this view. Such innovations are actually an insult to the lofty stature of the Seal of the Prophets, Muḥammad, Allah's blessings be on him and his family, and the great personality of the Prophet Jesus, and the divine successor-ship of Imam Mahdī, peace be on him. Moreover, the mutawātir traditions which describe the Mahdī, his attributes, and his signs, clearly reject such misguided interpretations. There is no proof in the tradition that Jesus will live after the Mahdī, peace be on him, in addition to the fact that such an idea has also been contradicted by a number of traditions about the Mahdī and other traditions like those about security (al-amān), etc. It is possible to interpret the tradition like this: His saying: "I am its first (awwaluhā)" means that he is its founder, chief, and source. Thus, this umma will not be destroyed, because its founder and the caller towards it is "a mercy for all the worlds" (raḥmatan lil-`ālamīn). A nation will not be destroyed if its founder possesses

such traits and this was the purpose of his dispatching? How can a nation be destroyed that has the Mahdī in its middle? As long as he exists and is alive, this nation will not be destroyed. Amongst the greatest benefits of his existence—even though he is in occultation—is the survival of the nation because of his existence. And how can a nation be destroyed that has Jesus at its end, who will descend in the end of times? This means that this religion will remain and last until the descent of Jesus from the sky. He will descend in the last nation and acknowledge this religion in this very world. We can conclude that this narration serves to give glad-tidings about the lasting of this religion, the continuous survival of this nation because of the blessings of the Prophet of Islam, who is a mercy for the worlds, and the existence of the Mahdī, peace be on him. This nation will not be destroyed and will remain until the end of times because the descent of Jesus—which is one of the conditions of the Hour—will occur in the last nation. Hence, this nation will survive and remain, as long as humanity exists on the face of earth. Allah, His Messenger, Allah's blessings be on him and his family, and the possessors of knowledge—those from his Ahl al-Bait who are steadfast in it—have more knowledge about the meanings of the Book and the Sunna.

۴- `Iqd al-durar, chap. ۷, p. ۱۴۸. He says: Imam Abū `Abd al-Raḥmān al-Nisā'ī has recorded it in his Sunan. I say: I could not locate it in al-Mujtabā min Sunan al-Nisā'ī but this does not mean it does not exist in his Sunan. In fact, there is no doubt about it being present there.

on him and his family, who said: "A nation will never be destroyed which I am at its beginning, its Mahdī is in the middle, and Christ—the son of Mary—is at its end."

۳۹۴. `Iqd al-durar(۱): From Abū Ja`far Muḥammad b. `Alī, from his father, from his grandfather, from the Messenger of Allah, Allah's blessings be on him [and his family], who said:

I give glad-tidings to you all! I give glad-tidings to you all! My nation is like rain. It is not clear whether its beginning is good or its end? Or like an orchard from which groups [of people] eat [fruit] for one year. Perhaps the last group [that eats from it] is the most widest and deepest(۲) and is better than all the others. How can a nation perish when I am at its beginning, the Mahdī is in its middle, and Christ is at its end? [Beware!],

between all these will be crooked leaders; they are not from me and I am not from .them

:Faḍā'il al-ṣaḥāba lil-Sam`ānī(٣): From Abū Sa`īd al-Khudrī who said .٣٩٥

Fāṭima came to her father, Allah's blessings be on him [and his family], during his illness and said while crying, "O my father! I fear neglect/destruction (al-ḍay`a) after you!" He replied, "O Fāṭima! Verily Allah examined the earth thoroughly, then chose your father and sent him as a Messenger. He examined the earth a second time and chose your husband. He then ordered me to marry you to him and so, I married you to

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Iqd al-durar, chap. ٧, p. ١۴۶. He says: Imam Abū `Abd al-Raḥmān al-Nisā'ī has` -١ recorded it in his Sunan; Bahjat al-naẓar, sect. ۶, has recorded it from Sunan al-Nisā'ī in the chapter: "What has been narrated about the Arabs and the non-Arabs" and this is its last chapter; al-Taṣrīḥ bi mā tawātara fī nuzūl al-Masīḥ, pp. ٢۴٧–٢۵٠, no. ۶۶, with a slight difference in the wordings and that he said: "But between this will be a crooked group; they will not be from me nor will I be from them." He says in his commentary: "The Holy Prophet has described them as a group, then distanced himself from them because of their deviation from the way and path that he had brought." I say: This tradition praises the beginning of the nation and its end. The latter, being the time when the universal government of the Mahdī appears, in which Jesus will descend, stay amongst them, and pray behind Imam Mahdī, peace be on him. Also, both versions condemn the majority of the nation between these two eras. This is because of the domination of the kings or those who call themselves the Caliphs. They will come to power and rule without the permission and satisfaction of Allah. Apart from this vast majority, there will be some who will wait for the reappearance of Allah's command and the establishment of the rightful government of Allah's Caliph, the Mahdī, peace be on him. They will not approve the atrocities committed by these tyrant kings upon the people, will not assist them in their tyrannies and sins, and will not gain closeness to them or try to satisfy them, because of Allah's wrath towards them. These are none but the followers of the Imams from the Ahl al-Bait, peace be

on them. The same Imams that the tyrants tried to conceal their virtues and what Allah had specially given to them and to destroy their guidance and that of their followers. The crooked groups are the majority which have left the clear path of the Ahl al-Bait and have not held on to them. They have opposed the mutawātir traditions like ḥadīth thaqalain, ḥadīth safīna, ḥadīth amān, etc. `Alī al-Qārī writes in al-Mirqāt, vol. ۵, p. ۶۵۸: "Traditions with chains of narrators like this are called golden chained (silsilat al-dhahab)." Al-Mishkāt, vol. ۳, p. ۲۹۳; Yanābī` al-mawadda, p. ۴۸۹; al-`Umda, vol. ۲, sect. "What has been narrated about the Mahdī in the texts of Ṣiḥāḥ al-Sitta from al-Jam' bain al-ṣiḥāḥ al-sitta of Razīn al-`Abdarī," p. ۲۲۴.

۲- 'the most widest and deepest' probably means they will have the biggest population and will live the longest on earth—Ed.

۳- Yanābī` al-mawadda, p. ۴۹۰.

him. He was the greatest amongst Muslims in forbearance (ḥilm), the best of them in knowledge, and the first in [accepting] Islam.

Surely, Allah has granted seven characteristics to us Ahl al-Bait which He has not given to anyone from those [before us] and no one from those who will come [after us] will acquire them. Our Prophet is the best of prophets and he is your father; our successor (waṣiyyunā) is the best of successors and he is your husband; our martyr is the best of martyrs and he is your father's uncle, Ḥamza; from us is the one who has two wings with which he will fly in paradise wherever he wishes, and he is Ja`far [al-Ṭayyār]; from us are the two grandsons of this nation and they are your two sons; and from us is the Mahdī of this nation."

Abū Hārūn al-`Abdī says:

I met Wahb b. Munabba during the Hajj season and mentioned this tradition to him. He said, "When the tribe of Moses was tested and took the calf as god, a bitter situation was created for Moses. Allah said, 'O Moses! The nations of all the Prophets before you were tested, and a great fitna will befall upon the nation of Aḥmad to an extent that some will curse others. Then, Allah will make right their affairs through a man from the progeny of Aḥmad, and he is the Mahdī.'"

٣٩۶. Al-Istī`āb(١): [Jābir al-Ṣadafī] narrates from the Prophet, Allah's blessings be on him [and his family],

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١- Al-Istī`āb, vol. ١, p. ٢٢٣; al-`Iṣāba, vol. ١, p. ٢١۶, no. ١٠٣٧ (short version); Usd al-ghāba, vol. ١, p. ٢۶٠: “After me, there will be caliphs, after the caliphs there will be rulers, after the rulers there will be oppressive kings; then, a person from my Ahl al-Bait will emerge who will fill the earth with justice just as it will be filled with injustice . . .”; `Iqd al-durar, sect. ١, p. ١٩, which is the same as Usd al-ghāba, with the difference: “Then, the Mahdī from my Ahl al-Bait will emerge” and “Then he will rule.” He says: “Ḥāfiẓ Abū Nu`aim has narrated it in al-Fawā’id and al-Ṭabarānī has recorded it in al-Mu`jam. I say: The beginning of the tradition of Al-Istī`āb and Usd al-ghāba is strange. Closer to it in strangeness is the note beneath the tradition of Usd al-Ghāba. Thus they cannot be relied upon. One can only rely on his saying: “The Mahdī—who is from my Ahl al-Bait—will emerge,” or, “a man from my Ahl al-Bait will emerge who will fill the earth with justice as it will be filled with injustice.” These can be found in many mutawātir narrations. Kanz al-`ummāl, vol. ١۴, p. ٢۶۵, no. ٣٨۶۶٧

who said: “After me, there will be caliphs. After the caliphs there will be rulers. After the rulers there will be kings. After the kings there will be tyrants and after the tyrants, a man will emerge from my Ahl al-Bait who will fill the earth with justice.”

This tradition has been narrated by ibn Lahī`a, from `Abd al-Raḥmān b. Qays b. Jābir al-Ṣadafī, from his father, from his grandfather, from the Prophet, Allah's blessings be on him and his family.

٣٩٧. Al-Bayān fī akhbār Ṣāḥib al-Zamān(١): Ḥāfiẓ Abū l-Ḥasan Muḥammad b. Abū Ja`far al-Qurtubī and others in Damascus, and al-Muftī Ṣaqr b. Yaḥyā b. Ṣaqr al-Shāfi`ī and others in (the city) of Ḥalab, all of them from Abū l-Faraj Yaḥyā b. Maḥmūd al-Thaqafī and Abū `Alī al-Ḥasan b. Aḥmad b. al-Ḥasan, from al-Ḥāfiẓ Abū Nu`aim Aḥmad b. `Abd-Allah, from Muḥammad b. Zakariyyā al-Ghalābī, from `Abbās b. Bakkār, from `Abd-Allah, from al-A`mash, from Zirr b. Ḥubaish, from Ḥudhayfa that

:the Messenger of Allah, Allah's blessings be on him [and his family], said

If there remains only one day from the world, Allah will definitely send in it a person whose name is my name and whose morals are my morals. He will be called Abū `Abd-Allah. The people will pledge allegiance to him between the Rukn and the Maqām. Through him, Allah will bring back the religion and He will grant him victories. [Then,] no one will remain on the face of earth but that he will acknowledge that there is no god

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Al-Bayān fī akhbār Ṣāḥib al-Zamān, sect. ۱۳, p. ۱۲۹. He writes: "This tradition is good -۱ (ḥasan). Praise be to Allah for bestowing this upon us. The meaning of his saying "his morals will be my morals," is one of the best indications that the Mahdī, peace be on him, will take revenge on those who do not believe in the religion of Allah— just as the Holy Prophet, Allah's blessings be on him and his family, did. And indeed, Allah—the Exalted—has said to His Prophet: "And surely, you are on the greatest morals" (Quran ۶۸:۴). Al-Irbilī writes in Kashf al-ghumma, vol. ۲, p. ۴۸۶: "His comment, 'is one of the best indications . . . (to the end)' is truly amazing! How can he confine the moral attributes of the holy Prophet and only limit them to revenge?! While he possesses all the attributes of the Prophet, Allah's blessings be on him and his family, like his nobility, honor, knowledge, forbearance, bravery, and other morals that we have mentioned at the beginning of this book. Even more shocking, is the endorsement of his view by using the aforementioned verse!" Farā'id al-simṭain, vol. ۲, pp. ۳۲۵–۳۲۶; `Iqd al-durar, sect. ۲, pp. ۳۱–۳۲, from Abū l-Ḥasan al-Raba`ī al-Mālikī, with a little difference; al-Ghadīr, vol. ۷, p. ۱۲۶, citing Zakhāīr al-`uqbā, p. ۱۲۶, with the following wording: "'If there remains only one day from the world, Allah will prolong that day until He sends a person from my progeny; his name will be my name.' Salmān asked, 'From which of your sons, O Messenger of Allah?' He replied, 'From this son of mine,' then patted ".(Imam) al-Ḥusayn's back, peace be on him

.but Allah

Salmān, may Allah be satisfied with him, stood up and asked: “O Messenger of Allah! From which one of your sons will he be?” He answered: “He will be from the descendants of this son of mine,” then patted (Imam) al-Ḥusayn’s back.

۳۹۸. Al-Sunan al-wārida fī l-fitan(۱): Narrated to us Ḥamzat b. `Alī, from `Abd-Allah b. Muḥammad, from Abū Khalīfa, from Musaddad, from ibn Shihāb, from `Aṣim, from Abū Ṣāliḥ, from Abū Huraira that the Messenger of Allah, Allah's blessings be on him [and his family], said: “If there only remains one night from the world, Allah will make a person from my Ahl al-Bait rule in it.”

۳۹۹. Firdaus al-akhbār(۲): From Jābir b. `Abd-Allah that the Messenger of Allah, Allah's blessings be on him and his family, said: “The Paradise yearns for four people from my family. Allah loves [these four] and has ordered me to love them: `Alī ibn Abī Ṭālib, al-Ḥasan, al-Ḥusayn, and the Mahdī—behind whom Jesus, the son of Maryam, will pray.”

۴۰۰. Al-Mu`jam al-kabīr(۳): Narrated to us al-Ḥasan b. `Alī al-Ma`marī, from `Abd al-Ghaffār b. `Abd-Allah al-Mauṣilī, from `Alī b. Mus-hir, from Abū Isḥāq al-Shaibānī, from `Āṣim b. Abū l-Najūd, from Zirr b. Ḥubaish, from ibn Mas`ūd who recounts that the Messenger of Allah, Allah's blessings be on him [and his family], said: “The days and the nights will not go away until a person from my Ahl al-Bait rules; his name will be my name.”

In another tradition, the following sentence has been added: “He will fill

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۱- Al-Sunan al-wārida fī l-fitan, vol. ۵, chap. “Mā jā’a fī l-Mahdī,” no. ۲۶; `Iqd al-durar, sect. ۱, p. ۱۸. He writes: “Ḥāfiẓ Abū Nu`aim has recorded it in Ṣifat al-Mahdī.” On p. ۲۰, he writes: “Al-Imam Abū `Amr al-Muqri’ has recorded it in his Sunan”; Mawārid al-ẓam’ān, chap. “Mā jā’a fī l-Mahdī,” p. ۴۶۳, no. ۱۸۷۶; Kanz al-`ummāl, vol. vol. ۱۴, p. ۲۶۹, no. ۳۸۶۸۴, with a little difference; Muntakhab kanz al-`ummāl, vol. ۶, p. ۳۱; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۲۳. He has recorded it from al-Ḥasan b. Sufyān and Abū Nu`aim. Al-Ḥasan b. Sufyān is al-Ḥasan b. Sufyān b. `Āmir al-Nasawī, the author of al-Musnad al-kabīr and al-`Arba`īn—who passed away in ۳۰۳ AH—as has been

mentioned in Tadhkirat al-ḥuffāẓ. Or (he could be) al-Fasawī who also expired in ۳۰۳ AH—as has been mentioned in al-Lisān. Apparently, it is al-Nasawī and al-Fasawī is an error made by the writer of the manuscript. Al-Burhān fī `alāmāt Mahdī ākhir al-.zamān, chap. ۲, p. ۹۲, no. ۱۳, from al-Ḥasan b. Sufyān and Abū Nu`aim

Kashf al-yaqīn, p. ۱۱۷; Kashf al-ghumma, vol. ۱, p. ۲, from Kitāb al-āl of ibn - ۲ .Khālawayh; Ithbāt al-hudāt, vol. ۷, chap. ۳۲, sect. ۲, p. ۱۸۲, no. ۷

Al-Mu`jam al-kabīr, vol. ۱۰, no. ۱۰۲۱۵ and ۱۰۲۱۹; al-Sunan al-wārida fī l-fitan, vol. ۵, -۳ chap. "Mā jā'a fī l-Mahdī," p. ۹۶, no. ۱۶; Tadhkirat al-ḥuffāẓ, vol. ۲, p. ۴۸۷, with the difference: "The days and the nights will not pass until the Arabs are ruled by a person ".from my Ahl al-Bait; his name will be my name

".the earth with justice just as it will be filled with injustice and unfairness

Al-Mu`jam al-kabīr(۱): Narrated to us Ma`ādh b. al-Muthannā, from Musaddad, .۴۰۱ from Abū Shihāb Muḥammad b. Ibrāhīm al-Kinānī, from `Aṣim b. Bahdala, from Zirr, from `Abd-Allah that the Messenger of Allah, Allah's blessings be on him [and his family], said: "If there remains from the world but only one night, a person from the ".Ahl al-Bait of the Prophet, Allah's blessings be on him [and his family], will rule in it

Al-Mu`jam al-kabīr(۲): Narrated to us Aḥmad b. Muḥammad al-Jammāl al- .۴۰۲ Iṣfahānī, from Ibrāhīm b. `Āmir b. Ibrāhīm, from his father, from Ya`qūb al-Qummī, from Sa`d b. al-Ḥusayn, from Abū Bakr b. `Ayyāsh, from `Aṣim b. Abī l-Najūd, from Zirr b. Ḥubaish, from `Abd-Allah b. Mas`ūd, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "The affairs of this nation—in the ends of its time ".—will be in the hands of a man from my Ahl al-Bait. His name will be my name

Al-`Arf al-wardī(۳): Abū Nu`aim and al-Ḥākim have both narrated from Abū Sa`īd .۴۰۳ :that the Messenger of Allah, Allah's blessings be on him [and his family], said

The Mahdī will emerge in my nation. Allah will send him as a helper (ghiāsā) for the people. The nation will be blessed, livestock will feed, the earth will bring out its .(vegetation, and he will give away wealth correctly (ṣiḥāḥā)(۴

Al-Fitan(۵): Al-Walīd narrates from Abū Rāfi` Ismā'īl b. Rāfi`, from someone who .۴۰۴

narrated to him

۱- Al-Mu`jam al-kabīr, vol. ۱۰, no. ۱۰۲۱۶; Mawārid al-ẓam'ān ilā zawā'id ibn Ḥibbān, chap. "Mā jā'a fī l-Mahdī," p. ۴۶۴, no. ۱۸۷۷; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۲۵; Kanz al-`ummāl, vol. ۱۴, p. ۲۶۹, no. ۳۸۶۸۳ with a minor difference.

۲- Al-Mu`jam al-kabīr, vol. ۱۰, no. ۱۰۲۲۷; Dhikr akhbār Iṣbahān, vol. ۱, p. ۳۲۹. I say: al-Ṭabarānī has recorded numerous traditions through his chain of narrators from ibn Mas`ūd from the Holy Prophet, Allah's blessings be on him and his family. You can refer to these traditions which are numbered from ۱۰۲۱۳ to ۱۰۲۳۰.

۳- Al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۲; Farā'id al-simṭain, vol. ۲, chap. ۶۱, p. ۳۱۷, with the difference: "Allah will send him in a clear manner and the nation will be blessed by him."

۴- 'correctly' probably means 'justly'—ed.

۵- Al-Fitan, pp. ۱۹۲–۱۹۳; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۵۳, from Nu`aim, with a little difference; al-Burhān, chap. ۱, p. ۷۸, no. ۱۰, with a slight difference. He will fill the earth with justice just as it will be filled with injustice. This will continue until the people will no longer have their initial state; the sleeping one will not be awakened and no blood will be shed."

from Abū Sa`īd al-Khudrī, from the Holy Prophet, Allah's blessings be on him [and his family], who said:

His nation will take refuge in him (i.e. the Mahdī) like the bees which take refuge in their king. He will fill the earth with justice just as it will it be filled with injustice. [This will continue] until the people return to their initial state, that is, they will not wake up a sleeping person and will not shed blood.

۴۰۵. Kanz al-`ummāl(۱): "The Mahdī will emerge in the ends of my nation. Allah will send rain for him and the earth will bring out its vegetation. He will give away wealth correctly, livestock will increase, and the nation will be glorified. He will live for seven or eight years [as has been narrated by ibn Mas`ūd].

Dhikr akhbār Iṣbahān(٢): Narrated to us Muḥammad b. al-Faḍl b. Qadīd, from al- .۴٠۶ Ḥasan b. Yūsuf b. Sa`īd al-Miṣrī, from Muḥammad b. Yaḥyā b. Maṭar al-Makhramī, from Dāwūd b. al-Muḥabbar, from Abū l-Muḥabbar b. Qaḥdham, from his father Qaḥdham b. Sulaimān, from Mu`āwiya b. Qurra, from his father that the Messenger of Allah, Allah's blessings be on him [and his family], said: "Most certainly, this earth will be filled with injustice and unfairness. When it is filled with injustice and unfairness, Allah will send a person from me whose name will be my name. He will fill it with ".fairness and justice just as it was filled with injustice and unfairness

Al-Rauḍa min al-Kāfī(٣): Al-Ḥusayn b. Muḥammad .۴٠٧

.Kanz al-`ummāl, vol. ١۴, p. ٢٧٣, no. ٣٨٧٠٠ -١

.Dhikr akhbār Iṣbahān, vol. ٢, p. ١۶۵ -٢

.Al-Rauḍa min al-Kāfī, p. ٣٩۶, no. ۵٩٧; al-Wāfī, vol. ٢, chap. ۵٢, p. ۴۵٩, no. ٩٧٧–٩ -٣

al-Ash`arī, from Mu`allā b. Muḥammad, from al-Washshā, from Abū Baṣīr, from :Aḥmad b. `Umar who narrates

A person came to (Imam) Abū Ja`far, peace be on him, and said, "Surely you are the Ahl al-Bait of mercy. Allah, Blessed and High be He, has distinguished you with this [characteristic]." He, peace be on him, replied, "We are so, and all praise is for Allah. We don't make anyone go astray nor do we bring anyone out of guidance. Surely, the world will not end until Allah, Mighty and Majestic be He, sends a person from us Ahl al-Bait who will act in accordance with the Book of Allah. He will not see any evil in you ".but that he will denounce it

Al-Mu`jam al-ausaṭ(١): From Ṭalḥat b. `Abd-Allah, from the Holy Prophet, Allah's .۴٠٨ blessings be on him [and his family] who said: "And soon, a fitna will occur. The unrest will not cease in one place except that it will start in another until an announcer from ".'the sky will call out: 'Surely, your leader is so and so

I say: The ambiguity of this tradition because of it not explicitly stating the name of the

Mahdī does not harm our purpose, because numerous traditions we quoted earlier and those that will be cited in the future explain this tradition and remove its .ambiguity

:The author of Ibrāz al-wahm al-maknūn writes

I have found a support for his tradition (i.e. the tradition of Ṭalḥa). Ibn Abī Shaiba ,states, "Narrated to us al-Ḥasan b. Mūsā

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.Ibrāz al-wahm al-maknūn, p. ۵۶۱ -۱

from Ḥammād b. Salma, from Abū Muḥammad, from `Aṣim b. `Amr al-Bajalī that Abū Umāma said, 'The name of a person will surely be called out from the sky. It cannot be "'.denied with any argument and no degraded person can prevent it

He then mentions another narration) as support, from `Alī, peace be on him, which,) .(God willing, we will mention in the future

Al-Fitan by Nu`aim b. Ḥammād[۱]: Narrated to us `Abd-Allah b. Marwān, from al- .۴۰۹ `Alā b. `Utba, from al-Ḥasan that "The Messenger of Allah, Allah's blessings be on him [and his family], mentioned the hardships that will be encountered by his Ahl al-Bait [which will continue] until Allah raises a black flag from the East. Whoever helps it, Allah will help him, and whoever deserts it, Allah will desert him, until they come to a person whose name is my name. He will take over their affairs and Allah will assist ".and help him

Al-Fitan[۲]: Narrated to us `Abd al-Razzāq, from Mu`ammar, from Qatāda that .۴۱۰ the Messenger of Allah, Allah's blessings be on him [and his family], said: "Soon, he will ".bring out the treasures, will distribute wealth, and will fully establish Islam

Kanz al-`ummāl[۳]: From Sa`d al-Iskāf, from al-Aṣbagh b. Nubāta, who narrates: .۴۱۱ "`Alī ibn Abī Ṭālib, peace be on him, delivered a lengthy sermon. He praised Allah and :extolled Him then said

Know that verily I and the good ones from my progeny and my Ahl al-Bait are the most knowledgeable of the people in childhood and

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۱- Al-Fitan, vol. ۴, chap. ۱۳, p. ۱۶۷. I say: This flag which Allah will send is not from the Abbasid flags, as has been clearly explained by Nu`aim in the title of the chapter: "The Black Flags of Mahdī [That Will Come] After the Abbasid and Other Flags"

۲- Al-Fitan, vol. ۵, p. ۱۹۵.

۳- Kanz al-`ummāl, vol. ۱۴, pp. ۵۹۲–۵۹۵, no. ۳۹۶۷۹. Ibn al-Athīr writes in al-Nihāya: "In the tradition of `Alī: 'Surely after you there is a fitna and calamity that is tedious and frowning', frowning means people will frown from its intensity." Muntakhab kanz al-`ummāl, vol. ۶, p. ۳۴.

the most forbearing of them in old age. With us is the flag of truth. Whoever goes ahead of it will be degraded, whoever stays behind will be destroyed, and whoever stays with it will have reached it. Surely we are the people of mercy and through us the doors of wisdom are opened. Our judgment is based on Allah's Judgment and our knowledge is based on Allah's Knowledge and to the sayings of an honest person we have listened.

If you follow us, you will be saved and if you turn away, Allah will punish you at our hands. By us, Allah has opened the noose of disgrace from your necks. By us—and not by you—Allah will end (binā yukhtam lā bikum). Through us the one who lags behind will reach and to us the one who has gone ahead will return . . . (He continued in another part,) by Allah! I was taught the interpretation of the messages, the fulfillment of the promises, and the completion of the words. Certainly, from those who succeed me from my Ahl al-Bait, there will be a person who will invite to Allah with strength and will judge with the laws of Allah. This will be after a hard and disgraceful era in which the hardships will be severe and hopes will be lost . . . (After mentioning some of the bloody battles, he continued,) know that surely from us is the one who will rise; his lineage will be

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.pure and his companions will be leaders

When the enemies of Allah are to be destroyed, he will be called out three times with his name and the name of his father in the month of Ramaḍān. This will be after turmoil, killings, miseries, lunacies, and the rise of calamities. I know that to whom the .earth will extract its deposits and hand over its treasures

If I wanted, I could have struck [the earth] with my foot and said, "Bring out from here helmets and armor" . . . Indeed, Allah will appoint a Caliph who will remain firm in guidance and will not accept bribes in his judgments. When he calls, he will be [heard] far and distant. [His calls] will be lethal for the hypocrites and will bring relief for the believers. Know that these will surely happen despite those who dislike them [happening]. All praise is for Allah the Lord of the worlds and His blessings be upon our .master Muḥammad, the seal of the Prophets

Al-Bayān wa l-tabyīn(۱): From Abū 'Ubaida Mu`ammar b. al-Muthannā, from . ۴۱۲ Ja`far b. Muḥammad, peace be on him, from his forefathers, peace be on them, from :Amīr al-Mu'minīn `Alī ibn Abī Ṭālib, peace be on him, who said

Know that the good ones (al-abrār) from my progeny and the pure ones from my descendants, are the most forbearing of the people in childhood and the most knowledgeable of them in old age. Know that we Ahl al-Bait have learned knowledge from Allah's

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Al-Bayān wa l-tabyīn, vol. ۲, p. ۵۸; Sharḥ nahj al-balāgha, vol. ۱, pp. ۲۷۶ ۲۸۱, sermon -۱ .۱۶; al-Mustarshid, p. ۱۶۰

knowledge. Our judgment is from Allah's judgment and we have listened to the .sayings of an honest person

If you follow us, you will be guided with our insight but if you don't do so, Allah will

destroy you at our hands. We hold the flag of truth. Whoever follows it will reach [salvation] and whoever lags behind will perish. Know that through us every believer is protected from bad fate (binā taraddu dabaratu kullu mu’min), through us the noose of disgrace is removed from your neck, and through us gains are made. Allah will ”.commence through us—not through you—and He will end by us, not by you

Ibn Abī l-Ḥadīd says in his commentary: “His saying, ‘He will end by us, not by you,’ points towards the Mahdī who will appear in the end of times. Most narrators have the view that he will be from the progeny of Fāṭima, peace be on her. Our fellow Mu`tazilī companions do not deny this. They have clearly mentioned him in their books and ”.their teachers have testified about him

Īḍāḥ al-ishkāl(۱): From Abū l-Za`rā’ who narrates that `Alī ibn Abī Ṭālib, peace be .۴۱۳ :on him, used to say

Verily I and the pure ones from my descendants and the good ones from my progeny are the most forbearing of people in childhood and the most knowledgeable of them in old age. By us Allah will invalidate falsehood; by us Allah will break the teeth of the rabid wolves; by us Allah will free

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Kanz al-`ummāl, vol. ۱۳, p. ۱۳۰, no. ۳۶۴۱۳; `Abaqāt al-anwār, vol. ۲, p. ۶۸, no. ۱۲. He - ۱ ”.writes: “Ḥāfiẓ `Abd al-Ghanī b. Sa`īd has recorded it in Īḍāḥ al-ishkāl

you from disgrace and remove the noose of your necks. By us Allah will begin and He .will end

Sharḥ nahj al-balāgha by ibn Abī l-Ḥadīd(۱): The Chief of Justice (qāḍī al-quḍat), .۴۱۴ may Allah the Exalted have mercy on him, has narrated from Ismā’īl b. `Abbād—may Allah have mercy on him—through his chain of narrators which end at `Alī, peace be on him, that he mentioned the Mahdī and said: “He is from the progeny of al-Ḥusayn.” He then described his appearance: “A man with a wide forehead, aquiline nose, sturdy ”.belly, long thighs, shining teeth, and on his left thigh is a mole

Ibn Abī l-Ḥadīd writes: "`Abd-Allah b. Qutayba has mentioned this exact tradition in Gharīb al-ḥadīth."

۴۱۵. Al-Fitan(۲): Narrated to us al-Walīd and Rushdain, from ibn Lahī`a, from Isrā'īl b. `Abbād, from Maimūn al-Qaddāḥ, from Abū l-Ṭufail, may Allah be satisfied with him, from the Messenger of Allah, Allah's blessings be on him and his family. One of the two narrated from `Alī, peace be on him, from the Holy Prophet; Ibn Lahī`a narrated from Abū Zur`a, from `Umar b. `Alī, from `Alī, peace be on him, from the Holy Prophet who said: "Religion will end through us just as it commenced with us and through us they will be freed from polytheism."

One of the two narrated [it like this]: ". . . from deviation. And through us Allah will unite their hearts after the enmity of polytheism."

Another narrated [it like this]: ". . . deviation and mischief

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۱- Sharḥ nahj al-balāgha, vol. ۱, pp. ۲۸۱–۲۸۲; Yanābī` al-mawadda, pp. ۴۹۷–۴۹۸.

۲- Al-Fitan by Nu`aim, vol. ۵, chap. ۱۱, pp. ۱۹۸–۱۹۹.

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۴۱۶. Al-Fitan(۱): Narrated to us al-Walīd, from Abū Lahī`a and informed us `Ayyāsh b. `Abbās, from ibn Zarīr, from `Alī, peace be on him, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "He is a man from my Ahl al-Bait."

He has recorded it through another chain of narrators: Narrated to us ibn Wahb, from ibn Lahī`a, from al-Ḥarth b. Yazīd, from ibn Zarīr al-Ghāfiqī who heard `Alī, peace be on him, say: "He is from the progeny of the Prophet, Allah's blessings be on him [and his family]."

۴۱۷. Al-Fitan(۲): Narrated to us Abū Hārūn, from `Amr b. Qays al-Mulā'ī, from al-Minhāl b. `Amr, from Zirr b. Ḥubaish, from `Alī, peace be on him, who said: "The Mahdī is a man from us from the descendants of Fāṭima, may Allah be satisfied with her."

۴۱۸. Al-Fitan(۳): Narrated to us more than one person from ibn `Ayyāsh, from Sālim who said:

Najda wrote [a letter] to ibn `Abbās asking him about the Mahdī. He replied, "Surely, Allah the Exalted, has guided this umma through the first of this house and will free them through the last of them. During his [rule], goats which have horns and also those who don't will not fight with each other."

۴۱۹. Ṣaḥīḥ ibn Ḥibbān(۴): From Umm Salma who recounts that the Messenger of Allah, Allah's blessings be on him [and his family], said about the Mahdī: "He will distribute among the Muslims their booty and will treat them in accordance with

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۱- Al-Fitan by Nu`aim, vol. ۵, chap. ۱۱, pp. ۱۹۹–۲۰۰.

۲- Al-Fitan by Nu`aim, vol. ۵, chap. ۱۱, p ۲۰۱; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۵۵.

۳- Al-Fitan by Nu`aim, vol. ۵, chap. ۱۱, p ۲۰۱.

۴- Al-I`lām bi ḥukm `Īsā `alayhi al-salām by al-Suyūṭī, published in the collection of books titled: al-Ḥāwī lil-fatāwī, vol. ۲, p. ۲۸۹. He says in Ma`ālim al-sunan, vol. ۴, p. ۳۴۴: "Al-Shaykh says, al-jirān is the beginning of the neck (the front part of the camel's back); it's mainly referred to the camel when it stretches its neck on the earth. Hence, it is said: The camel has stretched its neck. It does so when it rests in a place for a long time.' The stretching of the neck of the camel is used as an example for Islam to indicate its establishment and that there will neither be a fitna nor turmoil. Islamic laws will be implemented justly and steadfastly."

the customs (sunna) of their Prophet, Allah's blessings be on him [and his family]. He will fully establish Islam (yulqī al-islām bi jirānih ilā al-arḍ) throughout the earth. He will live for seven years."

۴۲۰. Kanz al-`ummāl(۱): (In a lengthy tradition from `Alī, peace be on him, from the Messenger of Allah, Allah's blessings be on him and his family):

O `Alī! Allah has commenced [Islam] by us and He will end it by us. By us He will destroy the idols and whoever worships them. By us He will crush every oppressor and every hypocrite to an extent that we will kill for rightness like the people who killed for falseness. O `Alī, this nation is like an orchard that a group of people will eat from for a year and another group will eat from it in another year. Perhaps, the last group [is like a tree] who has the firmest root, the most beautiful branch, and the sweetest fruit. They are the best and the most just and will possess the longest kingdom.”

۴۲۱. Murūj al-dhahab(۲): It has been narrated that Amīr al-Mu’minīn `Alī ibn Abī Ṭālib, peace be on him, said:

When Allah willed to destine creation and create the creatures and make the things [that He] made, He manifested the creatures in forms like dust particles, and this was before the spreading of the earth and the raising of the sky; while He was in the exclusivity of His Kingdom and Uniqueness of His Omnipotence (jabarūtih).

p: ۷۳

۱- Kanz al-`ummāl, vol. ۱۶, p. ۱۹۶, under no. ۴۴۲۱۶.

۲- Murūj al-dhahab, vol. ۱, pp. ۴۲–۴۴; Also, refer to Tadhkirat al-khawāṣ, pp. ۱۲۸–۱۳۰, the ۶th chapter about the selected sayings of Amīr al-Mu’minīn `Alī ibn Abī Ṭālib, peace be on him. He has recorded similar to this—with minor differences in wording and meaning—through his chain of narrators from Aḥmad b. `Abd-Allah al-Hāshimī, from Imam Ḥasan al-`Askarī, from Imam al-Ḥusayn b. `Alī, from his father Amīr al-Mu’minīn `Alī ibn Abī Ṭālib, peace be on them.

Thereafter, He made ready a light from His Light so it shone and took a part from His Brightness and it radiated. Then, He put the Light in the middle of these hidden forms, and the form of our Prophet Muḥammad, Allah’s blessings be on him and his family, approached it.

So, Allah the Almighty said, “You are the chosen one, the selected. With you is entrusted My light and the treasures of My guidance. Because of you, I level the

desert, let the water flow, and raise the sky. [Because of you], I reward and punish and [created] the Heaven and Hell. I will appoint your Ahl al-Bait for guidance. I will bestow upon them from My unseen knowledge so that the most complex of issues will not be difficult for them and the hidden things will not make them incapable. I will appoint them as My proof upon My creation and as those who draw the attention [of the people] towards My Power and My Oneness."

Then, Allah made them testify to [His] Lordship (al-rubūbiyya) and purely acknowledge [His] Oneness (al-waḥdāniyya). After this pledge, He blended the insight of his creations with the fact that he had selected Muḥammad and his family. He showed them that guidance is with him, the light belongs to him, and that leadership (al-imāma) is in his family . . . Then, His Throne (`arsh) became afloat on water, after which He spread the earth on the surface of water, and from the

water, He extracted a smoke and made it the sky. Then, He summoned them both (i.e. the earth and the sky) towards His obedience and they submitted by responding [to His call].

Then, Allah made the angels with lights that He created and souls that he invented. Then, he accompanied with His Oneness (tauḥīd) the prophethood of Muḥammad, Allah's blessings be on him [and his family], whom became popular in the skies before he was sent to earth. When Allah created Adam, He clarified his excellence for the angels and showed them why He had distinguished him on account of His prior knowledge, when He had taught him by informing him alone of the names of things. Thus, Allah appointed Adam as a prayer-niche (miḥrāb), a Ka`ba, a door (bāb), and a Qibla to whom the righteous (al-abrār) and the spiritual lights (al-rūḥānīin al-anwār) prostrated.

Then, He made Adam aware of what He had put in him for safekeeping and manifested for him what He had kept in him as trust. And this was after He had named him as a leader (imām) in the presence of the angels . . . He called the people, overtly and covertly, and invited them, secretly as well as openly. He, peace be on him, drew

the attention of the people to the covenant which He had ordered the particles to, .prior to creation

Whoever agreed with him and took from the lamp of Light that was offered to them, was guided to His

secret and His clear affair became apparent for him. But, whoever was deceived by negligence, became eligible for [divine] wrath. Thereafter, the Light was transferred inside us and shone in our Imāms. Thus, we are the Lights of the sky and the Lights of the earth. Salvation is achieved through us and from us [comes out] the hidden knowledge. All affairs are destined to us. The proofs (al-ḥujaj) will end at our Mahdī who is the seal of the Imams and the one who will save the umma. [He is] the peak of illumination and the source of all affairs. We are the most superior of the creatures, the noblest of the monotheists, and the proofs of the Lord of the worlds. So, let him enjoy the bounties, he who fastens to our mastership (wilaya) and holds on to our .rope

This is what has been narrated from Abū `Abd-Allah Ja`far b. Muḥammad, from his father Muḥammad b. `Alī, from his father `Alī ibn al-Ḥusayn, from his father al-.[Ḥusayn, from Amīr al-Mu'minīn `Alī ibn Abī Ṭālib, [peace be on them

Nahj al-balāgha(۱): Amīr al-Mu'minīn, peace be on him, said in a sermon narrated .۴۲۲ by al-Sharīf al-Raḍī—may Allah be satisfied with him—on the authority of Nauf al-Bikālī who stated: "Amīr al-Mu'minīn `Alī, peace be on him, addressed to us this sermon at Kūfa while standing on a stone which Ja`da b. Hubayra al-Makhzūmī had placed for him. He was wearing a woolen cloak, his sword-belt was made of date-tree leaves, the

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Nahj al-balāgha, trans. Sayed Ali Reza (Iran: Sayed Mujtaba Musavi Lari - ۱ Foundation), sermon ۱۸۱; Sharḥ nahj al-balāgha by ibn Abī l-Ḥadīd, vol. ۱۰, sermon ۱۸۳,

sandals on his feet too were made of date-tree leaves, and His forehead was calloused [because of excess prostration].

Then, he, peace be on him, said(۱): '. . . he will be wearing the armor of wisdom—which he will have secured with all its conditions—such as full attention towards it, its (complete) knowledge, and exclusive devotion to it. For him, it is like a thing which he had lost and which he was then seeking, or a need which he was trying to fulfill. If Islam is in trouble, he will feel forlorn like a traveler and like a [tired] camel beating the end of its tail and with its neck flattened on the ground. He is the last of Allah's Proofs and one of the vicegerents of His Prophets.'"

Ibn Abī al-Ḥadīd says in his commentary on Nahj al-balāgha:

Every sect has interpreted this speech in accordance with their own beliefs. The Imāmī Shias believe that it refers to the awaited Mahdī they believe in . . . In my view, it is not improbable that the one intended by this sermon is the Qā'im from the progeny of Muḥammad, Allah's blessings be on him and his family, in the end of times.

۴۲۳. Yanābī` al-mawadda(۲): From Amīr al-Mu'minīn `Alī, peace be on him, in a poem that is not from his collection of poems—:

Allah has a pearl, a brave Imam

Who will disgrace the polytheist warriors with his sword

He will manifest this religion in every region

And will defeat the polytheists

He will purify the

۱- The sermon is a long one, the likes of which is not found except in his speech or the

speech of his cousin, the Messenger of Allah, Allah's blessings be on him and his family. Al-Raḍī has mentioned it with all its length in Nahj al-balāgha.

۲- Yanābī` al-mawadda, chap. ۷۴, pp. ۴۳۸–۴۳۹.

earth from all corruption

And will disgrace every tyrant

He will spread justice in the East and the West

And will firmly establish Allah's religion entrenched

. . .

I am not saying these out of pride

The chosen one from the Banī-Hāshim [i.e. the Prophet] has informed me.

Al-Dīwān(۱), ۴۲۴:

O Ḥusayn! When you are a stranger in a city

Act in accordance with its etiquette

As if I am seeing myself and my progeny

And Karbala and its battleground

Our beards will be dyed with our bloods

Like a bride decorated with cosmetics

As if I am seeing it—but not with the eyes

And I have been given the keys to its doors

Calamities that don't want to be dispelled

So be prepared for them [before they befall you]

May Allah satisfy our Qā’im who [will suddenly emerge before] Judgment Day

Whilst the people are busy with their normal lives

He will Avenge my blood, O Ḥusayn

And your [blood], so be patient during the difficulties, O Ḥusayn

۴۲۵. Al-Dīwān(۲):

O my son! When the enemies mobilize their troops

Await the Mahdī’s kingdom, his rise, and his justice

The time that the kings from the Banī-Hāshim will be humiliated

And they will pledge allegiance to he who engages in revelry

He will be like a child with no opinion of his own

A fool who possess’ no wisdom

It is then that the rightful Qā’im from amongst you [Ahl al-Bait] will rise

He will bring the truth and will act rightfully

He is the namesake of Allah’s Prophet; may my soul be sacrificed for him

Help him, O my son, and hasten in assisting him

۴۲۶. Al-Durr al-munaẓẓam(۳): It has been

۱- Yanābī` al-mawadda, chap. ۷۴, p. ۴۳۸; Sharḥ al-dīwān, under the letter al-Bā’, p. ۱۶۶

I say: al-Dīwān is a name given to a collection of poems attributed to Amīr al-Mu’minīn `Alī ibn Abī Ṭālib, peace be on him. It has been published several times and one of its commentaries is the commentary by al-Ḥusayn b. Mu`īn al-Dīn al-Maybudī al-Ḥakīm

al-Ṣūfī (d. ٨٧٠ AH) who was a Sunni. He writes in his commentary: "'Our Qā'im' means the one from us who will stand up for the affairs of religion and he is the promised Mahdī who was mentioned in the seventh preface." He says in Persian what translates to: "The term 'Master of Judgment Day' (ṣāḥib al-qiyāma) has been used to refer to the Mahdī because Judgment Day (al-qiyāma) will be established after his rule comes to an end." He then discusses a second reason for referring to him by this title by saying that in the time of his rising and reappearance, hidden things will become apparent and the realities will become manifest; hence, it will be: "The day when the hidden things become manifest" (Quran ٨۶:٩). I say: It is clear that qiyāma refers to the day of his rising because of the following reasons: domination of the word of Islam, manifestation of truth, and the filling of earth with justice and fairness.

٢- Al-Dīwān under the letter al-Lām, p. ٣٧١.

٣- Yanābī` al-mawadda, chap. ۶٨, p. ۴٠۶.

narrated from Amīr al-Mu'minīn `Alī ibn Abī Ṭālib, peace be on him, that: "The bearer of the flag of Muḥammad and the [owner] of the government of Aḥmad will emerge. He will rise with the sword and destruction. [He will be] truthful in speech and will reform the earth and bring to life the customs and the duties."

۴٢٧. Al-Muṣannaf(١): Narrated to us Abū Mu`āwiya, from al-A`mash, from Ibrāhīm al-Taymī, from al-Ḥārith b. Suwayd, from `Alī, peace be on him, who said:

Islam will be degraded to the extent that even 'Allah Allah'(٢) will not be uttered. When this happens, the leader of the religion (ya`sūb al-dīn) will come out with his followers. Then, a group will be dispatched that will gather around him like the clouds in autumn. By Allah! I certainly know the name of their chief and the resting-places of their horsemen.

۴٢٨. Iqd al-durar(٣): From Abū Wā'il who mentions that `Alī looked at al-Ḥusayn, peace be on them, and said:

This son of mine is a master (sayyid) just as the Messenger of Allah, Allah's blessings be on him [and his family], has named him. Soon, a person from his loin will emerge whose name will be the same as that of your Prophet. He will come when the people

will be in a state of negligence, truth will be dead, and injustice will be evident. The inhabitants of the sky and its dwellers will rejoice at his reappearance. He will have a wide forehead, an aquiline nose, sturdy

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۱ - Al-Muṣannaf by ibn Abī Shaiba, vol. ۱۵, p. ۲۳, no. ۱۹۰۰۰; al-Fitan, vol. ۵, p. ۲۱۰, with some variations; Kanz al-`ummāl, vol. ۱۴, p. ۵۵۷, no. ۳۹۵۹۱, with a little difference; Muntakhab kanz al-`ummāl, vol. ۶, pp. ۱۹–۲۰; refer to al-Malāḥim wa l-fitan, chap. ۳۷, sect. ۳, p. ۱۷۶ and chap. ۱۸۱, sect. ۱, p. ۸۰; Nahj al-balāgha, sermon ۲۵۸. Ibn Abī l-Ḥadīd writes in Sharḥ nahj al-balāgha: "This narration is from the narrations about bloody battles which he, peace be on him, has informed of and has mentioned the Mahdī." Ibn al-Athīr says in al-Nihāya: "And from it is what `Alī, [peace be on him], said: 'They will gather around him like the gathering of the scattered clouds of autumn.' Here, autumn is specifically mentioned because it is the beginning of winter and the clouds are scattered in it, neither piled up nor in layers. After that, some of them integrate with others."

۲ - This might refer to the testimony of 'there is no God but Allah,' as can be inferred from the previous footnote—Ed.

۳ - `Iqd al-durar, chap. ۳, p. ۳۸ and chap. ۱, p. ۲۳–۲۴ (short version). I say: In the published edition of `Iqd al-durar, p. ۲۳, it is mentioned, "`Alī looked at al-Ḥasan." The researcher of the book says: "In the original [narration] it was 'al-Ḥasan' and 'al-Ḥusayn' has been mentioned by mistake." You should know that what the researcher has said is wrong and it is up to him to prove what has been mentioned in the original narration. The oldest manuscript that we have access to and have seen is present in al-Raḍawiyya Library (Kitābkhāniyi Āstān Quds, no. ۱۷۵۲), dated ۹۴۲ AH, and it is not the manuscript that the researcher has relied on. The one used by the researcher is also available in al-Raḍawiyya Library with the Serial no. ۱۷۵۱, dated ۹۵۳ AH. We saw that 'al-Ḥusayn' was mentioned in the tradition of Abū Wā'il and in the tradition of Abū Isḥāq which he has been mentioned on p. ۳۹ after the current tradition. Anyhow, the oldest manuscripts of this book are two: The first is the manuscript that bears the year ۹۱۰ AH and belongs to the Berlin Library, with serial no. ۲۷۲۳. This is the

manuscript which the researcher has regarded as the original. Yet, he uses other manuscripts when this manuscript is not in conformity with his opinions. The second manuscript is the one in the al-Raḍawiyya Library with the serial no. ١٧٥٢/١٨٥, which is probably older than the Berlin manuscript and al-Ḥusayn has been clearly mentioned in it. Moreover, it is apparent from the book al-Mahdī that in the manuscript which al-Ṣadr possessed, the term 'al-Ḥusayn' has been used. The correctness of the view about al-Ḥusayn is further endorsed by the many mutawātir traditions recorded by us in this book and other books—some of which we have narrated from Sunni sources. For example, in the narration which speaks about al-Ḥasanī handing the affairs over to the Mahdī, peace be on him, he says: "O paternal cousin (yabn al-`am)! This belongs to you." It is also mentioned in this tradition that "he is from the descendants of Fāṭima and the progeny of al-Ḥusayn, peace be on them. Beware! Whoever accepts other than him as his master, will be cursed by Allah." Refer to `Iqd al-durar, chap. ۴, sect. ۲, pp. ۹۰, ۹۹, ۱۳۷, and ۱۳۸; and al-Burhān, chap. ۱, pp. ۷۶,۷۷, no. ۱۵

belly, and long thighs. There is a mole on his left thigh and his front teeth are slightly apart from each other. He will fill the earth with justice, just as it will be filled with unfairness and injustice.

۴۲۹. Al-Malāḥim wa l-fitan(۱): He has narrated a lengthy tradition which is a debate between ibn `Abbās and Mu`āwiya, in which ibn `Abbās has refuted Mu`āwiya in the following manner:

As for what you said that "No one can possess both Caliphate and Prophethood [at the same time]," then what about the saying of Allah, Mighty and Glorified be He, "Indeed, We have given the family of Ibrāhīm the Book and Wisdom, and We have given them a Great Kingdom."(۲) The Book refers to Prophethood and Wisdom refers to sunna and Kingdom refers to Caliphate. We are the family of Ibrāhīm. The Command of Allah concerning them and us is one and the sunna is implemented amongst us and them.

As for your saying, "Your proof is ambiguous," then I swear by Allah, it is brighter than the sun and more brilliant than the moon and you certainly know that yourself but you are a wretched person. We killed your brother, your grand-father, your paternal

uncle, and your maternal uncle. So, don't cry over decayed bones and souls being wasted in hell fire. Don't be angry because of the blood that became legible for .shedding because of polytheism and which has been degraded by Islam

As for your saying, "We think that the government of

Al-Malāḥim wa l-fitan, chap. ١٧, pp. ١١۶–١١٧. He has recorded it from the book Uyūn -١ .akhbār Banī-Hāshim, by Muḥammad b. Jarīr al-Ṭabarī, the famous historian

.Quran ۴:۵۴ -٢

the Mahdī belongs to us," then know that the word 'think' is used to refer to 'doubt' in the book of Allah. Allah, Purified and High be He, says: "Those who disbelieve think that they will never be resurrected. Say: Yes! By my Lord, you will most certainly be (resurrected . . ."(١)

Everyone testifies that we have a King who will be appointed by Allah even if nothing remains from the world but one day. Surely, we have a Mahdī that if nothing remains but a single day, Allah will send him [to fulfill] His commands. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness . . . (to the end .(of the tradition

The tradition also speaks about the details of the descent of Jesus, peace be on him, .and his praying behind Imam Mahdī, peace be on him

Al-Malāḥim wa l-fitan(٢): In the twenty-eighth chapter in which he has discusses .۴٣٠ the book of Muḥammad b. Jarīr al-Ṭabarī called `Uyūn akhbār banī hāshim. He mentions ibn `Abbās' debate with Mu`āwiya about the Mahdī in which ibn `Abbas says to Mu`āwiya

There is not a single clan from [the tribe] of Quraish who can boast about an affair except that there are other [clans] who [also] have a claim in that affair, except for Banī-Hāshim. For, they can take pride in Prophethood in which no one else was their

.[partner nor was anyone equal with them in [their virtues

This merit cannot

p: ۸۱

.Quran ۶۴:۷ -۱
.Al-Malāḥim wa l-fitan, sect. ۲, pp. ۱۱۷–۱۱۸ -۲

be taken away from them. I swear that Allah, Blessed and High be He, did not appoint Muḥammad from the Quraish but because the Quraish were the best of creatures, and He did not appoint him from the Banī-Hāshim but because the Banī-Hāshim were the best amongst the Quraish, and He did not appoint him, from the progeny of `Abd .al-Muṭṭalib but that they were the best of Banī-Hāshim

We do not take pride over you except in what you take pride over the Arabs. This is the umma which is subject to Divine Mercy. To it belongs its Prophet and its Mahdī. The Mahdī is at its end because the affairs [of Islam] commenced with us and will end with us. Your kingdom is short and our kingdom will be long. Your kingdom is prior to our kingdom but there will be no kingdom after ours. We are the [pious] and the end is .only for the pious

Al-Sunan al-wārida fī l-fitan(۱): Narrated to us `Abd al-Raḥmān b. Uthmān, from .۴۳۱ Qāsim, from ibn Abū Khaithama, from Muslim b. Ibrāhīm, from al-Qāsim b. al-Faḍl, :from ibn `Umair al-Muhjarī, from Abū l-Ṣiddīq who said

Abū Sa`īd al-Khudrī was sitting on the pulpit of the Messenger of Allah, Allah's blessings be on him [and his family], and crying and longing for him. I asked, "What has made you cry?" He replied, "I remembered the Prophet, Allah's blessings be on ,him [and his family], and his sitting on this pulpit while he was saying

p: ۸۲

.Al-Sunan al-wārida fī l-fitan, vol. ۵, chap. "Mā jā'a fī l-Mahdī'," no. ۴ -۱

'Surely, from my Ahl al-Bait is the one with an aquiline [nose] and a wide [forehead]

Surely, from my Ahl al-Bait is the one with an aquiline [nose] and a wide [forehead]. He will come when the earth will be filled with unfairness and injustice, and he will fill it with fairness and justice. He will live for this period.’ And he indicated seven or nine .with his fingers

Al-Iḥtijāj(۱): In a lengthy tradition which he has narrated through his chains of narrators from Saif b. `Umaira and Ṣāliḥ b. `Uqba, both from Qays b. Sam`ān, from Alqamat b. Muḥammad al-Ḥaḍramī, from (Imam) Abū Ja`far Muḥammad b. `Alī, peace be on him, from the Messenger of Allah, Allah’s blessings be on him and his :family, in his lengthy sermon at the Ghadīr of Khumm .۴۳۲

O People! The Light of Allah, Mighty and Majestic be He, is inside me, then in it will be in `Alī followed by his progeny until the Qā’im, the Mahdī, who will take back the rights .of Allah and every right which belongs to us

He then said many things about the Mastership (wilāya) of `Alī and the Imams after :him, peace be on them, then continued

O People! Verily, I am a Prophet and `Alī is my heir (waṣī). Know that the seal of the Imams, the Qā’im, the Mahdī, is from us. Know that surely he is the one who will dominate the religion. Know that surely he is the one who will take revenge from the oppressors. Know that surely he is the one who will conquer the forts and destroy .them

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.Al-Iḥtijāj, “The Arguments of the Prophet on the Day of Ghadīr,” pp. ۶۶–۸۴ -۱

Know that surely he is the one who will kill all polytheist tribes. Know that surely he is .(the one who will avenge the blood of all the friends of Allah (auliyā Allāh

Know that surely he is the one who will help the religion of Allah. Know that surely he is the one who will take water from a deep ocean. Know that surely he is the one who will mark every person of merit with his merit and every person of ignorance with his ignorance. Know that surely he is the chosen and selected one by Allah. Know that

surely he is the inheritor of all sciences and has full knowledge about them. Know that surely he informs about his Lord, Mighty and Majestic be He, and mentions the affair .of His belief. Know that surely he is guided and firm

Know that surely [the affairs] have been handed over to him. Know that surely he is the one about whom glad tidings have been given to those before him. Know that surely he is the surviving proof (ḥujja) and there is no proof (ḥujja) after him. There is no truth but that it is beside him and there is no light but that it is with him. Know that .no one can overpower him and gain victory over him

Al-Burhān fī `alāmāt Mahdī ākhir al-zamān(۱): From Muḥammad b. al-Ḥanafiyya, .۴۳۳ :may Allah be satisfied with him, who said

We were with `Alī, peace be on him, when a person asked

Al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۶, p. ۱۴۴, no.۸, from the published -۱ version that was copied from the manuscript of Ḥaram al-Makkī that was finished by its writer Aḥmad b. al-Ḥasan al-Rashīdī in ۱۲۷۲ AH and from the hand-written manuscript that was copied by al-Sharīf al-Sayyid Muḥammad Bāqir al-Sabziwārī from the hand-written script preserved in the Library of the Holy Shrine of the Messenger of Allah, Allah's blessings be on him and his family, in Medina and the third manuscript is in the al-Jāmi` Library (A`ẓam Mosque) that was established and built by our master Ayatullah al-Burūjirdī, may Allah reward him with the best of rewards on behalf of Islam and the Muslims. It has been recorded in Kashf al-astār, sect. ۲, p. ۱۶۴, with the difference: "When a person says 'Allah,' he will be killed. Then, Allah will gather for him like the gathering of clouds in autumn; Allah will unite their hearts. They will neither submit to anybody nor will they be recognized by anybody. They will be equal to the number of the soldiers of [the battle of] Badr." He says: "Al-Ḥāfiẓ Abū `Abd-Allah al-Ḥākim has recorded it in al-Mustadrak and has said: "This tradition is correct (ṣaḥīḥ) based on the criteria set by of al-Bukhārī and Muslim, but they have not recorded it [in their Ṣaḥīḥs]." The author of Kashf al-astār continues: "It is worth

mentioning that his saying, 'He will emerge in the end of times (ākhir al-zamān),' then counted with his hand to nine, shows the nine names from the progeny of al-Ḥusayn, peace be on him. When he reached Ḥujjat b. al-Ḥasan, peace be on him, he said, 'He will emerge in the end of times,' and this is a clear comment from him that the Mahdī is the ninth descendant from the progeny of Imam al-Ḥusayn, peace be on him. Thus, they should be aware." I say: This is an acceptable interpretation and there is no harm in it. In the published copy of al-Mustadrak and its summary (vol. ۴, p. ۵۵۴) and similarly in `Iqd al-durar (chap. ۴, sect. ۱ p. ۵۹, and chap. ۵, p. ۱۳۱) it has been written 'seven' instead of 'nine' and you will not find a proper interpretation for this. Hence, it is better to leave the interpretation to those who have knowledge about it. In these manuscripts, it is difficult to understand the meaning of the tradition unless we assume that 'seven' refers to the years of his kingdom and rule. Of course it is more probable that the three available handwritten manuscripts of al-Burhān and the handwritten manuscript of al-Mustadrak, from which the author of Kashf al-astār has recorded the tradition, are correct. Allah knows the best. This idea is supported by what some Sunni scholars have mentioned. Muḥammad b. Pāyandi al-Sāwī, in his treatise—which is a manuscript, dated ۹۷۹ AH, and is an appendix to the book al-Burhān—writes: "I have seen in history books that one day Muḥammad b. Ḥanafiyya came to `Alī, peace be on him, and asked, 'When will the Mahdī appear?' He replied, 'It is far!', then he counted nine with his hand and said, 'In the end of times'."

him about the Mahdī. He replied, "It is far! It is far!" Then, he showed nine with his fingers and said, "This will happen in the end of times [in a time] that if it is said to a person, 'Allah, Allah,' [that person] will be killed. Then, Allah will gather a group for him like the gathering of clouds in autumn. He will unite their hearts and they will not fear anybody nor will they rejoice for anybody joining them. Their number will be equal to the warriors [of the battle] of Badr. The prior ones will not overtake them and the later ones will not reach them. Their number will be equal to the soldiers of Ṭālūt—those who crossed the river with him."

۴۳۴. `Iqd al-durar(۱): From Sālim al-Ashall, from (Imam) Abū Ja`far Muḥammad b. `Alī al-Bāqir, peace be on him, who said:

Moses, peace be on him, looked in the first Exodus at what would be granted to the Qā'im from the family of Muḥammad, Allah's blessings be on him [and his family], and pleaded, "O Lord! Make me the Qā'im from the family of Muḥammad." It was said to him, "This [position] belongs to the seed of Aḥmad." Then he looked in the second Exodus and saw the same things, and made the same request and got the same reply. Again, in the third Exodus, he saw the same things, made the same request and got the same reply.

۴۳۵. Musnad Abī Ya`lā(۲): Narrated to us Abū Bakr b.

p: ۸۵

۱- `Iqd al-durar, chap. ۱, p. ۲۶.

۲- Musnad Abī Ya`lā, vol. ۱۲, p. ۱۹, no. ۸۲۵ (۶۶۶۵); Majma` al-zawā'id, vol. ۷, chap. "Mā jā'a fī l-Mahdī," p. ۳۱۵; al-Maṭālib al-`āliya, vol. ۴, p. ۳۴۳, no. ۴۵۵۴; Ibn Khaldūn's al-Muqaddama, p. ۳۷۹; Ibrāz al-wahm al-maknūn, p. ۵۷۷; al-`Arf al-wardī, (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۱, to his saying: "five and two". I say: Apparently, his saying "And what is five and two?" is the question of the narrator from Abū Huraira or other than him from one of the other narrators. It is not unlikely that his saying "to the truth," marks the end of the narration and the two questions were in fact from the narrators who were asking each other. Allah knows the best.

Abū l-Naṣr, from Abū l-Naḍr, from al-Murjā b. Rajā' al-Yashkurī, from `Īsā b. Hilāl, from Bushair b. Nuhaik, from Abū Huraira who said: "Narrated to me my friend, Abū l-Qāsim, Allah's blessings be on him [and his family], that 'the Hour will not be established until a person from my Ahl al-Bait rises against them. He will attack them until they return to the truth.'" I (i.e. Nuhaik) asked, "How many will they be?" He (i.e. Abū Huraira) replied, "five and two." I enquired, "And what is five and two?" He replied, "I don't know."

۴۳۶. Kanz al-`ummāl(۱): From `Adī b. Ḥātim, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "Indeed, the Hour will not be established until the white castle which is in Madā'in will be conquered, and the Hour

will not be established until a woman in a howdah travels safely from Ḥijāz to Iraq without fearing anything. And the Hour will not be established until an Imam rules ".over the people who will give away wealth freely

Musnad Abī Ya`lā(۲): Narrated to us Sulaimān b. `Abd al-Jabbār Abū Ayyūb, from .۴۳۷ Sahl b. `Āmir, from Fuḍail b. Marzūq, from `Aṭiyya, from Abū Sa`īd, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "In the end of times—after the advance of ages and passing of time—there will be an Imam who will be the most generous of the people. A man will come to him and [the

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.Kanz al-`ummāl, vol. ۱۴, p. ۵۷۲, no. ۳۹۶۳۵ -۱
Musnad Abī Ya`lā, vol. ۲, pp. ۳۵۶–۳۵۷, no. ۱۳۱ (۱۱۰۵); Similar to it can be found in Kanz -۲ .al-`ummāl, vol. ۱۴, no. ۳۸۷۰۳, from Abī Ya`lā and ibn `Asākir

Imam] will put [the wealth] in his dress. He will be concerned as to who will accept the charity of this wealth—which is between him and his family—as all the people will be ".flushed with welfare

Al-Fitan(۱): Narrated to us ibn Wahb, from ibn Lahī`a, from al-Ḥarth b. Yazīd, from .۴۳۸ `Abd-Allah b. Zarīr al-Ghāfiqī, from `Alī, may Allah be satisfied with him, who said: "Trials are of four kinds: The trial of prosperity, the trial of distress, the trial of so and so . . . then, a person from the progeny of the Prophet, Allah's blessings be on him [and ".his family], will emerge. Allah will reform their affairs at his hands

Al-Sunan al-wārida fī l-fitan(۲): Narrated to us `Abd al-Raḥmān, from Qāsim, from .۴۳۹ Aḥmad b. Zuhair, from `Ammār al-Duhnī, from Sālim b. Abū l-Ja`d who said: "When we went for Hajj, I went to see `Abd-Allah b. `Amr al-`Āṣ. He asked me, 'Where are you from?' I replied, 'From Iraq.' He said, 'Then be from the people of Kūfa.' I replied, "'.I am from them.' To which he answered, 'They will be the most helpful to the Mahdī

Al-Sunan al-wārida fī l-fitan(۳): Narrated to us `Abd-Allah b. Fuḍail, from `Abbāb .۴۴۰ b. Hārūn, from al-Faḍl b. `Ubaid-Allah, from Yaḥyā b. Zakariyyā b. Yaḥyāwayh al-

Nīsābūrī, from Muḥammad b. Yaḥyā, from Muḥammad b. Salma, from Abū l-Wāṣil b. `Ubaid, from Jābir b. `Abd-Allah, from the Messenger of Allah, Allah's blessings be on :him [and his family], who said

A group from

Al-Fitan, vol. ١, pp. ١٩–٢٠; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٣٨, He says: -١ "Nu`aim b. Ḥammād has recorded it in his book al-Fitan through a reliable chain of .narrators in accordance with the criteria set by Muslim

Al-Sunan al-wārida fī l-fitan, vol. ٥, chap. "Mā jā'a fī l-Mahdī," p. ٩٩, no. ٣; Al-`Arf al- -٢ .wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٣٨, from ibn Sa`īd and ibn Abī Shaiba

Al-Sunan al-wārida fī l-fitan, vol. ۶, chap. "Mā jā'a fī nuzūl `Īsā," p. ١۴٢, no. ٥; Al-`Arf -٣ al-Wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١۶٢; al-Taṣrīḥ bi mā tawātara fī nuzūl al-Masīḥ, p. .٢٧۴, no. ٥. Tradition no. ۴ and ۶ which have been narrated from Jābir are similar to it

my umma will always fight for the truth until Jesus, son of Mary, descends at the time of dawn at Bait al-Maqdas. He will come to the Mahdī and will be told, "Come forward O Prophet of Allah and lead our prayers." He will reply, "Verily, some from this umma are trustees for others due to their honorable position with Allah, Mighty and Majestic ".be He

Al-Fitan(١): Narrated to us `Abd-Allah b. Marwān, from al-`Alā' b. `Utba, from al- .۴۴١ Ḥasan that "the Messenger of Allah, Allah's blessings be on him [and his family], mentioned a hardship that will be afflicted on his Ahl al-Bait until Allah sends a black flag from the East. Whoever helps it, Allah will help him and whoever abandons it, Allah will abandon him, until a person comes whose name will be my name. Allah will ".make him in charge of their affairs and will assist him with His help

Al-Fitan(٢): Narrated to us Sa`īd Abū Uthmān, from Jābir, from (Imam) Abū Ja`far, .۴۴٢ peace be on him, that "Black Flags that will rise from Khurāsān and will descend at ".Kūfa. When the Mahdī appears at Mecca, they will go to him to pledge allegiance

Al-Fitan(۳): Narrated to us al-Walīd and Rushdain, from ibn Lahī`a, from Abū .۴۴۳ Qubail, from Abū Rūmān, from `Alī, may Allah be satisfied with him, who said: "The Sufyānī and the Black Flags will confront each other. Amongst the Black Flags there will be a youth from Banī-Hāshim who has a mole on his

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.Al-Fitan, vol. ۴, p. ۱۶۷, which we mentioned it under no. ۴۰۹ -۱

.Al-Fitan, vol. ۴, p. ۱۶۸ -۲

.Al-Fitan, vol. ۵, p. ۱۷۲, and similar to it p. ۱۶۸, no. ۱ -۳

left hand. Guiding them will be a man from Banī Tamīm named Shu`ayb b. Ṣāliḥ. There will be intense bloodshed between these two armies. The Black Flags will be victorious and the horsemen of Sufyānī will take to their heels. It is then that the people will ".desire for the Mahdī and will seek him

Al-Fitan(۱): Narrated to us Muḥammad b. `Abd-Allah Abū `Abd-Allah al-Tayharti, .۴۴۴ from `Abd al-Raḥmān b. Ziyād b. An`um, from Muslim b. Yasār, from Sa`īd b. al-Musayyib, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "Black Flags belonging to the Banī `Abbās will emerge from the east. They will halt for a period that Allah wills. Then, smaller Black Flags will appear from the east who will fight against a man from the progeny of Abū Sufyān and his companions. ".They will advise [the people] to obey the Mahdī

:(Nahj al-balāgha(۲ .۴۴۵

Until Allah brings out for you one who will gather you together and unite you after your separation. Do not place expectations in one who does not come forward and do not lose hope in one who has turned back [from you], because it is possible that one of the two feet of the one who has turned back may have slipped while the other has remained firm and both [his feet] might return, until both are firm. Beware! The example of the family of Muḥammad, Allah's blessings be on them, is like that of the .stars in the sky

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.Al-Fitan, vol. ۴, p. ۱۶۸; al-Malāḥim wa l-fitan, chap. ۱۰۲, p. ۵۵ -۱

Nahj al-balāgha, sermon ۱۰۰, ibn Abū al-Ḥadīd writes while explaining this sermon -۲ (vol. ۷, p. ۹۳): "Know that Amīr al-Mu'minīn, peace be on him, delivered this sermon on the third Friday after he became the caliph." While explaining his saying, "Until Allah brings out for you one who will gather you together and unite you after your separation," he writes, "that person [who will unite them] is from the Ahl al-Bait, and refers to the Mahdī who will emerge in the end of times" (vol. ۷, p. ۹۴). Under his saying: "Allah has completed his obligations upon you . . . ," he writes: "He then informs them about the closeness of relief (faraj) and says, 'Allah perfects his obligations upon you and what you hope for is near—as if it has already occurred.' This is like the divine promise about the establishment of the Hour. All the Holy Books have explicitly declared that it is nearn even though it is far from us and in Allah's knowledge, all far things are near. He, Glory be to Him, declares, 'Surely, they deem it to be far while We ".(consider it to be near' (Quran ۷۰:۶–۷

When one star sets another one rises. Allah has completed his obligations upon you .and He has shown [or will show] you what you used to wish for

:(Sharḥ nahj al-balāgha (by ibn Maitham)(۱ .۴۴۶

O People! Be aware of a knowledge that is definite. What the Qā'im will encounter from your ignorance is like what the Messenger [of Allah] also encountered from your ignorance. That is, because on that day the entire umma will be engulfed in a state of .ignorance except those upon whom Allah has mercy

Do not hurry lest your demise hastens towards you; and know that lenience is a blessing and in forbearance is survival and comfort. The Imam is more knowledgeable regarding what they deny/don't know. I swear by my life! He will uproot the evil judges from amongst you, he will remove the diseased from you, he .will dismiss the tyrant rulers, and he will purify the earth of every deceiver

Certainly, he will act amongst you with justice and stand amongst you with the

straight weighing scale. Those living from you will desire the return of their dead ones even for a very brief period. It is then that they will enjoy life and this will surely happen. For the sake of Allah have patience, control your tongues, and live [peacefully] because soon deprivation will reach you. If you exercise patience, act in a calculated manner, and live in harmony, he will certainly seek the blood-revenge of ,your killed ones, avenge the murdered ones

p: ٩٠

Sharḥ nahj al-balāgha by ibn Maitham, vol. ٣, p. ٩. He has mentioned this tradition -١ while explaining his saying: "Allah has completed his obligations upon you," and says: "What he has said is an indication of Allah's bestowal upon them by the appearance of the Awaited Imam and the reformation of their condition by his presence." He then writes, "I have seen in the course of some of his sermons a section in which he foretells the events that will occur after him—in addition to explaining this promise. .This is what he said, 'O people! Be aware . . . ,'" which is what we mentioned in the text

,and get back your rights. I swear by Allah a true oath

Surely Allah is with those who restrain themselves and those who do good" (Quran" .(Surah Nahl ١۶:١٢٨

Al-Durr al-manthūr(١): He has recorded from ibn `Abbās, .۴۴٧ that the Messenger of Allah, Allah's blessings be on him [and his family], said: "The ".Companions of the Cave (aṣḥāb al-kahf) will assist the Mahdī

It has been mentioned in Tafsīr al-tha`labī, in the story about the companions of the cave—which has also been narrated from him in 'Iqd al-durar, al-Burhān, al-`Umda, and al-Ṭarā'if—that: "They went to their sleeping places and will go to sleep until the end of times when the Mahdī, peace be on him, emerges." He continues, "The Mahdī will salute them after which Allah, Mighty and Majestic be He, will bring them back to life for him. Then, they will go to sleep again and will not wake up until the Day of ".(Rising (al-Qiyāma

:Iqd al-durar(۲): Saif b. `Umair narrates` .۴۴۸

I was with Abū Ja`far al-Manṣūr [the Abbasid caliph] when he initiated the conversation: "O Saif b. `Umair! It is inevitable that a caller will call out from the sky the name of a person from the progeny of Abū Ṭālib." I replied, "May I be given as ransom for you, O Amīr al-Mu'minīn! Are you narrating this?" He answered, "I swear ".by the One in whose hand is my life, Yes—for the listener who has ears

I said, "O Amīr al-Mu'minīn! I have never heard this

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Al-Durr al-manthūr, vol. ۴, p. ۲۱۵; `Iqd al-durar, chap. ۷, pp. ۱۴۱–۱۴۲; al-`Umda, pp. -۱ ۲۲۳–۲۲۴; al-Burhān, chap. ۱, p. ۸۷, no. ۴۴; al-Ṭarā'if, p. ۸۴; Biḥār al-anwār, vol. ۵۱, chap. ۱, .p. ۱۰۵, no. ۴۰ and vol. ۳۹, chap. ۱۷, p. ۱۵۰, no. ۱۴

Iqd al-durar, chap. ۴, sect. ۳, pp. ۱۱۰–۱۱۱; Al-Irshād, p. ۳۸۵, through his chain of` -۲ narrators from Saif b. `Umaira; Ghaybat al-Shaykh, pp. ۲۶۵–۲۶۶; Rauḍat al-Kāfī, p. ۱۷۸, .no. ۲۵۵, from Saif

tradition before." He replied, "O Saif! This is the truth. And when this happens, we will be the ones who will be more worthy of responding to this call. The call will be to a person from the sons of our cousins." I asked, "A person from the progeny of Fāṭima, peace be on her?" He answered, "Yes, O Saif! Had I not heard it from Abū Ja`far Muḥammad b. `Alī, peace be on him, I would not have accepted it even if all the ".people on earth had narrated it to me, but, he is Muḥammad b. `Alī, peace be on him

Al-Amālī(۱): Narrated to us Muḥammad b. al-Ḥasan b. Aḥmad b. al-Walīd, from al- .۴۴۹ Ḥusayn b. al-Ḥasan b. Abān, from al-Ḥusayn b. Sa`īd, from Muḥammad b. al-Ḥusayn [al-Ḥasan] al-Kinānī, from his grandfather, from Imam Abū `Abd-Allah al-Ṣādiq, :peace be on him, who said

Allah, Mighty and Majestic be He, sent to His Prophet— Allah's blessings be on him and his family—a manuscript before his death and said, "O Muḥammad! This manuscript is your will to the noble (al-najīb) one from your family." He asked, "And

who is the noble one from my progeny, O Jabra'īl?" He replied, "`Alī ibn Abī Ṭālib." There were golden seals on the manuscript and the Prophet handed it over to `Alī, peace be on him, and advised him to break one of the seals and act according to what .was in it. `Alī, peace be on him, broke a seal and acted upon its instructions

p: ۹۲

.Al-Ṣadūq, al-Amālī, session ۶۳, p. ۳۲۸, no. ۲ -۱

Then he handed it over to his son al-Ḥasan, peace be on him, who broke a seal and acted upon its instructions. Then he handed it over to his son al-Ḥusayn, peace be on him, who broke a seal and found written in it that, "Go with a group of people towards martyrdom, for, there is no martyrdom for them except with you and sell yourself to Allah, Mighty and Majestic be He." And he did, then handed it to `Alī ibn al-Ḥusayn, who broke a seal and found in it, "Maintain silence, be confined to your house, and .worship your Lord until certainty [i.e. death] comes to you" and he did accordingly

Then, he handed it over to Muḥammad b. `Alī, peace be on him, who broke a seal and found in it, "Narrate/speak to the people and give verdicts. Do not fear anyone except Allah because no one can harm you." Then he handed these to me. I broke a seal and found, "Narrate/speak to the people and give verdicts. Spread the knowledge of your Ahl al-Bait and confirm your righteous forefathers. Do not fear anyone except Allah for you are in protection and safety." I acted according [to the instructions]. Then, I will pass it on to Mūsā b. Ja`far who will hand it over to the one after him. This will .continue until the rise of the Mahdī, peace be on him

Al-Amālī(۱): Narrated to us Muḥammad b. Mūsā b. al-Mutawakkil, from . ۴۵۰ ,Muḥammad b. `Abd-Allah al-Kūfī

p: ۹۳

Al-Ṣadūq, al-Amālī, session ۹۲, p. ۵۰۴, no. ۴; Al-Faiḍ, al-Nawādir, the book of al- - ۱ .Nubuwwa wa l-imāma, chap. ۴۱, p. ۷۰; Biḥār al-anwār, vol. ۵۱, chap. ۱, pp. ۶۵–۶۶, no. ۳

from Mūsā b. `Imrān al-Nakha`ī, from his uncle al-Husayn b. Yazīd al-Naufalī, from

`Alī ibn Sālim, from his father, from Abū Ḥamza al-Thumālī, from Sa`d al-Khaffāf, from al-Aṣbagh b. Nubāta, from `Abd-Allah b. `Abbās, from the Messenger of Allah, :Allah's blessings be on him and his family, who said

When I was taken to the seventh heaven and from there to the Lote Tree of the Boundary (sidrat al-muntahā) and from sidrat al-muntahā to the veils of light (ḥujub al-nūr), my Lord, majestic be His Majesty, called out to me, "O Muḥammad! You are my servant and I am your Lord. So, be humble before Me and only worship Me. Rely on Me and trust Me for I am satisfied with you as a servant, beloved, messenger, and prophet and [I am satisfied] with your brother, `Alī, as a successor and a door (khalīfatan wa bābā). He is My proof (ḥujjatī) upon My servants and a leader (Imām) .for My creation

Through him, My friends will be known from My enemies and through him, Satan's party will be distinguished from My party. Through him, My religion will be established, My limits will be protected, and My regulations implemented. Through you, him, and the Imams from his progeny, I will have mercy on My male and female servants. And by the Qā'im from amongst you I will give life to My earth with My Tasbīḥ, Tahlīl, Taqdīs, Takbīr, and Tamjīd. Through him, I will clean the earth from My enemies and make

My friends inherit it. Through him, I will degrade the word of the disbelievers and .elevate My word

Through him, I will enliven My servants and My cities with My knowledge. For him, I will reveal the treasures and the reserves with My will. I will disclose only to him the secrets and the hidden things by My intention (bi Irādatī). I will help him with My angels so that they may assist him in implementing My order and proclaiming My religion. He is surely My [appointed] guardian and truly the guided one from My ".servants

Al-Amālī of al-Ṭūsī (۱): A group informed us from Abū l-Mufaḍḍal, from Aḥmad b. .۴۵۱

Muḥammad b. Yasār b. Abī l-`Ajūz al-Simsār, from Mujāhid b. Mūsā al-Khuttalī, from `Abbād b. `Abbād, from Mujālid b. Sa`īd, from Jabr [or Jubair] b. Nauf Abū l-Waddāk :who said

I said to Abū Sa`īd al-Khudrī, "By Allah! No year comes upon us but that it is worse than the previous one, and no ruler but that he is worse than the previous," to which Abū Sa`īd answered, "I heard the Messenger of Allah, Allah's blessings be on him and his family, say what you are saying, but, I also heard the Messenger of Allah, Allah's blessings be on him and his family, say, 'This situation will not go away from you until amongst all the fitnas and injustices, someone is born who will not be recognized at that time. [This situation will continue] until The world becomes filled with injustice

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١ - Al-Ṭūsī, al-Amālī, vol. ٢, p. ١٢۶; Biḥār al-anwār, vol. ٥١, chap. ١, p. ۶٨, no. ٩; al-Nawādir, chap. ۴۶, with some differences.

.'to the extent that no one will be able to utter: 'Allah

Then, Allah, Mighty and Majestic be He, will send a person from me and from my progeny. He will fill the earth with justice just as those before him will have filled it with unfairness. [Allah] will bring out its treasures(١), and he will give away wealth freely and will not even count [what he is giving]. This will continue until Islam is fully established.'"

۴٥٢. Ghaybat al-Shaykh(٢): Informed me a group from Abū Muḥammad Hārūn b. Mūsā al-Talla`ukbarī, from Abū `Alī al-Rāzī, from ibn Abū Dārim, from `Alī ibn al-`Abbās al-Sindī al-Muqāni`ī, from Muḥammad b. Hāshim al-Qaysī, from Sahl b. Tamām al-Baṣrī, from `Imrān al-Qattān, from Qatāda, from Abū Naḍra, from Jābir b. `Abd-Allah al-Anṣārī, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "The Mahdī will emerge in the end of times."

۴٥٣. Ghaybat al-Shaykh(٣): From Muḥammad b. Isḥāq, from al-Muqāni`ī, from Bakkār b. Aḥmad, from al-Ḥasan b. al-Ḥusayn, from Talīd, from Abū l-Jaḥḥāf, from the

Messenger of Allah, Allah's blessings be on him and his family, who said: "I give you glad tidings about the Mahdī," and he repeated this statement three times. Then he said, "He will emerge when there will be disagreements amongst the people and intense hardships. He will fill the earth with fairness and justice as it will be filled with unfairness and injustice. He will fill the hearts of Allah's servants with worship and they will

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۱ - In the narration, the term 'pieces of liver' has been used instead of 'treasures.' Treasures have been likened to 'pieces of the liver' and this is indeed an amazing metaphor. For, the liver is one of the most vital organs of the body and so are the treasures of the earth. This is what Sayyid al-Raḍī has mentioned in his book Majāzāt al-āthār al-nabawiyya, no. ۲۳۱.

۲- Ghaybat al-Shaykh, p. ۱۷۸, no. ۱۳۵; Biḥār al-anwār, vol. ۵۱, chap. ۱, pp. ۷۲ and ۷۴, no. ۲۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۰۲, no. ۲۹۱.

۳- Ghaybat al-Shaykh, p. ۱۷۹, no. ۱۳۷; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۷۴, no. ۲۴; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۰۲, no. ۲۹۳.

benefit from his justice."

۴۵۴. Ghaybat al-Shaykh(۱): Through the aforementioned chain of narrators, from al-Ḥasan b. Ḥusayn, from Sufyān al-Jarīrī, from `Abd al-Mu'min, from al-Ḥārith b. Ḥaṣīra, from `Umāra b. Juwain al-`Abdī, from Abū Sa`īd al-Khudrī who said:

I heard the Messenger of Allah, Allah's blessings be on him and his family, say [while he was] on the pulpit, "Verily, the Mahdī is from my progeny from my Ahl al-Bait. He will emerge in the end of times. The sky will pour down its raindrops for him and the earth will bring out its seeds for him. He will fill the earth with justice and fairness just as the people will have filled it with unfairness and injustice."

۴۵۵. Ghaybat al-Shaykh(۲): Muḥammad b. Isḥāq, from al-Muqāni`ī, from Ja`far b. Muḥammad al-Zuhrī, from Isḥāq b. Manṣūr, from Qays b. al-Rabī` and others, from `Āṣim, from Zirr, from `Abd-Allah b. Mas`ūd who recounts that the Messenger of

Allah, Allah's blessings be on him and his family, said: "The world will not come to an end until a person from my Ahl al-Bait rules my nation. He will be called the Mahdī."

۴۵۶. Ghaybat al-Shaykh(۳): Informed me a group from Abū Ja`far Muḥammad b. Sufyān al-Bazaufarī, from Aḥmad b. Idrīs, from `Alī ibn Muḥammad b. Qutayba al-Naishābūrī, from al-Faḍl b. Shādhān, from Naṣr b. Muzāḥim, from Abū Lahī`a, from Abū Qubail, from `Abd-Allah b. `Amr b. al-`Āṣ, from the Messenger of Allah, Allah's blessings be on him and his family, who said in a lengthy narration: "It

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۱- Ghaybat al-Shaykh, p. ۱۸۰, no. ۱۳۸; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۷۴, no. ۲۵; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۰۲, no. ۲۹۴.

۲- Ghaybat al-Shaykh, p. ۱۸۲, no. ۱۴۱; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۷۵, no. ۲۸; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۰۳, no. ۲۹۷.

۳- Ghaybat al-Shaykh, p. ۱۸۵, no. ۱۴۴; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۷۵, no. ۲۹; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۰۳, no. ۳۰۰.

is then that the Mahdī will emerge. He is from the descendants of this [man]—and he pointed towards `Alī ibn Abī Ṭālib, peace be on him.

Through him, Allah will destroy falsehood (al-kadhib) and will conclude the era of hardship. Through him, the noose of disgrace will be removed from your necks." Then, he declared, "I am the first of this nation, the Mahdī will be in the middle, and Jesus will be at the end. Between all this there will be a crooked old man."

۴۵۷. Al-Amālī by al-Ṣadūq(۱): Ibn al-Mutawakkil, from `Alī, from his father, from ibn Abū `Umair, from someone who heard (Imam) Abū `Abd-Allah, peace be on him, say [the following line [of poetry]:

For every nation is a government which they are on the lookout for,

And our government will appear in the end of times

۴۵۸. Dalā'il al-imāma(۲): Narrated to us Abū l-Mufaḍḍal Muḥammad b. `Abd-Allah,

from Aḥmad b. Isḥāq b. al-Buhlūl al-Qāḍī, from his father, from Samura b. Ḥajar, from Ḥamza al-Naṣībī, from Zaid b. Rafī`, from Abū `Ubaida, from `Abd-Allah b. Mas`ūd :who recounts

I was with the Prophet, Allah's blessings be on him and his family, when a group of youth from Banī-Hāshim passed by whose faces were [shining like] lamps. [On seeing them], the Prophet, Allah's blessings be on him and his family, started weeping. I said, "?"What has made you cry, O Messenger of Allah

He replied, "We are an Ahl al-Bait for whom, Allah has chosen the Hereafter over the world. Soon, my

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Al-Ṣadūq, al-Amālī, session ۷۴, p. ۳۹۶; Biḥār al-anwār, vol. ۵۱, chap. ۶, p. ۱۴۳, no. ۳; al- -۱ Ṭūsī, Al-Amālī, vol. ۱, part ۷, p. ۱۸۲, no.۱: "Through his chain of narrators from al-Ḥasan b. Maḥbūb, from Abān, from Ismā`īl al-Ju`fī who recounts, 'A person came to (Imam) Abū Ja'far Muḥammad b. `Alī, peace be on him, and with him was a page of questions which were like [arguments for use in] a dispute. (Imam) Abū Ja`far, peace be on him, said to him, 'This is a page which disputes the religion by which Allah accepts the deeds.' He replied, 'May Allah have mercy on you! This is what I intend!' (Imam) Abū Ja`far, peace be on him, said, 'Testify that there is no god except Allah, He is Alone and has no partner, and that Muḥammad is His servant and Messenger. Acknowledge what he has brought from Allah and the Mastership (wilaya) of us Ahl al-Bait and express hatred toward our enemies and submit to us with humility and contentment "'.and await our rule, because surely for us is a government that will come if Allah wills Dalā'il al-imāma, p. ۲۳۵, sect. "Ma`rifat wujūb al-Qā'im,' no. ۶. Traditions with the -۲ .same meaning have also been narrated in pp. ۲۲۳, ۲۲۴, and ۲۲۶

Ahl al-Bait will be killed, driven away, and displaced from the cities. [This will continue] until Allah makes ready for us a flag which will come from the East and whoever fights it will be defeated. Then, a person from my Ahl al-Bait will emerge whose name will be like my name and whose character will be like my character. My umma will go to him

like birds returning to their nests. Then, he will fill the earth with justice just as it will be ”.filled with injustice

Similar traditions with various chains of narrators have also been reported on the .authority of ibn Mas`ūd

Dalā’il al-imāma(۱): Informed us Abū Ṭāhir `Abd-Allah b. Aḥmad al-Khāzin, from .۴۵۹ Abū Bakr Muḥammad b. `Umar b. Muḥammad b. Muslim b. al-Barā’ al-Ji`ābī, from Abū l-Ḥasan `Abd-Allah b. Muḥammad b. al-`Abbās al-Rāzī al-Qummī, from his father, from (Imam) `Alī ibn Mūsā al-Riḍā, peace be on him, from his father (Imam) Mūsā b. Ja`far, peace be on him, from his father (Imam) Ja`far b. Muḥammad, peace be on him, from his father (Imam) Muḥammad b. `Alī, peace be on him, from his father (Imam) `Alī ibn al-Ḥusayn, peace be on him, from his father (Imam) al-Ḥusayn, peace be on him, from his brother (Imam) al-Ḥasan, peace be on him, from his father (Imam) `Alī ibn Abī Ṭālib, peace be on him, who said: “The Messenger of Allah, Allah’s blessings be on him and his family, said to me, ‘The Hour will not be established until the true

p: ۹۹

Dalā’il al-imāma, sect. “Ma`rifat wujūb al-Qā’im,” pp. ۲۳۹–۲۴۰, no. ۱۵; `Uyūn akhbār -۱ .al-Riḍā, vol. ۲, p. ۶۰, no. ۲۳۰

.Qā’im rises

This will occur when Allah, Mighty and Glorified be, permits him to do so. Whoever follows him will be saved and whoever doesn’t will perish. [Fear] Allah! [Fear] Allah! O servants of Allah! Go to him even if you have to crawl on ice because he is the Caliph ”.(of Allah (khalīfat Allah) and my successor (khalīfatī

Dalā’il al-imāma(۱): Through his chain of narrators [i.e. Abū l-Ḥasan Muḥammad b. .۴۶۰ Hārūn b. Mūsā from his father], from Abū `Alī al-Nahāwandī, from Isḥāq, from Yaḥyā b. Sulaim, from Hishām b. Ḥasan, from al-Mu`allā b. Abū l-Mu`allā, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah’s blessings be on

him and his family, who said: “Rejoice at the good news of the Mahdī. Surely, he will come in the end of times amidst difficulties and hardships. Allah will make the earth ”.prosperous for him with justice and fairness

Dalā’il al-imāma(۲): From him [i.e. Muḥammad b. Hārūn b. Mūsā], from his father .۴۶۱ Abū Muḥammad Hārūn b. Mūsā, from Abū `Alī al-Ḥasan b. Muḥammad al-Nahāwandī, from Aḥmad b. Zuhair, from `Abd-Allah b. Dāhir al-Rāzī, from `Abd-Allah b. `Abd al-Quddūs, from al-A’mash, from `Āṣim b. Abū al-Najūd, from Zirr b. Ḥubaish, from `Abd-Allah b. Mas`ūd, from the Messenger of Allah, Allah’s blessings be on him and his family, who said: “The Hour will not be established until a person from my progeny rules. His name will be like my name. He will fill the earth with fairness and justice

p: ۱۰۰

.Dalā’il al-imāma, sect. “Ma`rifat wujūb al-Qā’im,” pp. ۲۴۹–۲۵۰, no. ۴۱ -۱
.Dalā’il al-imāma, sect. “Ma`rifat wujūb al-Qā’im,” p. ۲۵۵, no. ۵۴ -۲

”.just as it will be filled with unfairness and injustice

Dalā’il al-imāma(۱): Informed us Abū l-Ḥusayn Muḥammad b. Hārūn, from Abū .۴۶۲ Hārūn b. Mūsā, from Muḥammad b. Jarīr al-Ṭabarī, from `Īsā b. `Abd al-Raḥmān, from al-Ḥasan b. al-Ḥusayn al-`Uranī, from Yaḥyā b. Ya`lā al-Aslamī, `Alī ibn al-Qāsim al-Kindī, and Yaḥyā b. al-Musāwir, from `Alī ibn al-Musāwir, from `Alī ibn al-Ḥazawwar, from al-Aṣbagh b. al-Nubāta, (in a tradition from Imam `Alī ibn Abī Ṭālib, which he said at the end): “And the Mahdī will be from us in the end of times. In all the ”.nations, there will be no other awaited Mahdī other than him

Ghaybat al-Shaykh(۲): Aḥmad b. Idrīs, from `Alī ibn al-Faḍl, from Aḥmad b. . ۴۶۳ Uthmān, from Aḥmad b. Razzāq, from Yaḥyā b. al-`Alā al-Rāzī, from (Imam) Abū :`Abd-Allah (al-Ṣādiq), peace be on him, who said

Allah, the Exalted, will bring forth in this nation a person who is from me and I am from him. Through him, Allah, the Exalted, will bring forth the blessings of the skies and the earth. The sky will pour its raindrops, the earth will bring out its seeds, and its beasts

and wild animals will be protected. He will fill the earth with fairness and justice just as it will be filled with unfairness and injustice. He will kill to the extent that the ignorant will say, ‘Had he been from the seed of Muḥammad, Allah's blessings be on him and his family, he would have been merciful.’

۴۶۴. Al-Kāfī(۳): Muḥammad b. Yaḥyā,

p: ۱۰۱

۱- Dalā’il al-imāma, sect. “Ma`rifat wujūb al-Qā’im,” pp. ۲۵۶–۲۵۷, no. ۵۷.
۲- Ghaybat al-Shaykh, p. ۱۸۸, no. ۱۴۹; Biḥār al-anwār, vol. ۵۱, chap. ۶, p. ۱۴۶, no. ۱۶; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۰۴, no. ۳۰۵.
۳- Al-Kāfī, vol. ۱, pp. ۳۹۷–۳۹۸, no. ۲; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, p. ۲۳۰, no. ۲۲.

from Aḥmad b. Muḥammad, from Muḥammad b. Sinān, from Abān, from (Imam) Abū `Abd-Allah (al-Ṣādiq), peace be on him, who said: “The world will not come to an end until a person from me appears. He will judge using the judgment of the family of [the prophet] David, peace be on him, and will not ask for any testimony. He will give everybody their rights.”

۴۶۵. Al-Irshād(۱): Abū l-Qāsim; Ja`far b. Muḥammad, from Muḥammad b. Ya`qūb, from `Alī ibn Ibrāhīm b. Hāshim, from his father; and `Alī ibn Muḥammad al-Qāsānī, all of them from Zakariyyā b. Yaḥyā b. al-Nu`mān al-Baṣrī who said: “I heard `Alī ibn Ja`far b. Muḥammad say to al-Ḥasan b. al-Ḥusayn b. `Alī ibn Ḥusayn, ‘Allah helped Abū l-Ḥasan al-Riḍā, peace be on him, when his brothers and uncles rebelled against him.” (He then mentions a lengthy tradition which ends with his saying:) ‘And I stood up and held Abū Ja`far Muḥammad b. `Alī al-Riḍā’s hand and said to him, “I testify that you are my Imam [when I stand] before Allah, Mighty and Glorified be He.”

On witnessing this, (Imam) al-Riḍā, peace be on him, wept and said, “O uncle! Didn’t you hear my father say, ‘The Messenger of Allah, Allah’s blessings be on him and his family, declared, “May my father be sacrificed for the son of the pure, the best lady from the city of Nūbiyya(۲)! From his [i.e. Imam Riḍā’s] descendants will be the driven-away (al-ṭarīd), the wanderer (al-sharīd), whose father and grandfather have

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۱- Al-Mufīd, al-Irshād, p. ۳۴۰, no. ۱; I`lām al-warā, chap. ۸, sect. ۲, p. ۳۳۰; Biḥār al-anwār, vol. ۵۰, chap. ۲, p. ۲۱, no. ۷.

۲- This refers to the mother of Imam Muḥammad b. `Alī al-Riḍā, peace be on him. She was from the city of Nūbiyya and was called Sabīka. "The son of the best lady from the city of Nūbiyya" does not refer to our master Imam al-Mahdī, peace be on him, as is suggested by the author of al-Wāfī, who writes, "It refers to the Mahdī, the Master of Time, Allah's blessings be on him. It seems he has been attributed to his grand-mother, the mother of Imam Abū Ja`far al-Thānī, peace be on him . . ." He has reached this conclusion by relying on the manuscript of al-Kāfī. Apparently, the following statement has been deleted from it: "From his progeny will be the driven-away (al-ṭarīd), the wanderer (al-sharīd)". The manuscript of al-Irshād clarifies the meaning.

been killed but not avenged. He will go in occultation until it is said, 'He has died or he has perished or which valley has he entered?'"'" I replied, "You are speaking the truth, may I be sacrificed for you!"'

۴۶۶. Nafas al-mahmūm(۱): From al-Kāmil by Shaykh al-Bahā'ī, from (Imam) `Alī ibn al-Ḥusayn Zain al-`Ābidīn, peace be on him, in his famous sermon delivered at Damascus:

Allah, the Exalted, bestowed upon us forbearance, knowledge, bravery, and generosity and [put our] love in the hearts of the believers. From us is the Messenger of Allah, his successor, the Master of the Martyrs, and Ja`far al-Ṭayyār (the flying one) in Paradise, the two grandsons of this umma [i.e. Ḥasan and Ḥusayn], and the Mahdī, who will kill the Dajjāl.

۴۶۷. Maqātil al-ṭālibīn(۲): (While mentioning the martyrdom of Zaid b. `Alī and its reason, he writes): Informed us `Alī ibn al-Ḥusayn, from al-Ḥasan b. `Alī al-Ādamī, from Abū Bakr al-Jabalī, from `Abd-Allah b. `Abd al-Raḥmān al-`Anbarī, from Mūsā b. Muḥammad, from al-Walīd b. Muḥammad al-Mūqirī who said:

I was with al-Zuhrī at al-Ruṣāfa when he heard the sound of people making fun. He said to me, "O Walīd! See what it is?" I peeped out a window of his house and said, "It is the head of Zaid b. `Alī!!" He sat up and said, "The people of this house who hurried have been killed." I asked him, "Will they not rule?" He answered, "Narrated to me `Alī ibn al-Ḥusayn, from his father, from Fāṭima, that

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١- Nafas al-mahmūm, pp. ٢۴٢–٢۴٣. It is worth mentioning that the book al-Kāmil, has been written in Persian and it mentions the translation of the Imam's sermon, Al-Kāmil, vol. ٢, pp. ٢٩٩–٣٠٢.

٢- Maqātil al-ṭālibīn, p. ١۴٣; Dalā'il al-imāma, sect. "Ma`rifat wujūb al-Qā'im," p. ٢٣۴, no. ۵.

the Messenger of Allah, Allah's blessings be on him and his family, informed her, 'The Mahdī is from your descendants'."

۴۶٨. Al-Amālī (known as al-Amālī al-khamīsiyya)(١): In a tradition that he has recorded through his chain of narrators from `Alī, peace be on him:

By the One Who split the grain and created the wind! If only one day remains from the world, Allah will prolong that day until a man from me rules the earth. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness . . . I swear by the One Who split the grain and created the wind, if no one remains from them (i.e. the Banī Umayya) except one man, he will indeed rebel with evil against the religion of Allah, Mighty and Majestic be He.

۴۶٩. Qurb al-isnād(٢): Muḥammad b. `Īsā, from `Abd-Allah b. Maimūn al-Qaddāḥ, from Ja`far, from his father, from (Imam) `Alī ibn Abī Ṭālib, peace be on him, who said:

From us are seven people whom Allah, Mighty and Glorified be He, has created and has not created like them on earth. From us is the Messenger of Allah, Allah's blessings be on him and his family, the master of the first and the last and the seal of the Prophets. His heir (waṣī) is the best of heirs, his grandsons are the best of

grandsons—Ḥasan and Ḥusayn. The Master of the Martyrs (sayyid al-shuhadā), Ḥamza, is his uncle. [And the two others are] Ja`far, the

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.Al-Amālī (known as al-Amālī al-khamīsiyya), vol. ۲, p. ۸۳ -۱
.Qurb al-isnād, pp. ۱۳–۱۴ -۲

.one who turns [or flies] with the angels, and the Qā’im

Kāmil al-ziyārāt(۱): Through his previous chains of narrators, from Abū l-Qāsim .۴۷۰ Ja`far b. Muḥammad b. Qūlawayh, from a group of his teachers which include: his father, Muḥammad b. al-Ḥasan, and `Alī ibn al-Ḥusayn, [all of them] from Sa`d b. `Abd-Allah b. Abū Khalaf, from Muḥammad b. `Īsā b. `Ubaid al-Yaqṭīnī, from Abū `Abd-Allah Zakariyyā al-Mu’min, from ibn Muskān, from Zaid—the slave of ibn Hubayra—from (Imam) Abū Ja`far, peace be on him, from the Messenger of Allah, :Allah’s blessings be on him and his family, who said

Fasten to the waist-belt of this anza` (۲), for surely, he is the greatest truthful person (al-ṣiddīq al-akbar) and the guide for those who follow him. Whoever precedes him has gone ahead of religion. Whoever deserts him, Allah will destroy him. Whoever holds fast to him has held fast to the rope of Allah. Whoever accepts his guardianship (wilaya) will be guided by Allah, and whoever rejects his guardianship (wilaya), will be .misled by Allah

From him are the two grandsons of this nation, who are my two sons al-Ḥasan and al-Ḥusayn. From the descendants of al-Ḥusayn are the guiding Imams and the Qā’im, the Mahdī. Love them and accept their guardianship. Don’t take their enemy as an ally instead of them, in that case you will be worthy of the wrath of your Lord and a .disgrace in this world, and indeed, whoever has forged a lie will be disappointed

Mukhtaṣar baṣā’ir al-darajāt(۳): Muḥammad .۴۷۱

1- Kāmil al-ziyārāt, chap. ١۴, p. ۵٢, no. ١٠.
2- This word is used to refer to someone who has no hair on the sides of his forehead.
3- Mukhtaṣar baṣā'ir al-darajāt, p. ١٨; Īqāḍ al-ḥaj`a, chap. ٩, p. ٢٨٢, no. ١٠٠.

b. al-Ḥusayn b. Abū l-Khaṭṭāb and Ya`qūb b. Yazīd, from Aḥmad b. al-Ḥusayn al-Maithamī, from Muḥammad b. al-Ḥusayn, from Abān b. Uthmān, from Mūsā al-Ḥannāṭ, from (Imam) Abū `Abd-Allah (al-Ṣādiq), peace be on him, who said: "The Days of Allah (ayyām Allāh) are three: the day when the Qā'im rises, the Day of Returning (yaum al-karra) (1) and the Day of Judgment (qiyāma)."

۴٧٢. Al-Mustarshid(2): Narrated to us Abū Ḥafṣ `Umar b. `Alī ibn Yaḥyā, from Qays b. Ḥafṣ, from Yūnus, from `Alī ibn Ḥazawwar, from Aṣbagh b. Nubāta, from `Alī, peace be on him, who said:

When Allah gathers the first and the last [i.e. all the people], the best of the people will be seven and all of them will be from the descendants of `Abd al-Muṭṭalib. Your Prophet will be called the best of the Prophets, [and he is] from the descendants of `Abd al-Muṭṭalib. The heir (waṣī) of your Prophet, is the master of the heirs (sayyid al-auṣiyā) [and he is] from the descendants of `Abd al-Muṭṭalib. Al-Ḥasan and al-Ḥusayn, the two masters of the youth of paradise, are from the descendants of `Abd al-Muṭṭalib. Ḥamza, the Master of the Martyrs, is from the descendants of `Abd al-Muṭṭalib. Ja`far, who has two wings, is from the descendants of `Abd al-Muṭṭalib. And the Mahdī who will emerge in the end of times, is from the descendants of `Abd al-Muṭṭalib. This is a generosity from Allah, the like of which has not been granted to anyone from the first ones

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1- The 'Day of Returning' is the Day of Raj`a and it is the day about which Allah, the Exalted, says: "And on the day when We will gather from every nation a group from among those who reject Our signs, then they will be held in ranks" (Quran ٢٧:٨٣). On this day, only a group from the deniers and a group from the believers will be gathered. This has been mentioned in detail in mutawātir traditions. As for the Day of

Judgment, then on that Great Day, all the people will be raised without exception as has been announced by Allah, the Exalted: "and We will gather them and leave not any one of them behind" (Quran ١٨:٤٧), and His saying: "On that day people will come in scattered groups to be shown their deeds" (Quran ٩٩:٦), "The day in which people will be like scattered moths" (Quran ١٠١:٤), "On the day that you will see every breast-feeder forgetting about what she was breast-feeding, and every pregnant female will drop her fetus, and people will be drunk but (in fact) they are not drunk, and the punishment of Allah will be severe" (Quran ٢٢: ٢). The clear verses that describe the Day of Judgment are indeed numerous and so are the verses that refer to the 'Day of Returning.'. These two groups of verses can be separated by pondering in their style and wordings. Indeed, traditions narrated from the infallible Imams, peace be on them, have also distinguished between these two groups of Quranic verses. One must never consider the return of the dead to this world as improbable, because such things have already happened by the miracles of the divine Prophets and Allah, the Exalted, has informed us about them in the following verses: "Or like the person [`Uzair] who passed by a town and its [walls] had fallen down upon its roofs . . . So Allah caused him to die for a hundred years then raised him to life" (Quran ٢:٢٥٩), and: "Did you not see those who deserted their homes for fear of death, and they were thousands, then Allah said to them, 'Die' and then He gave them life [again]" (Quran ٢:٢٤٣), and in the story of Ayyūb: "Then We responded to him and removed what was harming him, and We gave him his family and the like of them with them" (Quran ٢١:٨٤). Moreover, prominent Sunni scholars like ibn Mardawayh and others have narrated from the Messenger of Allah, Allah's blessings be on him and his family, that the Companions of the Cave (aṣḥāb al-kahf) will return to this world when the Mahdī rises. We must always remember that surely Allah is powerful over all things. The belief in Mahdawiyya and the faith in Raj`a are not two things that are inseparable. The importance of believing in Raj`a is not like the importance of believing in Mahdawiyya about which the entire Muslim nation has consensus about, and which has reliable traditions from both the sects to support it. In this book, we intend to establish the belief in the Awaited Mahdī, peace be on him, and explain it and elaborate on it. The matter of Raj`a—in addition to the fact that its position is unlike that of Mahdawiyya—has no role in proving the belief in Mahdawiyya. Discussions

.about Raj`a, investigations concerning it, and its details must be debated elsewhere

.Al-Mustarshid, pp. ۱۸۶–۱۸۷ -۲

".and the last ones

Sunan Abī Dāwūd(۱): Hārūn narrates from `Amr b. Abī Qays, from Muṭarrif b. Ṭarīf, .۴۷۳ from al-Ḥasan, from Hilāl b. `Amr, from `Alī, may Allah be satisfied with him, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "A person from Mā Warā' al-Nahr will emerge who will be called al-Ḥārith b. Ḥarrāth. His army will be led by a person called Manṣūr. He will strengthen the family of Muḥammad, just like the Quraish who strengthened the Messenger of Allah. It will be obligatory ".upon every believer to help him

Uyūn akhbār al-Riḍā(۲): Narrated to us Muḥammad b. Aḥmad b. al-Ḥusayn b. .۴۷۴ Yūsuf al-Baghdadi, from al-Ḥusayn b. Aḥmad b. al-Faḍl—the Imam of the Jāmi` Mosque of Ahwāz—from Bakr b. Aḥmad b. Muḥammad b. Ibrāhīm al-Qaṣrī, the slave of al-Khalīl al-Maḥlamī, from al-Ḥasan b. `Alī ibn Muḥammad b. `Alī ibn Mūsā, from `Alī ibn Mūsā, from his father (Imam) Mūsā b. Ja`far b. Muḥammad who said: "The Qā'im will not be but an Imam, the son of an Imam, and a heir (waṣī), the son of a heir ".((waṣī

Al-Khiṣāl(۳): Through his chain of narrators from `Alī, peace be on him, in the .۴۷۵ tradition mentioning seventy of his excellences in which none of the companions of the Messenger of Allah, Allah's blessings be on him and his family, matched him, he :said

As for the fifty third [excellence], then surely Allah will not end the world until the Qā'im from us rises. He

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Sunan Abī Dāwūd, vol. ۲, "Kitāb al-Mahdī," pp. ۲۰۸–۲۰۹; al-Tāj al-jāmi` lil-uṣūl, "Kitāb -۱ al-fitan wa `alāmāt al-sā`a," vol. ۵, chap. ۷, p. ۳۴۴. The author of Ghāyat al-ma'mūl (printed in the marginal notes of al-Tāj) writes: "In the end of times a righteous person

will emerge from Mā Warā al-Nahr. His name will be Ḥārith. He will have a great army that will be led by a great person whose name will be Manṣūr. This man will prepare the ground for the seed of Muḥammad. He will prepare the army, the reserves, and the wealth to help the caliph who will appear and he will be the Mahdī. Just like the companions who prepared the ground for the Holy Prophet, Allah's blessings be on him [and his family]. It is compulsory for every believer to help this army and this caliph because both are [on the path] of truth.”

۲- `Uyūn akhbār al-Riḍā, vol. ۲, chap. ۳۵, p. ۱۳۱, no. ۱۳.

۳- Al-Khiṣāl, chap. “Seventy and Beyond,’ pp. ۵۷۸–۵۷۹, no. ۱. The entire tradition with the chain of narrators and text has been mentioned on pp. ۵۷۲–۵۸۱.

will kill those who hate us, he will not accept the non-Muslim tax (jizya), he will break the cross and the idols. War will end and he will invite [people to come and] take wealth and he will distribute it equally, and will deal justly with the people.

۴۷۶. Sharḥ al-akhbār(۱): From Mujāhid (without mentioning the chain of narrators): “. . . then the Qā’im from the family of Muḥammad will be sent to punish them. The people will regard him weak [but] Allah will grant him victory over the easts and the wests of the world. Be aware! They are the true believers. Be aware! The finest jihad is at the end of times.”

۴۷۷. Sharḥ al-akhbār(۲): From the narration of ibn Salām, through his chain of narrators from Amīr al-Mu’minīn (`Alī ibn Abī Ṭālib), peace be on him, who said:

Tests are of three kinds: The test during a good and enjoyable life, the test during hardships, and the test in which the people will be cleaned like the cleaning of the gold extracted from the mines. This will continue until a man emerges from us—the progeny of the Prophet, Allah's blessings be on him and his family—and then Allah will set right their affairs.

۴۷۸. Sharḥ al-akhbār(۳): `Abd-Allah b. Jabala, narrates through his chain of narrators from `Alī, peace be on him, that: “Islam will depart from the people like a camel which runs away from rain. Allah will not return it except by a person from us.”

Sharḥ al-akhbār(۴): In .۴۷۹

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.Sharḥ al-akhbār, vol. ۱۴, p. ۳۶۰, no. ۱۲۲۷ -۱
.Sharḥ al-akhbār, vol. ۱۵, p. ۳۸۸, no. ۱۲۶۵ -۲
.Sharḥ al-akhbār, vol. ۱۵, p. ۳۹۰, no. ۱۲۶۷ -۳
.Sharḥ al-akhbār, vol. ۱۵, p. ۳۹۳, no. ۱۲۷۰ -۴

another tradition from `Alī, peace be on him, who said: "As if I am seeing your religion fleeing from you. Nothing from it will remain with you until Allah returns it to you by a ".person from us

Sharḥ al-akhbār(۱): From the Messenger of Allah, Allah's blessings be on him and .۴۸۰ his family, whom mentioned the Mahdī and said: "Whoever sees him, should obey/follow him even if he has to crawl on ice—or fire—for surely he is Allah's Caliph ".on earth

The traditions with the following numbers are either in harmony with the topic of this section, or result in it, or based on the interpretation of other narrations conform to it: ۱—۳۵۲, ۴۸۱—۷۱۵, ۷۱۹—۸۰۷, ۸۶۴—۸۷۰, ۸۷۲, ۸۷۶, ۸۷۸, ۸۸۱—۹۱۲, ۹۱۸, ۹۲۸, ۹۳۲, ۹۳۳, ۹۳۶, ۹۴۱, ۹۴۳, ۹۵۱, ۹۵۶۹۶۹, ۹۷۱—۹۷۳, ۹۷۵—۱۰۲۹, ۱۰۳۹—۱۰۴۱, ۱۰۴۳, ۱۰۴۹, ۱۰۵۵, ۱۰۵۹—۱۰۶۲, ۱۰۸۳, ۱۰۸۶—۱۱۱۸, ۱۱۲۳—۱۱۶۹, ۱۱۷۳, ۱۱۷۵—۱۱۷۷, ۱۱۷۹—۱۱۸۶, ۱۱۹۵—۱۲۰۶, ۱۲۱۱—۱۲۲۳, ۱۲۲۸—۱۲۳۸, ۱۲۴۰, ۱۲۴۱, ۱۲۴۳, ۱۲۴۴, ۱۲۴۶—۱۲۴۹, .۱۲۵۱—۱۲۵۶, ۱۲۵۸—۱۲۶۱, ۱۲۶۶, ۱۲۶۷, ۱۲۷۰, ۱۲۷۱—۱۲۷۴, ۱۲۷۶, and ۱۲۷۷

Section Three

The traditions that prove he is from the progeny of the Messenger of Allah, Allah's blessings be on him and his family, from his Ahl al-Bait, and from his seed

Comprised of ۴۰۷ traditions

Al-Fitan(۲): Narrated to us al-Walīd, from al-Shaykh, from al-Zuhrī, from `Urwa, .۴۸۱ from `Ā'isha, from the Holy Prophet, Allah's blessings be on him and his family, who said: "He is a man from my progeny. He will fight in accordance with my customs

".(sunnatī) just as I fought in accordance with the revelations

Al-Fitan(۳): Narrated to us al-Walīd .۴۸۲

.Sharḥ al-akhbār, vol. ۱۴, p. ۳۵۹, no. ۱۲۲۴ -۱
Al-Fitan, vol. ۵, p. ۱۹۹; al-Ṣawā`iq al-muḥriqa, under the twelfth verse, p. ۱۶۲; - ۲ Jawāhir al-`iqdain, vol. ۲, p. ۸; Yanābī`' al-mawadda, chap. ۷۳, p. ۴۳۳; al-Malāḥim wa l-fitan, chap. ۱۹۲; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۲, p. ۹۵, no. ۲۱; `Iqd .al-durar, chap. ۱, pp. ۱۶–۱۷
Al-Fitan, vol. ۵, pp. ۱۹۹–۲۰۰; Al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۲, p. ۵, -۳ .no. ۲۱

from ibn Lahī`a and informed me `Ayyāsh b. `Abbās from ibn Zarīr, from `Alī, may Allah be satisfied with him, from the Holy Prophet, Allah's blessings be on him and his ".family, who said: "He is a man from my Ahl al-Bait

And narrated to us ibn Wahb, from ibn Lahī`a, from al-Ḥarth b. Yazīd, from ibn Zarīr al-Ghāfiqī, from `Alī, peace be on him, who said: "He is from the progeny of the ".Prophet, may Allah's blessings be upon him and his family

Jawāhir al-`iqdain(۱): Aḥmad, ibn Māja, and others have narrated from `Alī, may .۴۸۳ Allah be satisfied with him, without a chains of narrators, that: "The Mahdī is from us. ".Religion will be sealed through us just as it by through us

Al-Mu`jam al-kabīr(۲): Narrated to us al-Ḥusayn b. Isḥāq al-Tustarī, from Wāṣil b. .۴۸۴ `Abd al-A`lā, from Muḥammad b. Fuḍail, from Uthmān b. `Abd-Allah b. Shubrama, from `Āṣim b. Abī l-Najūd, from Zirr b. Ḥubaish, from `Abd-Allah b. Mas`ūd, may Allah be satisfied with him, who recounts that the Messenger of Allah, Allah's blessings be on him [and his family], said: "A man from my Ahl al-Bait will emerge. His name will be my name and his character will be my character. He will fill [the earth] with justice and ".fairness just as it will be filled with unfairness and injustice

Ṣifat al-Mahdī(۳): From `Abd-Allah b. `Umar, from the Messenger of Allah, Allah's .۴۸۵ blessings be on him [and his family], who said: "The Hour will not be established until

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Jawāhir al-`iqdain, vol. ۲, p. ۸; al-Ṣawā`iq al-muḥriqa, under the twelfth verse from -۱ the verses that have been revealed about them, citing al-Ṭabarānī, p. ۱۶۱; Is`āf al-rāghibīn (printed in the marginal notes of Nūr al-abṣār), chap. ۲, p. ۱۳۴; Yanābī`' al-mawadda, chap. ۷۳, p. ۴۳۳; `Iqd al-durar, chap. ۷, p. ۱۴۵. He says: "Al-Ḥāfiẓ Abū Bakr al-.Bayhaqī has recorded it"; Kashf al-khafā wa muzīl al-albās, vol. ۲, pp. ۲۸۸–۲۸۹

Al-Mu`jam al-kabīr, vol. ۱۰, no. ۱۰۲۲۹; Kanz al-`ummāl, vol. ۱۴, p. ۲۷۳, no. ۳۸۷۰۲; - ۲ Muntakhab kanz al-`ummāl, vol. ۶, p. ۳۲, with a little difference; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۲, p. ۹۲, no. ۱۱. He has recorded it from al-Ṭabarānī and Abū Nu`aim; Kashf al-ghumma, vol. ۲, p. ۴۷۱, no. ۲۳, citing al-Arba`īn by Abū Nu`aim with the difference that he has mentioned the narration to: ". . . he will fill [the earth] with justice and fairness" ; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۲, citing al-.Ṭabarānī and Abū Nu`aim

Iqd al-durar, chap. ۲, pp. ۲۹–۳۰. He says: "Al-Ḥāfiẓ Abū Nu`aim has recorded it in` -۳ Ṣifat al-Mahdī likewise" ; Kashf al-ghumma, vol. ۲, p. ۴۷۱, no. ۹, citing Abū Nu`aim in al-.Aḥādīth al-arba`īn, through his chains of narrators from ibn `Umar

a person from my Ahl al-Bait rules. His name will be my name. He will fill the earth with ".justice and fairness just as it will be filled with unfairness and injustice

Al-Fitan(۱): Narrated to us al-Walīd, from Abū Rāfi`, from Abū Sa`īd al-Khudrī, .۴۸۶ from the Holy Prophet, Allah's blessings be on him [and his family], who said: "He is ".from my progeny

Al-Fitan(۲): Narrated to us al-Qāsim b. Malak al-Muzanī, from Yāsīn b. Sayyār, .۴۸۷ from Ibrāhīm b. Muḥammad b. al-Ḥanafiyya, from his father, from `Alī b. Abī Ṭālib, may Allah be satisfied with him, from the Messenger of Allah, Allah's blessings be on ".him [and his family], who said: "The Mahdī is from us Ahl al-Bait

Al-Fitan (by Abū Yaḥyā Zakariyyā b. Yaḥyā b. al-Ḥārith al-Bazzāz) (۳): Narrated to .۴۸۸

us `Abd al-Quddūs al-`Aṭṭār, from `Amr b. `Āṣim, from `Imrān al-Qattān, from Qatāda, from Abū Naḍra, from Abū Sa`īd, from the Messenger of Allah, Allah’s ”.blessings be on him [and his family], who said: “The Mahdī is from us Ahl al-Bait

Al-Mu`jam al-ausaṭ(۴): Narrated to us Aḥmad b. Yaḥyā b. Khalid b. Ḥibbān, from .۴۸۹ Muḥammad b. Sufyān al-Ḥaḍramī, from ibn Lahī`a, from Abī Zur`a `Amr b. Jābir, :from `Umar b. `Alī, from his father `Alī b. Abī Ṭālib, peace be on him, who said

I asked the Prophet, Allah's blessings be on him and his family, “Is the Mahdī from us or other than us, O Messenger of Allah?” He replied, “He is from us. [Through us] Allah will seal just as

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Al-Fitan (manuscript), vol. ۵, p. ۱۹۹; al-Malāḥim wa l-fitan, chap. ۱۹۴, p. ۸۵, citing al- -۱ .Fitan, with a slight difference in the wording of the chain

Al-Fitan (manuscript), vol. ۵, p. ۲۰۱; al-Malāḥim wa l-fitan, chap. ۱۹۸, p. ۸۶, citing al- -۲ .Fitan

Al-Malāḥim wa l-fitan, sect. ۳, chap. ۱۹, pp. ۱۶۳–۱۶۴, citing al-Fitan by Abū Yaḥyā -۳ Zakariyyā b. Yaḥyā b. al-Ḥārith al-Bazzāz, dated: Wednesday, end of Rabī` al-Awwal, .۳۹۱ AH from al-Nizāmiyya Waqf; `Iqd al-durar, chap. ۱, p.۲۱

Al-Mu`jam al-ausaṭ, vol. ۱, p. ۱۳۶, no. ۷۵۷; Al-Fitan, chap. “Nisbat al-Mahdī,” p. ۱۹۸; -۴ Kanz al-`ummāl, vol. ۱۴, pp. ۵۹۸–۵۹۹, no. ۳۹۶۸۲; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۲, p. ۹۱, no. ۷; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۲۹; `Iqd al-durar, chap. ۱, p. ۲۵, and chap. ۷, p. ۱۴۲; Mahdī `āl al-rasūl, p. ۵

He commenced through us. Through us they will be liberated from polytheism. Through us Allah will unite their hearts after clear enmity just as He united their hearts after the enmity of polytheism.” I asked, “Will they be believers or non-believers?” He replied, “[They will be] astray (maftūn) and non-believers”.

Al-Mu`jam al-ṣaghīr(۱): Narrated to us Aḥmad b. Muḥammad b. al-`Abbās al- .۴۹۰ Qantarī, from Ḥarb b. al-Ḥasan al-Ṭaḥḥān, from Ḥusayn b. al-Ḥasan al-Ashqar, from Qays b. al-Rabī`, from al-A’mash, from `Abāya i.e. ibn Raba`ī, from Abū Ayyūb al-

Anṣārī, from the Messenger of Allah, Allah's blessings be on him [and his family], who :[said to Fāṭima, [peace be on her

Our Prophet is the best of Prophets and he is your father. Our martyr is the best of martyrs and he is your uncle. From us is the one who has two wings by which he flies in Paradise where he wishes, and he is your father's cousin, Ja`far [al-Ṭayyār]. From us are the two grandsons of this nation, al-Ḥasan and al-Ḥusayn, and they are your .sons. And from us is the Mahdī

I say: Ibn al-Maghāzilī has recorded the entire tradition with its chain of narrators— :which ends at `Abāya—who narrates from Abū Ayyūb al-Anṣārī

Once the Messenger of Allah, Allah's blessings be on him [and his family], became ill and Fāṭima, Allah's blessings be on her, visited him while he was recovering from his illness. When she saw the affliction and weakness of the Messenger of Allah, she started gasping until her tears rolled down

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۱- Al-Mu`jam al-ṣaghīr, vol. ۱, chap. "Min ismih Aḥmad," p. ۳۷; Jawāhir al-`iqdain, vol. ۲, p. ۸. He says: "Al-Ṭabarānī has recorded it in al-Ausaṭ"; Yanābī`' al-mawadda, chap. ۷۳, p. ۴۳۴, with the difference: "From us is the Mahdī and he is from your descendants"; al-Bayān, chap. ½, p. ۹۸; Dhakhā'ir al-uqbā, p. ۴۴; `Iqd al-durar, chap. ۱, p. ۲۵; Majma` al-zawā'id, vol. ۹, p. ۱۶۶; al-Ṣawā'iq, p. ۱۶۳; al-Manāqib by ibn al-Maghāzilī, pp. ۱۰۱–۱۰۲, no. ۱۴۴; Yanābī`' al-mawadda, chap. ۷۳, p. ۴۳۶, with the difference: "I swear by the One in whose hand is my life! From us is the Mahdī of this nation and he is from your descendants"; al-Ṭūsī, al-Amālī, vol. ۱, p. ۱۵۴, like what has been recorded in al-Manāqib; Biḥār al-anwār, vol. ۳۷, chap. ۵۰ / ۱۶, pp. ۴۱–۴۲, and pp. ۶۵–۶۶, no. ۳۷, and vol. ۵۱, chap. ۱/۶, p. ۶۷; al-`Umda, p. ۲۶۷, no. ۴۲۳; al-Ṭarā'if, p. ۱۳۴, no. ۲۱۲; Sharḥ al-akhbār, .vol. ۲, pp. ۵۰۹–۵۱۰, no. ۹۰۰

.from her eyes

He said to her, "O Fāṭima! Allah, Mighty and Glorified be He, searched the earth

thoroughly, then chose from it your father and sent him as a Prophet. He searched it a second time and chose your husband. Thereafter, He revealed [some matters] to me and I gave your hand in marriage to him and made him the executor of my will. Are you not aware, O Fāṭima, that because Allah holds you in such high esteem, He has married you to a person who is the greatest in forbearance, the foremost amongst them in Islam, and the most knowledgeable amongst them?"

On hearing this, Fāṭima became happy and rejoiced. Then, the Messenger of Allah, Allah's blessings be on him [and his family], said to her, "O Fāṭima! `Alī has eight obvious qualities: His belief in Allah and His Messenger, his wisdom, his marriage to Fāṭima, his sons al-Ḥasan and al-Ḥusayn, his enjoinment of good and forbiddance from evil, his judgment by [using] the Book of Allah, Mighty and Majestic be He. O Fāṭima! We Ahl al-Bait have been given seven characteristics that have not been given to anybody from the first ones and the last ones [or he said: no one from the last ones except us].

Our Prophet is the most superior of the Prophets and he is your father. Our heir (waṣī) is the best of the heirs, and he is your husband. Our martyr is the best of martyrs and he is your

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father's uncle. From us is the one who has two wings by which he flies in Paradise where he wishes and he is your cousin Ja`far [al-Ṭayyār]. From us are the two grandsons of this nation, al-Ḥasan and al-Ḥusayn, and they are your sons. And I swear by the One in Whose hands is my life, from us is the Mahdī of this nation."

The traditions with the following numbers are either in harmony with the topic of this section, or result in it, or based on the interpretation of other narrations conform to it:
۶۵, ۷۰, ۷۲, ۸۰, ۸۱, ۸۳, ۹۱, ۹۵, ۱۱۳, ۱۱۸, ۱۲۰, ۱۲۵, ۱۲۶, ۱۲۷, ۱۲۹, ۱۳۲, ۱۳۴, ۱۳۶, ۱۴۳, ۱۴۹, ۱۵۳, ۱۵۸, ۱۵۹, ۱۶۰, ۱۶۷, ۱۶۸, ۱۶۹, ۱۷۰, ۱۷۳, ۱۷۵, ۱۷۶, ۱۷۷, ۱۷۸, ۱۸۱, ۱۸۳, ۱۹۱, ۱۹۳, ۱۹۴, ۱۹۶, ۲۰۵—۳۰۹, ۳۱۷, ۳۱۸, ۳۲۱, ۳۲۳, ۳۲۴, ۳۲۵, ۳۲۷, ۳۳۶, ۳۳۹, ۳۴۵, ۳۴۶, ۳۴۹, ۳۵۰, ۳۵۳—۳۵۷, ۳۵۹, ۳۶۰, ۳۶۲—۳۶۷, ۳۷۰, ۳۷۱, ۳۷۳—۳۷۸, ۳۸۲, ۳۸۵, ۳۹۰, ۳۹۵, ۳۹۶, ۳۹۸, ۴۰۰, ۴۰۱, ۴۰۲, ۴۰۶, ۴۰۷, ۴۱۱, ۴۱۴, ۴۱۶, ۴۱۷, ۴۱۸, ۴۳۴, ۴۳۵, ۴۳۸, ۴۵۰, ۴۵۱, ۴۵۶, ۴۵۸, ۴۶۱, ۴۶۳—۴۷۰, ۴۷۵, ۴۷۸—۴۸۰, ۴۹۲, ۴۹۴, ۴۹۶—۴۹۹, ۵۰۰, ۵۰۲-۵۰۹, ۵۱۶—۵۷۲, ۵۷۵, ۵۷۸, ۵۸۰, ۵۸۱, ۵۸۶,

۵۸۸, ۵۹۰, ۵۹۱, ۵۹۵, ۵۹۷, ۶۰۳, ۶۰۸, ۶۰۹, ۶۱۰, ۶۱۳, ۶۲۴, ۶۲۵, ۶۴۱, ۶۴۵, ۶۵۳, ۶۵۴, ۶۷۰, ۶۸۵, ۷۲۶, ۷۵۷, ۷۷۱, ۷۸۰, ۷۸۶, ۷۸۷, ۷۸۹–۸۰۷, ۸۵۹, ۹۰۲, ۹۰۳, ۹۰۴, ۹۱۸, ۹۲۸, ۹۳۲, ۹۳۹, ۹۴۲, ۹۵۶, ۹۵۸, ۹۶۰, ۹۷۳, ۹۷۴, ۱۱۰۵, ۱۱۱۳, ۱۱۸۴, ۱۱۸۰, ۱۱۷۹, ۱۱۷۸, ۱۱۷۵, ۱۱۶۹, ۱۱۶۸, ۱۱۶۵, ۱۱۶۴, ۱۱۶۲, ۱۱۶۰, ۱۱۵۹, ۱۱۵۸, ۱۱۴۰, ۱۱۳۹, ۱۱۳۰, ۱۱۱۶,

۱۱۹۱, ۱۱۹۸, ۱۲۰۵, ۱۲۱۲, ۱۲۱۶–۱۲۱۹, ۱۲۲۳, ۱۲۳۰, ۱۲۳۵, ۱۲۳۷, ۱۲۴۰, ۱۲۴۳, ۱۲۴۶, ۱۲۵۱, ۱۲۵۲–۱۲۵۶, ۱۲۶۰, ۱۲۶۴, ۱۲۷۲, ۱۲۷۴ and.

Section Four

The traditions that show that his name and epithet (al-kunya) are the same as the Messenger of Allah, Allah's blessings be on him and his family, and that his appearance, speaking, and actions are more similar to him than any other person, and that he will act according to his traditions (sunna)

Comprised of forty-five traditions

۴۹۱. Al-Fitan(۱): Narrated to us al-Walīd, from Abū Rāfi`, from someone who narrated to him, from Abū Sa`īd al-Khudrī, may Allah be satisfied with him, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "The name of the Mahdī is [the same as] my name."

۴۹۲. Iqd al-durar(۲): From `Abd-Allah b. `Umar, from the Messenger of Allah, Allah's` blessings be on him [and his family], who said: "In the end of times a person will emerge from my descendants. His name is like my name and his epithet is my epithet (kunyatuhū kunyatī). He will fill the earth with justice just as it will be filled with injustice."

۴۹۳. Al-Burhān fī `alāmāt Mahdī ākhir al-zamān(۳): Nu`aim b. Ḥammād has also recorded from `Alī, peace be on him, that he said: "The name of the Mahdī is Muḥammad."

۴۹۴. Sunan al-Dānī(۴): From Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him [and his family], who said:

A man from my Ahl al-Bait will emerge. He

Al-Fitan, vol. ٥, under "Fī ism al-Mahdī," p. ١٩٧. I say: The sentence "his father's - ١ name is my father's name," which has been recorded by Zirr, from ibn Mas`ūd, from Maimūn al-Qaddāḥ, from ibn al-Ṭufail, has not been issued by the Holy Prophet. For, it has been narrated like this: "Zirr from ibn Mas`ūd" or "someone from the narrators from whom he has narrated. I have heard [this tradition] numerous times without the aforementioned sentence. Another thing that denotes the weakness of this addition (i.e. "his father's name is my father's name") is its absence in Musnad of Aḥmad in what he has narrated from ibn Mas`ūd, along with the fact that the chains of narrators of some of his traditions are exactly like the chains in al-Fitan. See Aḥmad's al-Musnad, vol. ١, pp. ٣٧۶, ٣٧٧, ۴٣٠, and ۴۴٨. Soon, more evidence will be mentioned to prove this, Inshā'Allah. Al-Malāḥim wa l-fitan, under the first section in which he has dedicated to the book of Fitan by Nu`aim b. Ḥammād, chap. ١۶٢, p. ٧۴; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ٣, p. ١٠١, no. ٩; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١۴٨

Iqd al-durar, chap. ٢, p. ٣٢; Tadhkirat al-khawāṣ, p. ٣٧٧, with the addition of "This is ` -٢ .the Mahdī" at its end

.Al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ٣, p. ١٠١, no. ٨ -٣

Sunan al-Dānī, pp. ١٠٠–١٠١; `Iqd al-durar (citing al-Dānī's Sunan and Abū Nu`aim's -۴ Ṣifat al-Mahdī), chap. ١, p. ٢٠, and chap. ٧, p. ١۵۶; Similar to this has been narrated in al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٣١, citing al-Ṭabarānī's al-Ausaṭ and Abū Nu`aim; Kashf al-ghumma, vol. ٢, p. ۴٧٢, no. ٢۵, citing Abū Nu`aim's al-Aḥādīth al-arba`īn. I say: There is no contradiction between this tradition and those that indicate that the capital of his government is other than Bait al-Maqdas, because it has not .been mentioned that he will stay there as a place of permanent residence

will act according to my customs (sunna). Allah will send down blessings for him from the sky. The earth will throw out its treasures for him and it [i.e. the earth] will be filled by him with justice just as it will have been filled with unfairness and injustice. He will

.rule over this nation for seven years and will dismount at Bait al-Maqdas

Al-`Arf al-wardī(۱): Nu`aim has also recorded from ibn Mas`ūd from the Holy .۴۹۵ Prophet, Allah's blessings be on him and his family, who said: "The Mahdī's name is ".Muḥammad

Iqd al-durar(۲): From `Abd-Allah b. Mas`ūd, may Allah be satisfied with him, that` .۴۹۶ the Messenger of Allah, Allah's blessings be on him [and his family], said: "The Hour will not be established until a person from my Ahl al-Bait rules the earth. His name is ".like my name

.This tradition has been recorded by al-Ḥāfiẓ Abū Bakr al-Bayhaqī

Kamāl al-dīn(۳): Narrated to us Ja`far b. Muḥammad b. Masrūr, may Allah be .۴۹۷ satisfied with him, from al-Ḥusayn b. Muḥammad b. `Āmir, from Muḥammad b. Abī `Umair, from Abū Jamīla al-Mufaḍḍal b. Ṣāliḥ, from Jābir b. Yazīd al-Ju`fī, from Jābir b. `Abd-Allah al-Anṣārī, from the Messenger of Allah, Allah's blessings be on him and :his family, who said

The Mahdī is from my progeny. His name is my name and his epithet is my epithet. He is the most similar of people to me in creation and character. He will go in an ,occultation in which the nations will be deviated. Then

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.Al-`Arf al-wardī, no. ۶۴۸ -۱

.Iqd al-durar, chap. ۲, pp. ۳۰–۳۱` -۲

Kamāl al-dīn, vol. ۱, chap. ۲۵, p. ۲۸۶, no. ۱; I`lām al-warā, chap. ۲, sect. ۲, p. ۲۴۳; -۳ Kifāyat al-athar, chap. ۷, pp. ۶۶–۶۷, no. ۶; Yanābī`' al-mawadda, chap. ۹۴, pp. ۴۸۸ ۴۹۳; Kashf al-ghumma, vol. ۲, p. ۵۲۱; Farā'id al-simṭain, vol. ۲, pp. ۳۳۴–۳۳۵, no. ۵۸۵; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۶۰, no. ۱۰۳; Biḥār al-anwār, vol. ۵۱, chap. ۱, pp. ۷۱–۷۲, no. ۱۳.

he will emerge like a shining meteor. He will fill it [i.e. the earth] with justice and .fairness just as it will be filled with injustice and unfairness

Kamāl al-dīn(۱): Narrated to us my father, Muḥammad b. al-Ḥasan, and .۴۹۸ Muḥammad b. Mūsā al-Mutawakkil, may Allah be pleased with all of them, from all of the following: Sa`d b. `Abd-Allah, `Abd-Allah b. Ja`far, and Muḥammad b. Yaḥyā al-`Aṭṭār, from all of the following: Aḥmad b. Muḥammad b. `Īsā, Ibrāhīm b. Hāshim, Aḥmad b. Abī `Abd-Allah al-Barqī, and Muḥammad b. al-Ḥusayn b. Abī l-Khaṭṭāb, from Abū `Alī al-Ḥasan b. Maḥbūb al-Sarrād, from Dāwūd b. al-Ḥaṣīn, from Abū Baṣīr, from (Imam) al-Ṣādiq, Ja`far b. Muḥammad, peace be on him, from his forefathers, peace be on them, that the Messenger of Allah, Allah's blessings be on him and his family, :said

The Mahdī is from my descendants. His name is my name and his epithet is my epithet. He is the most similar of people to me in creation and characteristics. He will have an occultation and a bewilderment. It will be [so severe] that the people will deviate from their religions. When this happens, he will emerge like a shining meteor and will fill the earth with fairness and justice just as it will be filled with unfairness and .injustice

Kamāl al-dīn(۲): Narrated to us `Abd al-Wāḥid b. Muḥammad b. `Ubdūs al- .۴۹۹ Nīsābūrī al-`Aṭṭār, may Allah be satisfied with him, from `Alī b. Muḥammad b. Qutayba al- Nīsābūrī, from Ḥamdān b. Sulaimān, from

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Kamāl al-dīn, vol. ۱, chap. ۲۵, p. ۲۸۷, no. ۴; Yanābī`' al-mawadda, chap. ۹۴, p. ۴۹۳; -۱ .Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۷۲, no. ۱۶

.Kamāl al-dīn, vol. ۲, chap. ۳۹, p. ۴۱۱, no. ۶; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۷۳, no. ۱۹ -۲

Aḥmad b. `Abd-Allah b. Ja`far al-Hamdānī, from `Abd-Allah b. al-Faḍl al-Hāshimī, from Hishām b. Sālim, from al-Ṣādiq Ja`far b. Muḥammad, from his father, from his grandfather, peace be on them, from the Messenger of Allah, Allah's blessings be on :him and his family, who said

The Qā'im is from my descendants. His name is my name, his epithet is my epithet, his features are my features, and his customs (sunna) are my customs. His will make the

people establish my religion and my nation (yuqīmu al-nas `alā millatī wa sharī`atī) and he will call the people to the Book of my Lord, Mighty and Majestic be He. Whoever obeys him has indeed obeyed me and whoever disobeys him has indeed disobeyed me. Whoever denies him in his occultation, then indeed he has denied me and whoever refutes him, has indeed refuted me. Whoever acknowledges him has acknowledged me. I will complain to Allah against those who reject what I say about him, those who deny my word about his status and those who deviated my religion ,from his path

And soon those who act unjustly will know to what final place of returning they will go“ .(to” (Quran Surah Shuaraa ۲۶:۲۲۷

The traditions with the following numbers also show the aforementioned concept: ۲۴۵, ۲۵۵, ۲۶۵, ۲۷۲, ۲۷۹, ۲۸۸, ۲۸۹, ۳۲۱, ۳۳۹, ۳۵۴, ۳۵۵, ۳۵۷, ۳۹۷, ۴۰۰, ۴۰۲, ۴۰۶, ۴۰۹, ۴۲۸, ۴۴۱, ۴۶۱, ۴۸۴, ۴۸۵, ۵۰۶ (which says: “he has two names, one that is concealed and one that is apparent”), ۵۲۵, ۵۲۹

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which says: “his epithet will be Abū `Abd-Allah”), ۵۳۵, ۵۴۴ (it comprises of what shows) that one of his agnomens will be that of Imam Muḥammad al-Bāqir, peace be on him), ۵۴۶ (which says: “he will have two names: Khalaf and Muḥammad”), ۵۶۲, ۵۶۳, ۵۶۴, ۵۶۹, ۵۹۷, ۶۵۳ (which says: “it is prohibited for them to say his name”), ۶۹۳, ۷۲۶, ۷۸۴, ۷۹۱, ۷۹۲, ۷۹۷, ۷۹۹, ۸۰۰ (which says: “his epithet will be Ja`far,” ۸۰۴, ۸۰۶, and ۸۱۰ (which say: “no one .(”is permitted to address him by his name or by his epithet

Section Five

(The traditions that mention his facial appearance (shamā’iluh

Comprised of twenty-nine traditions

Ṣifat al-Mahdī(۱): From Abū Sa`īd al-Khudrī, from the Holy Prophet, Allah’s . ۵۰۰ blessings be on him and his family, who said: “The Mahdī is from us Ahl al-Bait and a man from my umma. He will have a aquiline nose. He will fill the earth with justice just

".as it will be filled with injustice

Al-Muṣannaf(۲): Informed us `Abd al-Razzāq, from Mu`ammar, from Maṭar, from .۵۰۱ a man, from Abū Sa`īd al-Khudrī, that the Mahdī will have a aquiline nose and a wide .forehead

Musnad al-Rūyānī, Mu`jam al-Ṭabarānī, and Manāqib al-Mahdī(۳): Ḥudhayfat b. .۵۰۲ al-Yamān, may Allah be satisfied with him, narrates that the Messenger of Allah, Allah's blessings be on him and his family, said: "The Mahdī is a man from my progeny. His face is like a glittering star. His complexion will be Arabian while his physique will be similar

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Iqd al-durar, chap. ۳, p. ۳۳. He says: "Al-Ḥāfiẓ Abū Nu`aim has recorded it in Ṣifat` -۱ al-Mahdī; Kashf al-ghumma, citing al-Aḥādīth al-arba`īn, vol. ۲, p. ۴۶۹, no. ۱۱; Farā'id al-simṭain, vol. ۲, chap. ۶۱, p. ۳۳۰, no. ۵۸; Yanābī`' al-mawadda, chap. ۹۴, p. ۴۸۸; Bishārat .al-Islām, vol. ۲, chap. ۳, p. ۲۷۱, from al-Ḥāfiẓ Abū Nu`aim; Biḥār al-anwār, vol. ۵۱, p. ۸۰

Abd al-Razzāq, al-Muṣannaf, vol. ۱۱, chap. "Al-Mahdī," no. ۲۰۷۷۳; al-Fitan, vol. ۵, p.` -۲ ۹۵, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him .and his family

Iqd al-durar, chap. ۳, p. ۳۴. He said: "Al-Ḥāfiẓ Abū Nu`aim has recoded it in` -۳ Manāqib al-Mahdī and al-Ḥāfiẓ Abū l-Qāsim al-Ṭabarānī in his Mu`jam; Jawāhir al-`iqdain, vol. ۲, p. ۸; al-Ṣawā`iq al-muḥriqa, p. ۱۶۲, from al-Rūyānī, al-Ṭabarānī, and others; Ghāyat al-ma'mūl, vol. ۵, p. ۳۴۳, from al-Rūyānī, Abū Nu`aim, al-Daylamī, and al-Ṭabarānī; Firdaus al-akhbār, vol. ۴, p. ۶۹۴۰, which says: "his face is like a glittering moon"; al-Bayān, through his chain of narrators from Ḥudhayfa, chap. ۱۷. He writes: "This is a good (ḥasan) tradition. We have narrated it from a large number of people from the companions of al-Thaqafī and his chain of narrators is acceptable to us, and All Praise is for Allah." He then mentions that Abū Nu`aim, al-Ṭabarānī, and al-Daylamī have recorded this tradition. Nūr al-abṣār, chap. ۲, p. ۱۵۴, citing Firdaus al-akhbār; Is`āf al-rāghibīn, chap. ۲, p. ۱۳۵; Yanābī`' al-mawadda, chap. ۷۳, p. ۴۳۳; Al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۲, pp. ۹۳–۹۴, no. ۱۶, citing al-Rūyānī in his Musnad

and Abū Nu`aim; Kashf al-ghumma, vol. ۲, p. ۴۶۹, no.۹, citing al-Aḥādīth al-arba`īn; al-`Arf al-wardī, p. ۱۳۷, with the following wording: "The Mahdī is a man from my descendants. His complexion is an Arabian complexion, his physique is like the Israelites, and on his right cheek is a mole like a glittering star . . . and the birds in the air." He has narrated it from al-Rūyānī's Musnad and Abū Nu`aim; al-Jāmi` al-ṣaghīr, vol. ۲, p. ۱۸۷, under the letter 'al-Mīm,' no. ۴۵; Mahdī āl al-Rasūl, p. ۴; Ibrāz al-wahm al-maknūn, p. ۵۷۲, no. ۶۶; Lawā'iḥ al-anwār al-bahiyya under the commentary on the line of poetry: minhā al-imām al-khātam al-faṣīḥ / Muḥammad al-Mahdī wa l-Masīḥ, from the collection of poems called al-Durrat al-muḍī'a; Faiḍ al-qadīr, vol. ۶, p. ۲۷۹; Mashāriq al-anwār, sect. ۲, p. ۱۱۲; al-'Idhā`a, p. ۱۸۸; al-Qaṭr al-Shahdī, p. ۴۸; Ghāliyat al-mawā`iẓ, vol. ۱, p. ۷۷; al-Ṣawā'iq, p. ۱۶۲, under the Twelfth Verse; al-Fatāwī l-ḥadīthiyya, p. ۳۹, which says: "there is a mole like a glittering star on his right cheek"; Nūr al-abṣār, p. ۱۵۴; Kanz al-`ummāl, vol. ۱۴, no. ۳۸۶۶۶; Dhakhā'ir al-`uqbā, p. ۱۳۶; Sharḥ al-akhbār, vol. ۳, p. ۳۷۸, no. ۱۲۵۱, and many other books and writings which will not be mentioned for the sake of conciseness. In some of these sources, only mentioning the beginning of the tradition will suffice. I say: Some of them have said 'Israelite physique' means that his body-shape is like that of the Israelites, who are .tall and well-built

to the Israelites. He will fill the earth with justice just as it will be filled with injustice. The inhabitants of the earth and the sky and the birds in the air will be satisfied during ".his government. He will rule for twenty years

Al-`Awālī(۱): From Abī Salmat b. `Abd al-Raḥmān b. `Auf, from his father, from .۵۰۳ the Messenger of Allah, Allah's blessings be on him and his family, who said: "Certainly, Allah will raise a person from my progeny. His front teeth will be slightly apart and he will have a wide forehead. He will fill the earth with justice and will ".bestow wealth abundantly

Al-Fitan(۲): Narrated to us al-Walīd, from Sa`īd, from Qatāda, from Abī Naḍra, .۵۰۴ from Abī l-Ṣiddīq, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "The Mahdī will have a wide forehead ".and a aquiline nose

And through another chain of narrator from Abū Sa`īd al-Khudrī, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "The Mahdī will have an ".aquiline nose and a wide forehead

Musnad Abī Ya`lā(۳): Narrated to us Qaṭan b. Bushair, from `Adī b. Abī `Umāra, .۵۰۵ from Maṭar al-Warrāq, from Abī l-Ṣiddīq, from Abū Sa`īd, from the Messenger of :Allah, Allah's blessings be on him [and his family], who said

Certainly, a man from my Ahl al-Bait will rise upon my umma. He will have an aquiline [nose] and a wide [forehead]. He will fill the earth

p: ۱۲۰

Iqd al-durar, chap. ۳, p. ۳۴, he writes: "Al-Ḥāfiẓ Abū Nu`aim al-Iṣbahānī has` -۱ recorded it in al-`Awālī; Farā'id al-simṭain, vol. ۲, chap. ۶۱, p. ۳۳۱, no. ۵۸۲, with the difference that he said: "Allah, the Exalted, will send from my progeny a man with slightly separated front teeth, a wide forehead . . . (to the end of the tradition)." Al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۲, with a slight difference; al-Munār al-munīf, sect. ۵۰, pp. ۱۸۷–۱۸۸, no. ۳۳۵, with a little difference; Lawā'iḥ al-anwār, vol. ۲, under the commentary on his saying "minhā al-imām al-khātam al-faṣīḥ); Is`āf al-rāghibīn, p. .۱۳۵; Jawāhir al-`iqdain, vol. ۲, p. ۸

Al-Fitan, vol. ۵, "Ṣifat al-Mahdī wa ni`atih," pp. ۱۹۵–۱۹۶; Farā'id al-simṭain, vol. ۲, - ۲ ".chap. ۶۱, p. ۳۳۰, no. ۵۸۱, with the difference that he said: "The Mahdī is from us

Musnad Abī Ya`lā, vol. ۲, p. ۳۶۷, no. ۱۵۴ (۱۱۲۸); Dalā'il al-imāma, chap. "Ma`rifat - ۳ .wujūb al-qā'im wa annahū lābudda an yakūn," p. ۲۵۱

with justice just as it will be filled with unfairness and injustice. He will rule for seven .years

Kamāl al-dīn(۱): Narrated to us `Alī b. Aḥmad b. Mūsā, may Allah be satisfied with .۵۰۶ him, from Muḥammad b. Abī `Abd-Allah al-Kūfī, from Muḥammad b. Ismā'īl al-Barmakī, from Ismā'īl b. Mālik, from Muḥammad b. Sinān, from Abī l-Jārūd Ziyād b. al-Mundhir, from (Imam) Abū Ja`far al-Bāqir, from his father, from his grandfather, from Amīr al-Mu'minīn `Alī b. Abī Ṭālib—peace be on them all—who said while he was on

:the pulpit

A man from my descendants will emerge in the end of times. His color will be white with a reddish complexion and he will have a wide stomach, sturdy thighs, and large shoulders. On his back are two moles: One the color of his skin and the other will be similar to the mole of the Messenger of Allah, Allah's blessings be on him and his .family

He will have two names: One name will be hidden and the other will be apparent. The one which will be hidden will be Aḥmad and the one that will be apparent will be Muḥammad. When he moves, you will see everything between the east and west being illuminated for him. He will place his hands on the heads of the people, then, no believer will remain but that his heart will be stronger than plates of steel. Allah, the Exalted, will give him the strength of forty men. There will not be a dead person

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Kamāl al-dīn, vol. ۲, chap. ۵۷, p. ۶۵۳, no. ۱۷; Biḥār al-anwār, vol. ۵۱, chap. ۴, p. ۳۵, no. ۴, -۱ .from al-Ṭūsī's Ghayba—although I did not find it there

from the believers] in the grave but that happiness will enter his [heart] while he is in] his grave, and the [dead] will be visiting each other in their graves and giving glad-.tidings to each other about the rise of the Qā'im, may Allah's blessings be upon him

Al-Mustadrak(۱): Narrated to us Abū l-`Abbās Muḥammad b. Ya`qūb, from . ۵۰۷ Muḥammad b. Isḥāq al-Ṣan`ānī, from `Amr b. `Āṣim al-Kilābī, from `Imrān al-Qaṭṭān, from Qatāda, from Abī Naḍra, from Abū Sa`īd, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "The Mahdī is from us Ahl al-Bait. He will have an aquiline nose and a wide [forehead]. He will fill the earth with fairness and justice as it will be filled with injustice and unfairness. He will live for this many years," and he showed seven with his fingers by showing the five fingers of his left .hand and the thumb and the index finger of his right hand

Al-Ḥākim says, "This tradition is correct (ṣaḥīḥ) according to the criteria set by Muslim

.but neither of them [i.e. al-Bukhārī and Muslim] have recorded it

Dhikr akhbār Iṣbahān(۲): Narrated to us Muḥammad b. Ja`far, from Aḥmad b. al- .۵۰۸ Ḥusayn al-Anṣārī, from Aḥmad b. Muḥammad b. al-Ḥusayn b. Ḥafṣ, from his grandfather al-Ḥusayn, from `Akramat b. Ibrāhīm, from Maṭar al-Warrāq, from Abī l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's :blessings be on him and his family, who said

The Hour will not be established until a man

p: ۱۲۲

.Al-Mustadrak, vol. ۴, p. ۵۵۷; al-'Idhā`a, p. ۱۳۸ -۱

.Dhikr akhbār Iṣbahān, vol. ۱, p. ۸۴ -۲

from my Ahl al-Bait rules. He will have a wide forehead and an aquiline nose. He will fill the earth with justice just as it would have been filled before him with unfairness. He .will live for seven years

Al-Fitan(۱): Narrated to us ibn Wahb, from Isḥāq b. Yaḥyā, from Ṭalḥat al-Taymī, .۵۰۹ from Ṭāwūs, from `Alī b. Abī Ṭālib, peace be on him, who said: "He will be a youth from ".[the Quraish with a tanned (asmar) complexion and lean [in figure

The traditions with the following numbers also show the aforementioned concept: ۳۶۰, ۳۶۶, ۳۷۴, ۳۷۸, ۴۱۴, ۴۲۸, ۴۳۱, ۴۸۴, ۵۱۸, ۵۷۷, ۶۹۱, ۸۱۲-۸۱۴, ۸۳۵, ۸۳۶, ۱۱۹۸, ۱۲۱۷ and ۱۲۴۶

Section Six

The traditions that mention he is from the descendants of Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him

Comprised of ۲۲۵ traditions

Al-Fitan(۲): Narrated to us Yaḥyā b. al-Yamān, from Sufyān, from Abī Isḥāq, from .۵۱۰ ".`Āṣim, from `Alī, peace be on him, who said: "He [i.e. the Mahdī] is a man from me

Farā’id al-simṭain(۳): Through his chain of narrators from Thābit b. Dīnār, from .۵۱۱ Sa`īd b. Jubair, from ibn `Abbās, from The Messenger of Allah, Allah’s blessings be on :him [and his family], who said

Alī b. Abī Ṭālib is the leader (Imām) of my nation and my successor upon them after` me. From his descendants is the Qā’im—the awaited one—through whom Allah will fill the earth with justice and fairness just as it will be filled with unfairness and injustice. I swear by the One Who rightly

p: ۱۲۳

Al-Fitan, vol. ۵, chap. “Ṣifat al-Mahdī,” p. ۱۹۷; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. -۱ ۲, p. ۱۴۷, with the following wording: “The Mahdī is from me, from the Quraish.” There is no contradiction between such a tradition and those that mention his long life, for surely, when he is described as a youth and a young person and other similar attributes, it refers to his chivalry and this is in addition to what has been narrated about him that he will not become old with the passing of the days and that he will .emerge with the body of a strong man

.Al-Fitan, vol. ۵, p. ۱۹۷; al-Malāḥim wa l-fitan, chap. ۱۸۹, p. ۸۴ -۲

Farā’id al-simṭain, vol. ۲, chap. ۶۱, pp. ۳۳۵–۳۳۶, no. ۵۸۹; Yanābī`’ al-mawadda, chap. -۳ ۹۴, p. ۴۲۴, citing al-manāqib. The same has been narrated in the book Kashf al-yaqīn, pp. ۱۹۱–۱۹۲, from al-Ḥāfiẓ Muḥammad b. Aḥmad b. `Alī al-Naṭanzī—known as Nādirat al-Falak—in his book from Abū l-Ḥasan Aḥmad b. al-Ḥusayn al-Muqri’, from `Alī b. Shujā` b. `Alī al-Ṣaiqalī, from al-Sharīf Abū l-Qāsim `Alī b. Muḥammad b. `Alī ibn al-Qāsim b. Muḥammad b. `Abd-Allah b. al-`Abbās b. `Alī ibn Abī Ṭālib, peace be on him, from al-Ḥasan b. Ibrāhīm b. Muḥammad b. Hishām, from Muḥammad b. Ja`far al-Kūfī, from Muḥammad b. Ismā`īl al-Barmakī, from Muḥammad b. al-Furāt, from Thābit b. Dīnār, from Sa`īd b. Jubair, from ibn `Abbās. The same has been narrated by Al-Ṣadūq in Kamāl al-dīn, vol. ۱, p. ۲۸۷, no. ۷, from Muḥammad b. Mūsā al-Mutawakkil, from Muḥammad b. Abī Abd-Allah al-Kūfī, from Muḥammad b. Ismā`īl al-Barmakī, from `Alī b. Uthmān, from Muḥammad b. al-Furāt, from Thābit b. Dīnār, from ibn Jubair, from ibn Abbās. Sayyid b. Ṭāwūs says: Whoever ponders over this great

tradition which is a proof upon whoever it reaches—and also ponders on the many other narrations that we have mentioned in this book—will know that the Holy Prophet, Allah's blessings be on him and his family, has left no place for any arguments for anybody concerning `Alī, peace be on him and his son Mahdī and his long-life, peace be on him. This is from the signs of Allah, Majestic be His Majesty, and from the proofs of Muḥammad, the Messenger of Allah, Allah's blessings be on him and his family. He has informed about the birth of the Mahdī's forefathers, then he has informed about his long life before anybody knew what would be the condition of the Mahdī during his occultation. So, for Allah and His Messenger, Allah's blessings be on him and his family, is the clear proof for whomsoever he was sent to in this perishable world and on the Day of Rewarding and Punishing (yum al-jazā')" (Kitāb al-yaqīn bi ikhtiṣāṣ `Alī bi-'imrat al-mu'minīn); Biḥār al-anwār, vol. ٣٨, chap. ۶١, pp. ١٢۶–١٢٧, no. ٧۶, citing Kashf al-yaqīn by al-Ḥāfiẓ Muḥammad b. Aḥmad al-Naṭanzī; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, p. ۶١٨, no. ١٧٧.

sent me as a giver of good news! Surely those who will remain steadfast in believing in him during his occultation will be scarcer than red phosphorus (kibrīt al-aḥmar).

Jābir b. `Abd-Allah al-Anṣārī stood up and said, "O Messenger of Allah! Will the Qā'im from your descendants have an occultation?" He answered:

Yes, by my Lord! Through him Allah will certainly sift (layumaḥḥiṣu) the believers and destroy the disbelievers. O Jābir! Surely, this is an affair from the affair of Allah and a secret from the secret[s] of Allah. Its knowledge is concealed from His servants. Have no doubt about him because indeed, having doubt about the affairs of Allah is disbelief (kufr)).

۵١٢. Dalā'il al-imāma(١): Narrated to us Abū l-Mufaḍḍal Muḥammad b. `Abd-Allah, from Muḥammad b. Hammām, from Ja`far b. Muḥammad b. Mālik al-Kūfī, from Sufyān b. al-Mahdī, from Abān, from Anas b. Mālik who said:

One day, the Messenger of Allah, Allah's blessings be on him and his family, came to see us and saw `Alī. He placed his hand on `Alī's shoulder and said, "O `Alī! If nothing remains from the world but one day, Allah will prolong that day until a person from

your descendants rules. He will be called Mahdī and will guide towards Allah, Mighty and Majestic be He. The Arabs will be guided by him just like you guided the unbelievers and the polytheists from deviation." Then, he said, "It is written on both his palms: 'Pledge allegiance to him because indeed, allegiance is for Allah, Mighty

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۱- Dalā'il al-imāma, p. ۲۵۰, no. ۴۴; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۷۴, no. ۷۱۶, which mentions the first part of the tradition.

and Majestic be He.'"

۵۱۳. Ghaybat al-Shaykh(۱): From Aḥmad b. Idrīs, from `Alī b. Muḥammad b. Qutayba, from al-Faḍl b. Shādhān, from Muṣabbiḥ, from Abū `Abd al-Raḥmān, from whom he had heard from, from Wahb b. Munabba, from ibn `Abbās (in a lengthy narration) in which he said, "O Wahb! Thereafter, the Mahdī will appear." I asked, "[Is he] from your descendants?" He replied, "No, by Allah! He is not from my descendants but from the descendants of `Alī, peace be on him. Salvation is for the one who lives in his era. Through him, Allah will grant relief to this umma until he fills it with fairness and justice (to the end of the narration . . .).

۵۱۴. Ma`ānī l-akhbār(۲): Narrated to us Abū l-`Abbās Muḥammad b. Ibrāhīm b. Isḥāq al-Ṭāliqānī, may Allah have mercy on him, from `Abd al-Aziz b. Yaḥyā al-`Alawī in Basra, from al-Mughairat b. Muḥammad, from Rajā' b. Salma, from `Amr b. Shimr, from Jābir al-Ju`fī, from (Imam) Abū Ja`far Muḥammad b. `Alī, peace be on him, who said:

Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him, delivered a sermon in Kūfa after returning from the Battle of Nahrawān because he had heard Mu`āwiya was abusing and cursing him and killing his companions. He

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۱- Ghaybat al-Shaykh, p. ۱۸۷, no. ۱۴۶; Biḥār al-anwār, vol. ۵۱ chap. ۱, , p. ۷۶, no. ۳۱;

.Ithbāt al-hudāt, vol. ٣, chap. ٣٢, p. ٥٠۴, no. ٣٠٢

Ma`ānī l-akhbār, chap. ٢٧, pp. ٥٨–۶٠, no. ٩; Ithbāt al-hudāt, vol. ١, chap. ٩, p. ۴٨٨, no. -٢
.١۶٢

stood up and said . . . (He then narrates the sermon in which `Alī, peace be on him, mentions the virtues bestowed by Allah upon his Prophet and himself . . . until he says) .and from my descendants is the Mahdī of this nation

Ghaybat al-Shaykh(١): Narrated to me a group from Abū Ja`far Muḥammad b. .٥١٥ Sufyān al-Bazaufarī, from Aḥmad b. Idrīs, from `Alī b. Muḥammad b. Qutayba al-Naishābūrī, from al-Faḍl b. Shādhān, from Naṣr b. Muzāḥim, from Abū Lahī`a, from Abū Qubail, from `Abd-Allah b. `Amr b. al-`Āṣ, from the Messenger of Allah, Allah's :(blessings be on him and his family, who said (in a lengthy tradition

Then, the Mahdī will emerge who he is a man from his descendants. (Then the Prophet, Allah's blessings be on him and his family, pointed towards `Alī b. Abī Ṭālib.) Through him, Allah will destroy falsehood and will conclude the era of hardships. Through him, Allah will remove the disgrace of slavery from your necks. I am the first of this nation, the Mahdī is its middle, and Jesus is its end and between these is a .crooked old man

The traditions with the following numbers also show the aforementioned concept: ٨٠, ٨١, ١١٣, ١١٨, ١٢٠, ١٢۶, ١٢٧, ١٢٩, ١۴٩, ١٥٣, ١٥٨, ١٥٩, ١۶٠, ١۶٨, ١٧٠, ١٧٣, ١٧۶, ١٧٨, ١٨١, ١٩١, ١٩٣, ١٩۶, ٢٠٥-٣٠٨, ٣٢٣, ٣٢٥, ٣٥٩, ٣٨٢, ٣٩٧, ۴١١, ۴١٧, ۴٢٨, ۴٥٠, ۴٥٨, ۴۶٣, ۴۶۴, ۴۶٧, ۴۶٩, ۴٧٢, ۴٩٢, ۴٩٧–۴٩٩, ٥٠٢, ,٥٠۶, ٥١۶-٥۴٣, ٥۴۶—٥۴٨, ٥٥٠—٥٧٢, ٥٨٨, ٥٨٩, ٥٩٧, ۶٠٠, ۶٠٨

Ghaybat al-Shaykh, p. ١٨٥, no. ١۴۴; Biḥār al-anwār, vol. ٥١, chap. ١, p. ٧٥, no. ٢٩; Ithbāt -١ .al-hudāt, vol. ٣, chap. ٣٢, p. ٥٠٣, no. ٣٠٠

.and ١٢٣٠ ,١١٠۴ ,٩٧٣ ,٩١٨ ,٨٥٩ ,٨٠٧–٧٨۶ ,٧٧٥ ,٧٧٠ ,٧۶٥ ,٧۶١ ,٧٥٧ ,۶٨٥ ,۶٧٠ ,۶۴١ ,۶٢۶–۶٢٣ ,۶١٢

Section Seven

The traditions that indicate he is from the descendants of the Master of the Women of the world, Fāṭimat al-Zahrā, peace be on her

Comprised of ۲۲۰ traditions

۵۱۶. Al-Mustadrak `alā l-ṣaḥīḥain(۱): In the book al-Fitan wa l-malāḥim, it has been recorded that Abū l-Naḍr al-Faqīh informed me, from Uthmān b. Sa`īd al-Dārimī, from `Abd-Allah b. Ṣāliḥ, from Abū l-Malīḥ al-Riqqī, from Ziyād b. Bayān (and he mentions his virtues), from `Alī ibn Nufayl, from Sa`īd b. al-Musayyib, from Umm Salma, from the Messenger of Allah, Allah's blessings be on him [and his family], who mentioned the Mahdī and said: "Yes, he is a reality and he is from the descendants of Fāṭima."

[And narrated to us] Abū Aḥmad Bakr b. Muḥammad al-Ṣairafī at Marv, from Abū l-Aḥwaṣ Muḥammad b. al-Haytham al-Qāḍī, from `Amr b. Khalid al-Ḥarrānī, from Abū l-Malīḥ, from Ziyād b. Bayān, from `Alī ibn Nufayl, from Sa`īd b. Musayyib, from Umm Salma, may Allah be satisfied with her, from the Messenger of Allah, Allah's blessings be on him [and his family], who mentioned the Mahdī and said: "He is from the progeny of Fāṭima."

۵۱۷. Al-Burhān fī `alāmāt Mahdī ākhir al-zamān(۲): Abū Nu`aim has recorded from al-Ḥusayn, peace be on him, that the Holy Prophet, Allah's blessings be on him [and his family], said to Fāṭima, "O my daughter! The Mahdī is from your descendants."

۵۱۸. Ghaybat al-Shaykh(۳): From Aḥmad b. Idrīs, from

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۱ - Al-Mustadrak `alā l-ṣaḥīḥain, vol. ۴, p. ۵۵۷; al-Talkhīṣ, vol. ۴, p. ۵۵۷; Sunan Abī Dāwūd, vol. ۴, p. ۱۰۷, no. ۴۲۸۴, which says: "The Mahdī is from my progeny from the descendants of Fāṭima"; al-Bayān fī akhbār Ṣāḥib al-Zamān, p. ۹۹, which says: "from my progeny from the descendants of Fāṭima"; Nihāyat al-bidāya wa l-nihāya, vol. ۱, p. ۴۰, which says: "from my progeny, from the descendants of Fāṭima"; al-Ṣawā`iq al-muḥriqa, chap. "khuṣūṣiyatihim al-dāllat `alā `alā `aẓīm karāmatihim," p. ۲۳۶, which he has recorded from Abū Dāwūd, al-Nisā'ī, ibn Māja, and others. It's wording is:

"from my progeny, from the descendants of Fāṭima"; Sharḥ al-akhbār, vol. ۳, part ۱۵, p. ۳۹۵, no. ۱۲۷۴, with the following wording: "The Mahdī is from my progeny, from the descendants of Fāṭima, my daughter"; Ghaybat al-Shaykh, pp. ۱۸۵–۱۸۶, no. ۱۴۵, and pp. ۱۸۷–۱۸۸, no. ۱۴۸. I say: This tradition is famous and well-known. Refer to the collection of traditions and books compiled concerning the Mahdī, peace be on him, and the conditions of the Hour. Thus, we have not added any sources to those that we have already mentioned. It has been recorded in al-Fitan, vol. ۵, chap. "Nisbat al-Mahdī," pp. ۱۹۷–۱۹۸, through his chain of narrators from Qatāda who said: "I asked Sa`īd b. al-Musayyib, 'Is the Mahdī real?' He replied, 'He is the truth.' I asked, 'From whom will he be?' He responded, 'From the Quraish.' I asked, 'From which clan of the Quraish?' He said, 'From the Banī-Hāshim.' I asked, 'From which [family] of Banī-Hāshim?' He said, 'From Banī `Abd al-Muṭṭalib.' I asked, 'From which [family] of Banī `Abd al-Muṭṭalib?' He said, 'From the children of Fāṭima.'" It has been recorded in `Iqd al-durar, chap. ۱, p. ۲۳, with the difference that he said: "From which descendants of Banī `Abd al-Muṭṭalib?" and "I said, 'From which children of Fāṭima?'" He replied, "For now, this is enough for you." He says, "Imam Abū l-Ḥusayn Aḥmad b. Ja`far b. al-Munādī has recorded it. He has also recorded a similar tradition on p. ۲۲, to his saying, 'From the children of Fāṭima,' citing al-Muqri' or al-Dānī"; al-`Arf al-wardī, vol. ۲, p. ۴۸, which is a short version; Jawāhir al-`iqdain, vol. ۲, p. ۸; Sharḥ al-akhbār, vol. ۳, part ۱۵, pp. ۳۹۴–۳۹۵, no. ۱۲۷۳

Al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۲, p. ۹۴, no. ۱۷; al-`Arf al-wardī -۲ (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۷, with the wording: "Mahdī is from your descendants," citing Abū Nu`aim; `Iqd al-durar, chap. ۱, pp. ۲۱–۲۲, from (Imam) `Alī b. al-Ḥusayn, from his father, from the Messenger of Allah, Allah's blessings be on him and his family, who said to Fāṭima, "The Mahdī is from your descendants." He has recorded it from Abū Nu`aim in Ṣifat al-Mahdī; Kashf al-ghumma, vol. ۲, p. ۴۶۸, no. ۴, from Abū Nu`aim in al-Arba`īn from al-Zuhrī, from (Imam) `Alī b. al-Ḥusayn, peace be on him, like what has been narrated in `Iqd al-durar; Dalā'il al-imāma, "Ma`rifat wujūb al-Qā'im wa annahū lābudda an yakūn," p. ۲۳۴; Dhakhā'ir al-`uqbā, p. ۱۳۶

Ghaybat al-Shaykh, p. ۱۸۷, no. ۱۴۷; Biḥār al-anwār, vol. ۵۱, chap. ۴, p. ۴۳, no. ۳۲; Ithbāt -۳ .al-hudāt, vol. ۳, chap. ۳۲, p. ۵۰۴, no. ۳۰۳

Alī b. Muhammad b. Qutayba, from al-Fadl b. Shādhān, from Muhammad b. Sinān,`

Alī b. Muḥammad b. Qutayba, from al-Faḍl b. Shādhān, from Muḥammad b. Sinān,
from `Ammār b. Marwān, from al-Munakhkhal b. Jamīl, from Jābir al-Ju`fī, from (Imam) Abū Ja`far, peace be on him, who said: “The Mahdī is from the descendants of ”.Fāṭima. He will have a tanned complexion

Al-Fitan(١): Narrated to us Abū Hārūn, from `Amr b. Qays al-Mulā’ī, from al-Minhāl .٥١٩ b. `Amr, from Zirr b. Ḥubaish, who heard `Alī, peace be on him, say: “The Mahdī is a ”.man from us, from the descendants of Fāṭima, may Allah be satisfied with her

Al-Amālī(٢): Informed us a group from Abī l-Mufaḍḍal, from Muḥammad b. Fīrūz b. .٥٢٠ Ghiyāth al-Jallāb at the suburb Bāb al-Abwāb, from Muḥammad b. al-Faḍl b. al-Mukhtār al-Bānī—who is also known as Faḍlān Ṣāḥib al-Jār—from Abū l-Faḍl b. al-Mukhtār, from al-Ḥakam b. Ẓuhair al-Fazārī al-Kūfī, from Thābit b. Abī Ṣafiyya Abū Ḥamza, from Abū `Āmir al-Qāsim b. `Auf, from Abī l-Ṭufail `Āmir b. Wāthila, from Salmān al-Farsī, may Allah be satisfied with him, (in a lengthy tradition) from the :Messenger of Allah, Allah’s blessings be on him and his family, who said to Fāṭima

Surely Allah, the Exalted, chose me from my family. He also chose `Alī, al-Ḥasan, al-Ḥusayn, and you. I am the master (sayyid) of the sons of Adam, `Alī is the master (sayyid) of the Arabs, you are the master of all the women, and al-Ḥasan and al-Ḥusayn are the masters of the youths of Paradise. From the descendants of you two ,is the Mahdī. Allah

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Al-Fitan, vol.٥, p. ٢٠١; Kanz al-`ummāl, vol. ١۴, p. ٥٩١, no. ٣٩۶٧٥; Muntakhab kanz al- -١ .`ummāl, vol. ۶, p. ٣۴; al-Malāḥim wa l-fitan, chap. ١۶٢, p. ٧٥, citing Nu`aim

Amālī l-Shaykh, vol. ٢, session ١٠, p. ٢١٩; Biḥār al-anwār, vol. ٢٢, chap. ١, pp. ٥٠٢–٥٠٣, -٢ no. ۴٨, and vol. ۴٠, chap. ٩١, pp. ۶۶–۶٧, no. ١٠٠. In both these places it has been recorded: “and from your progeny is the Mahdī.” Apparently, the manuscript that al-Majlisī possessed was more accurate than the one that is presently available to us. Therefore, we have mentioned the tradition in this section. According to both .manuscripts, the tradition proves that he is from her descendants, peace be on her

Mighty and Majestic be He, will fill the earth by him with justice just as it will be filled

before him with injustice.

۵۲۱. Tafsīr Furāt al-Kūfī[۱]: From Muḥammad b. al-Qāsim b. `Ubaid, from various narrators, from `Abd-Allah b. `Abbās, from Salmān al-Farsī, from the Messenger of Allah, Allah’s blessings be on him and his family (in a lengthy tradition in which he mentioned the virtues of `Alī, peace be on him), where he said to Fāṭima, peace be on her: “The Mahdī—the one behind whom `Īsā—will pray, is from you and from him [i.e. `Alī].”

۵۲۲. Al-Manāqib[۲]: `Abd al-Malik asked al-Zuhrī, “Do you know anything about him whose name will be called out from the sky?” Zuhrī answered, “(Imam) `Alī b. al-Ḥusayn informed me that he is the Mahdī from the descendants of Fāṭima.”

۵۲۳. Al-Sīrat al-Ḥalabiyya[۳]: He said: “It has been narrated that the Mahdī is from the progeny of the Holy Prophet, Allah's blessings be on him [and his family], from the descendants of Fāṭima.”

۵۲۴. Sharḥ al-akhbār[۴]: From the narration of Mikhnaf b. `Abd-Allah, through his chain of narrators from the Messenger of Allah, Allah’s blessings be on him [and his family], who said:

The Mahdī is from the generation of Fāṭima, the Master of the Women of the World. He will emerge and will fill the earth with fairness and justice just as it will be filled with injustice and unfairness, regardless of the days being prolonged or shortened. In his era, life will become pleasant. A caller will call

p: ۱۲۹

۱- Tafsīr Furāt al-Kūfī, under the exegesis of Sura al-Wāqi`a, p. ۱۷۹.

۲- Al-Manāqib, vol. ۱, p. ۲۸۸.

۳- Al-Sīrat al-Ḥalabiyya, vol. ۱, p. ۲۲۷. I say: All the great Sunni memorizers (al-Ḥuffāẓ) and traditionists are unanimous that the Mahdī is from the descendants of Fāṭima, peace be on her. The opinion of anybody who suggests otherwise from the Umayyads, the Abbasids, and their supporters is baseless. Indeed, they have rejected

such opinion with the contempt it deserves. Mutawātir traditions and narrations recorded in the Ṣiḥāḥs, Musnads, and Jawāmi`—which must be followed by and believed in by the Muslim nation—repel such an opinion. It has been mentioned in `Iqd al-durar, chap. ۷, pp. ۱۵۳–۱۵۴, that al-Ḥāfiẓ `Abd al-Raḥmān al-Nakha`ī al-Suhailī has recorded in the book Sharḥ sīrat al-rasūl, the superiority of Fāṭima over the women of the worlds. He has mentioned the saying of the Holy Prophet, Allah's blessings be on him and his family, "Fāṭima is a part of me" and "She is the best of my daughters," and other similar traditions. Later, he proceeds to establish her mastership and superiority over other women and cites numerous reasons for this fact. Amongst these is the fact that the Mahdī—about whose reappearance in the end of times glad-tidings have been given—is from her progeny. This merit exclusively belongs to her, peace be on her, and is shared by no one else. I say: In the old hand-written manuscript (the name) has been mentioned as al-Ḥāfiẓ `Abd al-Raḥmān al-Ḥanafī but perhaps the correct name is al-Khath`amī, as has been recorded in his biography in sources like Tadhkirat al-ḥuffāẓ and Wafiyyāt al-a`yān.

۴- Sharḥ al-akhbār, vol. ۳, part ۱۵, p. ۳۹۴, no. ۱۲۷۲.

out and will curse the Umayyads and their followers and send salutations on Muḥammad and will send blessings on `Alī and his followers. On that day, all the people will be safe.

۵۲۵. Biḥār al-anwār(۱): Citing al-Amālī, From al-Ḥaffār, from Uthmān b. Aḥmad, from Abū Qilāba, from Bishr b. `Umar, from Mālik b. Anas, from Zaid b. Aslam, from Ismā'īl b. Abān, from Abū Maryam, from Thuwair b. Abī Fākhta, from `Abd al-Raḥmān b. Abī Laylā, from his father who said:

On the day of [the Battle of] Khaibar, the Holy Prophet, Allah's blessings be on him and his family, gave the standard to `Alī b. Abī Ṭālib, peace be on him, and Allah granted him victory. Then, he mentioned him being appointed on the day of Ghadīr and some of his virtues that were mentioned there . . . (until he said), the Holy Prophet, Allah's blessings be on him and his family, started crying.

He was asked, "What has made you cry, O Messenger of Allah?" He replied, "Jabra'īl,

peace be on him, informed me that the people will oppress him, deprive him of his right, fight against him, kill his children, and oppress them after him. Jabra'īl, peace be on him, also informed me from his Lord, Mighty and Majestic be He, that this will continue until the Qā'im rises. [When he does], their word will become high, the nation will gather on their love, those having hatred towards them will be a minority, those who dislike them will

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١- Biḥār al-anwār, vol. ٢٨, chap. ٢, pp. ۴۵–۴۶, no. ٨ and vol. ۵١, chap. ١, p. ۶٨, no. ٧, citing al-Amālī. The wording of the tradition varies according to the manuscripts we have referred to. It is apparent from Biḥār al-anwār that the copy of al-Amālī which al-Majlisī possessed had the following wording: "His name is like my name and his father's name is like my son's name." He has recorded the tradition in two places in Biḥār al-anwār citing al-Amālī with the aforementioned wording, just as the renowned traditionist al-Ḥurr al-`Āmilī has recorded it in Ithbāt al-hudāt, vol. ٣, sect. ١٢, chap. ٣٢, p. ۵١٨, no. ٣٧٩, also citing al-Amālī. It has been recorded in Biḥār al-Anwār, vol. ٣٧, chap. ۵٢, pp. ١٩١–١٩٣, no. ٧۵, citing al-Ṭarā'if. The phrase, "his father's name is like the name . . ." is not found in it. This is the same as the published copy of al-Ṭarā'if, p. ۵٢٢, with the wording, "his name is like my name and he is from the descendants of my daughter." It is also the same as al-Qundūzī al-Ḥanafī's Yanābī`' al-mawadda, chap. ١۴۵, pp. ١٣۵–١٣۶, citing Manāqib al-Khāwrazmī. In the new editions of al-Amālī, al-Manāqib al-Khāwrazmī, Kashf al-ghumma, and al-Ṭarā'if, the following wording is found: "and his father's name is my father's name". Undoubtedly, even with all these copies, the veracity of neither phrase can be established. Based on strong conjecture, it can be said that the phrase "and his father's name . . ." either did not exist at all in the tradition or it was originally: "and his father's name is like my son's name." Some of the copy-writers have corrected it, considering it as an addition to the original tradition. This will be discussed in the twenty-second section under no. ۵۶٨. Moreover, the sentence "and his father's name is like my father's name," is rejected by a number of traditions which announce that the name of his father was al-Ḥasan. Thus, one cannot rely on this statement—regardless of its original wording—especially after the

.seeing the differences between the manuscripts

.be disgraced, and those who will praise them will be the majority

This will happen only after the cities have changed, the people have been weakened, and there will be no hope for relief (faraj). It is then that the Qā'im will appear amongst them. His name is my name and his father's name is like the name of my son. He is from the descendants of my daughter. Through them, Allah will manifest the truth and through their swords He will destroy falsehood. People will follow them ".either because they fear them or are inclined towards them

Then, the Holy Prophet, Allah's blessings be on him and his family, stopped crying and he continued, "O group of believers, know that there will be relief, because surely, Allah's promise will not be violated and his decision cannot be countered, and He is the .Most Wise and the Most Informed

Verily, Allah's victory is near. O Allah! They are my family. So, keep away from them all uncleanness and purify them a thorough purification. O Allah, guard them, protect them, take care of them, be there for them, assist them, help them, make them mighty, don't degrade them, and make them my successors. You are Powerful over ".all things

The traditions with the following numbers also show the aforementioned concept: ۸۰, ۱۱۸, ۱۲۰, ۱۲۶, ۱۲۷, ۱۲۹, ۱۵۸, ۱۶۸, ۱۷۰, ۱۷۱, ۱۷۳, ۱۷۶, ۱۷۸, ۱۸۱, ۱۹۱, ۱۹۳, ۱۹۶, ۲۰۵–۳۰۸, ۳۲۳, ۳۵۹, ۳۸۲, ,۳۹۷, ۴۱۴, ۴۱۷, ۴۲۸, ۴۵۰, ۴۶۳, ۴۶۷, ۴۷۰, ۴۹۲

,۸۰۷–۷۸۶ ,۷۷۱ ,۷۷۰ ,۷۶۵ ,۶۷۰ ,۶۴۱ ,۶۲۴ ,۶۱۲ ,۶۰۸ ,۶۰۰ ,۵۸۹ ,۵۸۸ ,۵۷۲–۵۵۰ ,۵۴۸–۵۴۶ ,۵۲۶-۵۴۳ ,۴۹۹–۴۹۷ .and ۱۲۳۰ ,۱۱۰۴ ,۹۷۳ ,۹۱۸ ,۸۵۹

Section Eight

The traditions that indicate he is from the descendants of the two grandsons, al-Ḥasan and al-Ḥusayn, peace be on them

Zakhāīr al-`uqbā(۱): The Messenger of Allah, Allah's blessings be on him [and his .۵۲۶ family], said: "From these two—meaning al-Ḥasan and al-Ḥusayn—is the Mahdī of ".this nation

Al-Mu`jam al-kabīr(۲): Narrated to us Muḥammad b. Ruzaiq b. Jāmi` al-Miṣrī, .۵۲۷ from al-Haytham b. Ḥabīb, from Sufyān b. `Uyayna, from `Alī b. `Alī al-Makkī al-Hilālī, :from his father who recounts

I went to the Messenger of Allah, Allah's blessings be on him [and his family], during his sufferings in which he passed away. Fāṭima [peace be on her] was sitting near his head. She began crying until her voice rose. The Holy Prophet, Allah's blessings be on him and his family, looked up to her and asked, "My beloved Fāṭima! Why are you crying?" She replied, "I fear neglect after you." He replied, "My beloved Fāṭima! Do you not know that Allah, Mighty and Glorified be He, searched the earth thoroughly, then .chose from it your father and sent him with His message

Then, He searched the earth thoroughly and chose from it your husband. Then he revealed to me that I should marry you to him. O Fāṭima! Indeed Allah has granted us Ahl al-Bait seven characteristics that have not been given to anyone before us

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Dhakhā'ir al-uqbā, "Fi dhikr mā jā'a anna l-Mahdī fī ākhir al-zamān," p. ۱۳۶. I say: -۱ The mother of Imam Abū Ja`far Muḥammad b. `Alī ibn al-Ḥusayn, peace be on them, was Fāṭima, the daughter of Imam (Ḥasan) al-Mujtabā, the older grandson. Thus, our master Imam al-Bāqir and all the seven Imams who succeeded him to Imam al-Mahdī, peace be on them, are from the generation of Imam al-Ḥasan as well as Imam al-Ḥusayn as has been mentioned by the Holy Prophet, Allah's blessings be on him and his family. This news is knowledge of the unseen and one of the signs of his .prophethood

Al-Mu`jam al-kabīr, vol. ۳, pp. ۵۷–۵۸, no. ۲۶۷۵; Ṣifat al-Mahdī by Ḥāfiẓ Abū Nu`aim -۲ who has recorded it from him in `Iqd al-durar, chap. ۷, pp. ۱۵۱–۱۵۳, and chap. ۹, pp.

۲۱۷–۲۱۸, sect. ۳; Majma` al-zawā'id, vol. ۹, pp. ۱۶۵–۱۶۶; al-Bayān fī akhbār Ṣāḥib al-Zamān, chap. ۱, p. ۵۵, no. ۱; Dhakhā'ir al-`uqbā, pp. ۱۳۵–۱۳۶. He writes, "al-Ḥāfiẓ Abū l-`Alā al-Hamdānī has recorded it in Arba`īna ḥadīthan fī l-Mahdī; Kashf al-ghumma, citing al-Ḥāfiẓ Abū Nu`aim in al-Aḥādīth al-arba`īn, vol. ۲, p. ۸۴, no. ۴۰۳; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۲, pp. ۹۴–۹۵, no. ۱۹; `Abaqāt al-anwār (India), Under ḥadīth al-ṭair (The Tradition of the Bird), vol. ۴, second minhāj, p. ۸۶; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۷, shortened version citing al-Ṭabarānī in al-Mu`jam al-kabīr; al-'Idhā`a, p. ۱۳۶; Usd al-ghāba, vol. ۴, p. ۴۲, has recorded a shortened version from Abū Nu`aim and Abū Mūsā and also al-'Iṣāba; al-Qaul al-mukhtaṣar, p. ۲۷, he has recorded that the Messenger of Allah, Allah's blessings be on him [and his family], said to Fāṭima, [peace be on her], "I swear by the One Who truly sent me as a Prophet, surely, from these two (meaning al-Ḥasan and al-Ḥusayn) is Mahdī of this umma." Al-Dhahabī's rejection of this tradition in his book Mīzān al-i`tidāl is not the least surprising because he is notorious for rejecting authentic and famous traditions that glorify the Ahl al-Bait and criticize their enemies. Since this tradition is in conflict with his desires, he has judged it to be false and has accused al-Haytham but has not put forward any evidence for his accusation against al-Haytham or for his rendering it to be false; except for the fact that he cannot tolerate the merits of the Ahl al-Bait, peace be on them, which have been mentioned in it. Had this tradition been in accordance with his desires—that is, against the Ahl al-Bait and in favor of their enemies like Mu`āwiya—he would have announced it to be correct in content as well as chain of narrators and would have declared its narrators as Sunnis. Surely, we have come from Allah and to Him we will return. There is no power and strength save that of Allah, the Exalted, the Great. As far as we are concerned, this tradition is absolutely reliable in content. There is nothing amazing in it and there are numerous traditions which support it like the narration of `Abāya from Abū Ayyūb al-Anṣārī and the tradition of Abū Sa`īd al-Khudrī that has been recorded in Yanābī`' al-mawadda, p. ۴۹۰, citing al-Sam`ānī's Faḍā'il al-ṣaḥāba from Abū Sa`īd. Moreover, this view is reinforced by the fact that this al-Haytham is the same al-Haytham b. Ḥabīb al-Ṣairafī al-Kūfī—the brother of `Abd al-Khāliq b. Ḥabīb— about whom Aḥmad [b. Ḥanbal] has said: "His traditions are the best and his is his steadfastness is the greatest." It has not been proven that these two are two different people, even if ibn

Ḥajar claims so. I think that when people see that they have no rational reason regarding their claims against this tradition—because it has been narrated by someone like al-Haytham, who has been praised by Aḥmad b. Ḥanbal using the words mentioned above—then they claim that there are many al-Haythams!

nor to anyone after us: I am the seal of the Prophets, the noblest of Prophets in front of Allah, the most beloved of the creatures to of Allah, Mighty and Majestic be He, and I am your father. My heir (waṣī) is the best of heirs and the most beloved of them to Allah and he is your husband. Our martyr is the best of martyrs and the most beloved of them to Allah and he is Ḥamzat b. `Abd al-Muṭṭalib, the (paternal) uncle of your father and the (paternal) uncle of your husband.

From us is the one who has two green wings by which he flies where he wishes in Paradise along with the angels and he is the cousin of your father and the brother of your husband. From us are the two grandsons of this nation and they are your two sons—al-Ḥasan and al-Ḥusayn—and they are the masters of the youths of Paradise. I swear by the One Who truly sent me, their father is better than both of them. O Fāṭima! I swear by the One Who sent me with truth, surely from these two is the Mahdī of this nation.

When the world becomes engulfed in chaos and turmoil, fitnas appear, the paths are cut-off, and people will loot each other. And when there will be no elder who will have mercy on the young and there will be no young who will respect the elders. Then, Allah, Mighty and Majestic be He, will

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send from the two of them [i.e. al-Ḥasan and al-Ḥusayn] a man who will conquer the forts of deviation and the shrouded hearts. He will rise with religion in the end of times just as I rose with it in the first era. He will fill the earth with justice just as it will be filled with injustice.

O Fāṭima, Don’t grieve and don’t cry, for surely, Allah, Mighty and Majestic be He, is more merciful and kinder to you than me. This is because of your position to me and

your [close] place to my heart. Allah has married you to your husband while he possesses the most noble lineage amongst [the members] of your family, is the most honorable of them in position, the most merciful of them with the people, the most just of them in being fair, and the most insightful of them in judgment. I asked my Lord, Mighty and Majestic be He, that you be the first to join me from my Ahl al-Bait [after my death]." `Alī, [peace be on him,] said, "When the Holy Prophet, Allah's blessings be on him [and his family], passed away, Fāṭima, peace be on her, did not live after him for more than seventy-five days, and Allah, the Exalted, took her to ".him

Al-Amālī al-Shaykh(١): In a lengthy tradition through his chains of narrators from .٥٢٨ Imam `Alī b. al-Ḥusayn, peace be on him, which includes Jābir honoring Imam al-Ḥasan and Imam al-Ḥusayn, peace be on them .

Amālī al-Shaykh, vol. ٢, pp. ١١٣–١١٤, no. ٢; Biḥār al-anwār, vol. ٣٧, pp. ۴۴–۴٧, chap. ٥٠, -١ no. ٢٢. I say: Perhaps, it would have been better if had I mentioned this tradition in the forthcoming chapter. Anyhow, I have recorded it here by considering the version in Biḥār al-anwār which seems to be more accurate, and Allah knows the best. It is like this: "He made my progeny in these two, and the one who will capture the city—or ". . . cities—of disbelief. He will fill the earth

:to where Jābir said . .

One day, the Messenger of Allah, Allah's blessings be on him and his family, was with us in the mosque and was surrounded by the people, when he said to me, "O Jābir! Call Ḥasan and Ḥusayn for me," and he was extremely fond of both of them. I went and called them and carried them in my arms—in turns—until I we reached him. He asked me—and I could see the joy in his face on seeing me being so affectionate towards both of them and my respect for them—"Do you love them, O Jābir?" I replied, "And what would prevent me from that while I know their stature with you, "?may my father and my mother be sacrificed for you

He said, “Should I not inform you about their virtues?” I replied, “Yes! May my parents be sacrificed for you!” He said, “When Allah, the Exalted, intended to create me, He created me as a pure white liquid (nutfa) which He placed in the loin of my father Adam, peace be on him. This liquid was continuously transferred from one pure loin to another pure womb until [it reached] Noah and Abraham, peace be on them. This continued to `Abd al-Muṭṭalib, thus, nothing from the filth of ignorance (jāhiliyya) .touched me

Then, this liquid was split into two halves: One went to `Abd-Allah and the other to Abū Ṭālib. I was born to my father [`Abd-Allah] and Allah sealed prophethood through me. `Alī was born

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to Abū Ṭālib and waṣiyya(۱) became terminated through him. These two halves—from me and `Alī—came together and resulted in the birth of al-Jahr and al-Jahīr (i.e. al-Ḥasan and al-Ḥusayn) and through them,

He sealed the grandsons of prophethood. He placed my seed (al-dhurriya) in both of them and ordered me to conquer the city—or cities—of disbelief. From his seed—pointing to al-Ḥusayn, peace be on him—a person will emerge in the end of times. He will fill the earth with justice just as it will be filled with unfairness and injustice. These two are the pure and purified ones. They are the masters of the youths of Paradise. Salvation is for those who love them, their father, and their mother, and woe to those ”.who fight them and have hatred towards them

The traditions with the following numbers also show the aforementioned concept: ۹۴–۱۶۰, ۴۶۳, ۴۶۴, ۴۶۵, ۵۴۳, ۵۴۶–۵۴۸, ۵۵۰–۵۷۱, ۵۹۰, ۶۰۸, ۶۴۱, ۷۷۰, and ۷۸۶–۸۰۷.

Section Nine

The traditions that indicate he is from the descendants of Imam al-Ḥusayn, peace be on him

Comprised of ۲۰۸ traditions

:Ṣifat al-Mahdī(۲): From Ḥudhayfa, may Allah be satisfied with him, who recounts .۵۲۹

The Messenger of Allah, Allah's blessings be on him [and his family], delivered a sermon about the events that will occur in the future. Then he said, "Even if one day remains from the world, Allah, Mighty and Majestic be He, will prolong that day until He sends in it a person from my descendants Whose name is my name." Salmān al-Farsī, may Allah

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.The state of being the heir of a prophet—Ed -۱

Iqd al-durar, chap. ۱, pp. ۲۴–۲۵. He says: "al-Ḥāfiẓ Abū Nu`aim has recorded it in` -۲ Ṣifat al-Mahdī"; Dhakhā'ir al-`uqbā, pp. ۱۳۶–۱۳۷. He says the traditions that mention he is from the descendants of the Messenger of Allah, Allah's blessings be on him and his family, and from the descendants of Fāṭima, refer to the fact that he is from the descendants of Imam al-Ḥusayn, peace be on him. Yanābī`' al-mawadda, chap. ۹۴, pp. ۴۸۸ ۴۹۰; Kashf al-ghumma, citing Abū Nu`aim's al-Aḥādīth al-arba`īn, vol. ۲, p. ۴۶۹, no. ۶; Farā'id al-simṭain, vol. ۲, pp. ۳۲۵–۳۲۶, no. ۵۷۵; Lisān al-mīzān, vol. ۳, p. ۲۳۸, from ibn Ḥibbān, from al-Abbās b. Bakkār al-Ḍabbī al-Baṣrī who said: "Narrated to us `Abd-Allah b. Ziyād al-Kalbī, from al-A`mash, from Zirr, from Ḥudhayfa, may Allah be satisfied with him, who said about the Mahdī . . . Salmān asked, 'O Messenger of Allah! From which of your sons will he be?' He replied, 'From this son of mine,' and he patted al-Ḥusayn, [peace be on him], with his hand." Dhahabī has narrated this from ibn Ḥibbān in Mīzān al-i`tidāl, no. ۴۱۶۰. I say: People like al-Abbās b. Bakkār have committed no crime except narrating some traditions about the virtues of the Ahl al-Bait, peace be on them. He has not concealed these traditions because of greed for this world or the rewards of the kings and politicians. He did not fear imprisonment, whips, and getting killed, whilst, the courtier scholars and narrators had the habit of concealing the merits and excellences of the Ahl al-Bait and not narrating them. As for ibn Ḥibbān, he is criticized by the Sunnis for denying prophethood because he believed that prophethood "is naught but knowledge and action." They deemed him to be an atheist and denounced him. They complained against him to the Caliph who

ordered him to be killed. Such prophetic information about the unseen cannot be !accepted from a person like him who holds such beliefs

be satisfied with him, stood up and enquired, “O Messenger of Allah! From which one of your sons?” He answered, “He is from his descendants,” and patted al-Ḥusayn, ”.peace be on him

In `Iqd al-durar(١), the same tradition has been recorded from Ḥudhayfa using another wording: “The Messenger of Allah, Allah’s blessings be on him [and his family], said, ‘If there remains only one day from the world, Allah will certainly send in it a person whose name is my name and whose character is my character. His epithet will ”’.be Abū `Abd-Allah

He says]: Al-Ḥāfiẓ Abū Nu`aim has recorded it in Ṣifat al-Mahdī. He has narrated a] more complete version from Abū l-Ḥasan al-Raba`ī al-Mālikī, from Ḥudhayfa, who :said

The Messenger of Allah, Allah’s blessings be on him [and his family] said, “If there remains only one day from the world, Allah will raise in it a person whose name is my name and whose character is my character. His epithet will be Abū `Abd-Allah. People will pledge allegiance to him between the Rukn and the Maqām. Allah will return religion through him and will grant him victories. There will remain no one on the face of earth but that he will declare, ‘There is no god but Allah.’” Salmān stood up and asked, “O Messenger of Allah! From which of your sons is he?” He replied, “From the .descendants of this son of mine,” and he patted al-Ḥusayn

٥٣٠. Al-Bayān fī akhbār Ṣāḥib al-Zamān(٢): Through his chains of narrators from al-Dāraqutnī, through

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١- `Iqd al-durar, chap. ٢, pp. ٣١–٣٢; al-Bayān, chap. ١٣, p. ١٢٩, through his chain of narrators from Ḥudhayfa.

٢- Al-Bayān fī akhbār Ṣāḥib al-Zamān, chap. ٩: “The Prophet’s declaration that the

Mahdī is from progeny of al-Ḥusayn, peace be on him," pp. ۱۲۱–۱۲۲; al-Fuṣūl al-muhimma, pp. ۱۹۵–۱۹۶; Biḥār al-anwār, vol. ۳۸, chap. ۵۶, pp. ۱۰–۱۱, no. ۱۷, and vol. ۵۱, p. ۹۱.; Kashf al-ghumma, vol. ۲, pp. ۴۸۱–۴۸۲; Dalā'il al-imāma, p. ۲۳۴

his chain (sanad) from Sahl b. Sulaimān, from Abū Hārūn al-`Abdī who recounts:

I came to Abū Sa`īd al-Khudrī and asked, "Were you present during the Battle of Badr?" He replied in the affirmative. I enquired again, "Can you narrate to me something that you heard from the Messenger of Allah, Allah's blessings be on him and his family, concerning `Alī, peace be on him, and his excellences?" He replied, "Yes, I will inform you. Surely the Messenger of Allah, Allah's blessings be on him and his family, became ill and was recovering. Fāṭima, peace be on her, came to visit him and I was sitting on the right side of the Messenger of Allah, Allah's blessings be on him and his family.

When she saw how weak the Messenger of Allah, Allah's blessings be on him and his family, had become, she started gasping until her tears rolled down her cheeks. The Messenger of Allah, Allah's blessings be on him and his family, asked, 'Why are you crying, O Fāṭima? Do you not know that Allah, the Exalted, searched the earth thoroughly and chose from it your father, whom He sent as a prophet? He searched it thoroughly a second time and chose your husband.

Then, He revealed to me and I married you to him and made him the executor of my will (waṣī). Did you not know that because of the respect that Allah, the Exalted, has for you, He married you to the most knowledgeable, the most

patient, and the foremost from them in accepting Islam?' [On hearing this] she smiled and rejoiced.

So, the Messenger of Allah, Allah's blessings be on him and his family, decided to increase her joy greatly by informing her about what Allah had destined for Muḥammad and his family. He continued, 'O Fāṭima! `Alī has eight virtues: Belief in

Allah and His Messenger, his wisdom, his wife, his sons al-Ḥasan and al-Ḥusayn, .peace be on them, and his enjoinment of good and forbidding from evil

O Fāṭima! We Ahl al-Bait have been granted six characteristics that have been granted to no one before us and no one after us. Our prophet is the best of prophets and he is your father; our heir (waṣī) is the best of heirs and he is your husband; our martyr is the best of martyrs and he is Ḥamza, your father's uncle; from us are the two grandsons of this nation and they are your two sons; from us is the Mahdī of this nation—behind whom Jesus, peace be on him, will pray.' Then, he patted al-Ḥusayn ".'on the shoulder and said, 'From him is the Mahdī of this nation

.I say: This is how al-Dāraqutnī, the author of al-Jarḥ wa l-ta`dīl has recorded it

۵۳۱. Al-Fitan(۱): Narrated to us al-Walīd and Rushdain, from Abū Lahī`a, from Abū Qubail, from `Abd-Allah b. `Amr who said: "A person from the descendants of al-,Ḥusayn, peace be on him, will emerge from the East. If mountains come in his way

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۱- Al-Fitan, "Nisbat al-Mahdī," vol. ۵, p. ۱۹۹; al-Bayān, chap. ۱۶, p. ۹۳. He writes: "al-Ṭabarānī and Abū Nu`aim have narrated it from him"; al-Malāḥim wa -Fitan, pp. ۸۵–۸۶, chap. ۱۹۵, citing al-Fitan, with the difference that he has narrated from `Abd-Allah b. `Umar and he has said "he will break them up." ; `Iqd al-durar, chap. ۵, p. ۱۲۷, citing al-Ṭabarānī in his Mu`jam and Abū Nu`aim and Nu`aim. He has also recorded it on chap. ۹, sect. ۳, p. ۲۲۳, with the wording: "The Mahdī will. [He will be] from the ".descendants of al-Ḥusayn

".he will destroy them and create paths through them

The traditions with the following numbers—directly and indirectly—show the aforementioned concept: ۸۰, ۱۱۳, ۱۲۶, ۱۲۷, ۱۲۹, ۱۶۷, ۱۶۸, ۱۷۰, ۱۷۱, ۱۷۳, ۱۷۶, ۱۷۸, ۱۸۱, ۱۹۱, ۱۹۳, ۱۹۶, ۲۰۵–۳۰۸, ۳۸۲, ۳۹۷, ۴۱۴, ۴۲۸, ۴۶۵, ۴۶۶, ۵۲۶, ۵۲۷, ۵۲۸, ۵۳۲–۵۴۳, ۵۴۶, ۵۴۷, ۵۴۸, ۵۵۰–۵۷۱, ۵۸۸, ۶۰۰, .۶۰۸, ۶۱۲, ۶۴۱, ۷۷۰, ۷۸۶–۸۰۷, ۸۵۹, ۹۱۸, ۹۷۳, ۱۱۰۴, ۱۱۱۶, ۱۱۳۹, ۱۱۴۰, ۱۱۵۹, ۱۱۶۸, ۱۲۱۶, and ۱۲۳۰

Section Ten

The traditions that mention he is from the nine Imams from the descendants of (Imam) al-Ḥusayn, peace be on them

Comprised of ١۶۵ traditions

٥٣٢. Kifāyat al-athar(١): Muḥammad b. `Abd-Allah b. al-Muṭṭalib, from Ibrāhīm b. `Abd al-Ṣamad b. Mūsā b. Isḥāq al-Hāshimī, from his father, from `Abd-Allah b. Bukair [or Bakr] al-`Anawī [or al-Ghanawī], from Ḥakīm b. Jubair, from Abū l-Ṭufail `Āmir b. Wāthila, from Zaid b. Thābit, from the Messenger of Allah, Allah's blessings be on him and his family, who said:

`Alī b. Abī Ṭālib is the leader of the righteous and the annihilator of the transgressors. Whoever helps him will be helped and whoever deserts him will be deserted. One who has doubts about `Alī, peace be on him, has doubts about Islam. He is the best [person] that can succeed me after me. The best of my companions is `Alī; his flesh is my flesh and his blood is my blood. He is the father of my two grandsons. From the loins of al-Ḥusayn, peace be on him, will emerge nine Imams and from them is the Mahdī

١- Kifāyat al-athar, "What has been narrated from Zaid b. Thābit from the Messenger of Allah, Allah's blessings be on him and his family, concerning the reports about the twelve Imams, Allah's blessings be on them", chap. ١٢, pp. ٩۶–٩٧, no. ٢; Biḥār al-anwār, vol. ٣۶, chap. ۴١, p. ٣١٨, no. ١۶٨. I say: `Abd-Allah b. Bukair is al-Ghanawī al-Kūfī; it has been mentioned in al-Lisān that ibn Ḥibbān has mentioned him amongst the reliable ones (al-thiqāt) narrators. He has narrated from Ḥakīm b. Jubair.

of this nation.

The traditions with the following numbers also show the aforementioned concept: ١٢٧, ١٢٩, ١۶٨, ١٧٠, ١٧٣, ١٨١, ١٩١, ١٩٣, ٢٠۵–٣٠٨, ۵٣٣–۵۴١, ۵۴٣, ۵۴۵, ۵۵٠, ۵۵١, ۵۵٨, ۵۶٠–۵٧١, ۵٩٠, ٧٨۶–٨٠٧, ٨۵٩, ٩٠٢, and ٩٧٣.

Section Eleven

The traditions that indicate he is the ninth descendant of (Imam) al-Ḥusayn, peace be on him

Comprised of ١۶٠ traditions

Kifāyat al-athar(١): Abū Ṣāliḥ Muḥammad b. [Faiḍ b.] Fayyāḍ al-`Ijlī al-Sāwī, from .۵٣٣ Muḥammad b. Aḥmad b. `Āmir, from `Abd-Allah, from Rukain, from al-Qāsim b. Ḥasan, from Zaid b. Thābit who recounts:

I heard the Messenger of Allah, Allah's blessings be on him and his family, say, "The world will not come to an end until a person from the loin (ṣulb) of al-Ḥusayn, peace be on him, will rise with the affairs of my nation. He will fill it with justice just as it will be filled with injustice." We asked, "Who is he, O Messenger of Allah?' He replied, 'He is the ninth Imam from the loin of al-Ḥusayn, peace be on him."

Kifāyat al-athar(٢): Muḥammad b. Wahbān b. Muḥammad al-Nahbānī al-Baṣrī, .۵٣۴ from al-Ḥusayn b. `Alī al-Bazaufarī, from `Alī b. al-`Abbās, from `Abbād b. Ya`qūb, from Mismār b. Nuwayra, from Abū Bakr b. `Ayyāsh, from Abū Sulaimān al-Ḍabbī, from Abū Umāma who said:

The Messenger of Allah, Allah's blessings be on him and his family, said, "The Hour will not be established until the Qā'im from us rises with the truth. This will occur only when Allah, Mighty and Majestic be He, permits. Whoever follows him

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١- Kifāyat al-athar, chap. ١٢, p. ٩٧, no. ٣; Biḥār al-anwār, vol. ٣۶, chap. ۴١, p. ٣١٨, no. ١۶٩; al-Ṣirāṭ al-mustaqīm, vol. ٢, chap. ١٠, pp. ١١۵–١١۶, sect. ٣. He writes: "Al-Ḥusayn b. `Alī al-Rāzī has narrated the same concept which ends like this: 'From the Loin of al-Ḥusayn will emerge righteous infallible Imams. From them will be the Mahdī of this nation behind whom Jesus, son of Mary, will pray. He is the ninth from the loin of al-Ḥusayn, peace be on him.'"

٢- Kifāyat al-athar, chap. ١٢, p. ١٠۶; Biḥār al-anwār, vol. ٣۶, chap. ۴١, p. ٣٢٢, no. ١٧٢; al-Ṣirāṭ al-mustaqīm, vol. ٢, chap. ١٠, p. ١١۶, sect. ٣, which is a short version. I say: In Biḥār

al-anwār, it is ‘Maimūn b. Abī Nuwayra’ and in some copies, it is ‘Mismarat b. Abī Nuwayra’. In the source, al-Hunā’ī has been mentioned but al-Nahbānī is correct.

will be saved and whoever remains behind will be destroyed. O servants of Allah! Be aware O servants of Allah! Go to him even if [you have to trek over] ice, for he is Allah's caliph." We asked, "O Messenger of Allah! When will the Qā’im from you rise?" He replied, "When the world falls into chaos and confusion. He will be the ninth from the loin of al-Ḥusayn, peace be on him."

۵۳۵. Kifāyat al-athar(۱): Muḥammad b. `Abd-Allah al-Shaibānī, from Muḥammad b. al-Ḥusayn b. Ḥafṣ al-Khath`amī al-Kūfī, from `Abbād b. Ya`qūb, from `Alī b. Hāshim, from Muḥammad b. `Abd-Allah, from Abū `Ubaidat b. Muḥammad b. `Ammār, from his father, from his grandfather `Ammār who recounts:

I was with the Messenger of Allah, Allah's blessings be on him and his family, during one of the battles in which `Alī, peace be on him, had killed the standard-bearers and scattered them. He had killed `Amr b. `Abd-Allah al-Jumaḥī and Shaibat b. Nāfi`. I came to the Messenger of Allah, Allah's blessings be on him and his family, and said to him, "O Messenger of Allah! `Alī has fought for Allah a worthy fight."

He replied, "That is because he is from me and I am from him. He will inherit my knowledge, repay my debts, fulfill my promises, and will be my successor after me. If it was not for him, the pure believer would not be recognized after me. His war is my war and my war is Allah's war. His peace

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۱- Kifāyat al-athar, p. ۱۲۰, no. ۱; Biḥār al-anwār, vol. ۳۶, chap. ۴۱, pp. ۳۲۶–۳۲۸, no. ۱۸۳; al-Ṣirāṭ al-mustaqīm, vol. ۲, chap. ۱۰, p. ۱۱۸, sect. ۳, which is a short version.

is my peace and my peace is Allah's peace. Know that he is the father of my two grandsons and the Imams after me. Allah, the Exalted, will bring out from his loin the rightly guided Imams. From them is the Mahdī of this nation."

I said, “May my father and my mother be sacrificed for you, O Messenger of Allah! Who is this Mahdī?” He replied, “O `Ammār! Know that surely Allah, Blessed and High be He, has promised me that nine Imams will emerge from the loin of al-Ḥusayn. The ninth of his descendants will become concealed from the people. This is [the meaning of] the saying of Allah, Mighty and Majestic be He, ‘Say: Have you considered if your water sinks in the ground, who is it then that will bring you flowing water?’(۱)

He will have a lengthy occultation in which some people will stop believing in him while others will remain steadfast about him. Then, he will emerge in the end of times and will fill the world with fairness and justice. He will fight in accordance with the interpretation [of the Holy Quran] like I fought in accordance with its revelation. His name will be my name and he is the most similar of people to me. . .”

۵۳۶. Muqtaḍab al-athar(۲): Narrated to us Abū `Alī Aḥmad b. Ziyād al-Hamdānī, from `Alī b. Ibrāhīm b. Hāshim, from his father, from `Abd al-Salām b. Ṣāliḥ al-Harawī, from Wakī` b. al-Jarrāḥ and al-Rabī` b. Sa`d,

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۱- Quran ۶۷:۳۰.

۲- Muqtaḍab al-athar, p. ۲۳; Kifāyat al-athar, pp. ۲۳۱–۲۳۲, chap. ۳۱, no. ۲; Kamāl al-dīn, vol. ۱, chap. ۳۰, p. ۳۱۷, no. ۲; Biḥār al-anwār, vol. ۳۶, p. ۳۸۵, chap. ۴۳, no. ۶ and vol. ۵۱, chap. ۳, p. ۱۳۳, no. ۴; Ithbāt al-hudāt, vol. ۲, chap. ۹, p. ۱۳۳, no. ۱۳۴.

from `Abd al-Raḥmān b. Salīṭ, from Ḥusayn b. `Alī, peace be on him, who said:

From us are twelve Mahdīs (guided ones). The first one is Amīr al-Mu’minīn `Alī ibn Abī Ṭālib, peace be on him, and the last one is my ninth descendant. He is the one who will rise with the truth. Through him, Allah will give life to the earth after its death. Through him, Allah will dominate religion [i.e. Islam] over all religions even if the polytheists detest it. He will have an occultation in which some people will apostate and others will remain steadfast in religion. They [i.e. the steadfast] will be harassed and will be asked [tauntingly], “If you are truthful, [then tell us] when will this promise happen?”(۱) He who is patient during his occultation—with all the tortures and denials—is like those

who fight with their swords before [i.e. alongside] the Messenger of Allah, Allah's blessings be on him and his family.”

۵۳۷. Kashf al-astār(۲): Abū Muḥammad al-Faḍl b. Shādhān al-Nīsābūrī—who passed away during the lifetime of (Imam) Abū Muḥammad al-`Askarī, peace be on him—has recorded in his book al-Ghayba: Narrated to us al-Ḥasan b. Maḥbūb, from `Alī b. Ri'āb, from Abū `Abd-Allah, peace be on him, a lengthy tradition from Amīr al-Mu'minīn `Alī, at the end of which he said:

Then, there will be enmity between the Arab and non-Arab rulers because of their differences. It will be like this until the affair reaches a person from the descendants of Abū Sufyān . . .

p: ۱۴۴

۱- Quran ۳۶:۴۸.

۲- Kashf al-astār, p. ۱۸۰ (۱۳۱۸ AH) and p. ۲۲۱ (in the new edition); al-Arba`īn (Kifāyat al-Muhtadī), p. ۳۱, under no. ۱.

thereafter the king of the kings, the slayer of the unbelievers, the desired ruler, and the one during whose occultation intellects (uqūl) will be baffled, will appear. He is the ninth from your descendants, O Ḥusayn. He will emerge from between the two rukns [of Ka`ba] and he will be victorious over the humans and the Jinn . . . Salvation is for the believers who realize his time, reach his era, witness his days, and meet his followers.

۵۳۸. Kamāl al-dīn(۱): Narrated to us Aḥmad b. Ziyād b. Ja`far al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from his father, from `Alī b. Ma`bad, from al-Ḥusayn b. Khālid, from Imam `Alī b. Mūsā al-Riḍā, from (Imam) Mūsā b. Ja`far, from his father (Imam) Muḥammad b. `Alī, from his father (Imam) `Alī b. Ḥusayn, from his father (Imam) al-Ḥusayn b. `Alī, who said:

My father Amīr al-Mu'minīn `Alī b. Abī Ṭālib said to me, “O Ḥusayn! The ninth from your descendants is the one who will rise with the truth, manifest religion, and spread

justice.” I asked him, “O Amīr al-Mu’minīn! Will this [really] happen?” He replied, “Yes, I swear by the One Who sent Muḥammad with prophethood and selected him from all the creatures; but [this will happen] only after an occultation and bewilderment in which no one will remain steadfast in his religion except the sincere ones—those who are inseparable from the spirit of certainty. They are the ones from whom Allah, Mighty and Majestic

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۱- Kamāl al-dīn, vol. ۱ chap. ۲۶, , p. ۳۰۴, no. ۱۶; Biḥār al-anwār, vol. ۵۱, chap. ۲, p. ۱۱۰, no. ۲.; I`lām al-warā, pp. ۴۰۰–۴۰۱

be He, has taken the covenant of our mastership (wilāya), has written faith in their hearts, and has assisted them with a Holy Spirit from Himself.”

۵۳۹. Kamāl al-dīn(۱): Narrated to us al-Muẓaffar b. Ja`far b. al-Muẓaffar al-`Alawī al-Samarqandī, may Allah be satisfied with him, from Ja`far b. Muḥammad b. Mas`ūd, from his father, from Jabra’īl b. Aḥmad, from Mūsā b. Ja`far al-Baghdādī, from al-Ḥasan b. Muḥammad al-Ṣairafī, from Ḥanān b. Sadīr, from his father Sadīr b. Ḥakīm, from his father, from Abū Sa`īd `Aqīṣā who said:

When (Imam) al-Ḥasan b. `Alī signed the peace treaty with Mu`āwiyat b. Abī Sufyān, people came to meet him and some of them criticized him [for signing] the treaty. He replied, “Woe to you! You do not know what I know [or what I have done]. By Allah, what I did was best for our followers—whether they be where the sun rises or it sets.

Don’t you know that I am your Imam whose obedience is obligatory upon you and that I am one of the [two] masters of the youths of Paradise—just as the Messenger of Allah, Allah’s blessings be on him and his family, has said about me?” They all replied in the affirmative. He then said, “Do you know that when [the Prophet] Khiḍr, peace be on him, drilled a hole in the boat, erected the wall, and killed a child, all these actions angered Moses because the wisdom behind these acts were hidden from him? These three acts were regarded by Allah,

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Kamāl al-dīn, vol. ۱, chap. ۲۹, p. ۳۱۵–۳۱۶, no. ۲; Kifāyat al-athar, chap. ۳۰, pp. ۲۲۴–۲۲۶, -۱ no. ۴. He has mentioned: "the ninth descendant of my brother—al-Ḥusayn—the son of .the Master of the Maids"; I`lām al-warā, p. ۴۰۱; al-Iḥtijāj, vol. ۲, p. ۲۸۸

?High be His Remembrance, as nothing but wise and right

Do you not know that there is no one from us but that on his neck is the allegiance of the tyrants of his time, except the Qā'im behind whom Jesus, son of Mary, Allah's Spirit, will pray? Allah, Mighty and Majestic be He, has concealed him and his birth so that he will not have an allegiance on his neck when he emerges. He is the ninth descendant of my brother al-Ḥusayn, the son of the Master of the Women of the Universe. Allah will prolong his age during his occultation, then, He will manifest him with His power in the form of a young man of less than forty years of age. And this is ".because it should be known that Allah is Powerful over all things

Kamāl al-dīn(۱): Narrated to us `Abd al-Wāḥid b. Muḥammad b. `Abdūs al-`Aṭṭār, .۵۴۰ from Abū `Amr al-Kashshī (or al-Laithī), from Muḥammad b. Mas`ūd, from `Alī b. Muḥammad b. Shujā`, from Muḥammad b. `Īsā, from Muḥammad b. Abī `Umair, from `Abd al-Raḥmān b. al-Ḥajjāj, from al-Ṣādiq Ja`far b. Muḥammad, from his father (Imam) Muḥammad b. `Alī, from his father (Imam) `Alī b. al-Ḥusayn, from (Imam) al-Ḥusayn b. `Alī—peace be upon them— who said: "My ninth descendant will have a similarity with Yūsuf and a similarity with Moses, son of `Imrān, peace be on them both. He is the one who will rise from us Ahl al-Bait. Allah, Blessed and High be He, will

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Kamāl al-dīn, vol. ۱, chap. ۳۰, pp. ۳۱۶–۳۱۷, no. ۱; Biḥār al-anwār, vol. ۵۱, chap. ۳, p. ۱۳۲– -۱ .۱۳۳, no. ۲; I`lām al-warā, p. ۴۰۱

".set right his affairs in one night

Kamāl al-dīn(۱): Narrated to us Aḥmad b. Muḥammad b. Isḥāq al-Mu`ādhī (or al- .۵۴۱

Mu`ārī), may Allah be satisfied with him, from Aḥmad b. Muḥammad al-Hamdānī al-Kūfī, from Aḥmad b. Mūsā b. al-furāt, from `Abd al-Wāḥid b. Muḥammad, from Sufyān, from `Abd-Allah b. al-Zubayr, from `Abd-Allah b. Sharīk, from a person, from Ḥamdān, from al-Ḥusayn b. `Alī ibn Abī Ṭālib, peace be on him, who said: "The Qā'im of this nation is the ninth from my descendants who will have an occultation. He is the one whose inheritance will be divided while he is [still] alive."

The traditions with the following numbers also show the aforementioned concept: ۲۰۵–۳۰۸, ۵۴۳, ۵۵۰, ۵۵۱, ۵۵۸–۵۷۱, ۶۰۸, ۶۱۲, ۶۴۱, ۷۸۶–۸۰۷, ۸۵۹, ۹۱۸, ۹۷۳, ۱۱۰۴, and ۱۲۳۰.

Section Twelve

The traditions that indicate he is from the descendants of (Imam) `Alī b. al-Ḥusayn Zain al-`Ābidīn, peace be on him

Comprised of ۱۹۷ traditions

۵۴۲. Amālī al-Shaykh(۲): A group informed us from Abū l-Mufaḍḍal, from Abū `Abd-Allah Ja`far b. Muḥammad b. al-Ḥasan al-`Alawī al-Ḥusaynī, from Abū Naṣr Aḥmad b. `Abd al-Mun`im b. Naṣr al-Ṣaidāwī, from Ḥusayn b. Shaddād al-Ju`fī, from his father Shaddād b. Rushaid, from `Amr b. `Abd-Allah b. Hind al-Jamalī, from (Imam) Abū Ja`far Muḥammad b. `Alī, peace be on him, who said:

When Fāṭima—the daughter of `Alī b. Abī Ṭālib, peace be on him—observed her nephew, Imam `Alī b. al-Ḥusayn, peace be on him, constantly worshipping, she approached Jābir b. `Abd-Allah b. `Amr b. Ḥizām al-Anṣārī and said to him, "O companion

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۱- Kamāl al-dīn, vol. ۱, chap. ۳۰, p. ۳۱۷, no. ۲; Biḥār al-anwār, vol. ۵۱, chap. ۳, p. ۱۳۳, no. ۳; I`lām al-warā, p. ۴۰۱.

۲- Amālī al-Shaykh, vol. ۲, session ۱۳, pp. ۲۴۹–۲۵۱, no. ۱۶; Bishārat al-Muṣṭafā, pp. ۶۶–۶۷, which is the same as the previous reference with slight differences in the wording and chain of narrators. It ends like this, "From him is the one who will fill the earth with

justice just as it will be filled with injustice"; Biḥār al-anwār, vol. ۴۶, chap. ۵, pp. ۶۰–۶۱, .no. ۱۸

of Allah's Messenger! Surely, we have some rights which you are obliged to fulfill for us. One of our rights is that when you see one of [the Imams] from us straining himself while striving [in the way of Allah], then you should remind him of Allah and invite him to save his soul. Such is the present state of `Alī b. al-Ḥusayn, the remnant of his father al-Ḥusayn. His nose has become wounded and the skin of his forehead, palms, ".and knees have become coarse and thick because of constant worship

So, Jābir b. `Abd-Allah went to (Imam) `Alī b. al-Ḥusayn's house and [saw Imam] Abū Ja`far Muḥammad b. `Alī standing there with some other boys from the Banī-Hāshim. Jābir stared at him and said, "The way you walk is like that of the Messenger of Allah, Allah's blessings be on him and his family, [and your features] resemble his features. ".Who are you, son?" He replied, "I am Muḥammad b. `Alī b. al-Ḥusayn

On hearing this, Jābir cried and said, "By Allah! You are truly the splitter (bāqir) of knowledge. Come near me, may my father be sacrificed for you!" So, [Imam Abū Ja`far] went near him and Jābir opened the front of [Abū Ja`far's] shirt, placed his hand on his chest and kissed it then put his own cheek and his face on [his chest] and said, "I bring you greetings (salām) from your great-grandfather, the Messenger of ,Allah, Allah's blessings be on him and his family

.who ordered me to do what I just did

He said to me, 'You will live [a long life] and will continue to survive until you meet from my descendants the one whose name is [Abū Ja`far] Muḥammad. He will truly split knowledge.' He further informed me, 'You will live until you become blind and he will "'.be the one who will give you back your sight

Then, Jābir said to him, ""Seek permission from your father for me." (Imam) Abū Ja`far, peace be on him, went to his father and informed him about what had

happened and said, “There is an old man at the door whom behaved with me in such and such manner.” [Imam al-Sajjād], replied, “O son! He is Jābir b. `Abd-Allah al-Anṣārī. Amongst all the children, did he only say these things to you and behave with you in this particular manner?” [Imam Abū Ja`far, peace be on him], replied, “Yes.” He ”. . . said, “We are from Allah. Surely, he did not intend anything bad for you

Then, he allowed Jābir to enter. [When Jābir entered], he found the Imam in his prayer-niche whilst excessive worship had worn him out. The Imam stood up and asked Jābir about his conditions then made him sit next to him. Jābir turned to him and said, “O Son of Allah’s Messenger! Do you not know that indeed Allah, the Exalted, has created Paradise for you and for those who love you and He has created Hell

p: ١٥٠

for those who have hatred towards you and enmity against you? Why have you obliged yourself to perform such [a straining worship]? (Imam) `Alī b. al-Ḥusayn, peace be on him, said, ‘O Companion of the Messenger of Allah! Don’t you know that Allah had forgiven the past and future faults of my grandfather—the Messenger of Allah—and yet he did not stop striving (for Allah)? And he, may my father and my mother be sacrificed for him, continued worshipping until his shinbone and feet became swollen? He was asked, ‘Why do you do this whilst Allah has forgiven your ”’?past and future sins?’ He had replied, ‘Should I not be a thankful servant

Jābir looked at Imam `Alī b. al-Ḥusayn, peace be on him, and saw that he could not convince him to ease his efforts and fatigue, so he said, “O Son of Allah’s Messenger! Please save yourself. Surely, you belong to a family through whom calamities are warded off, hardships are removed, and the sky pours its rain.” The (Imam) replied, “O Jābir! I will continue to be on the path of my parents—Allah’s blessings be on them—and mourn them until I meet them.” Jābir turned to those who were present and said, “By Allah, none from the children of the Prophets can be found who are like `Alī b. al-Ḥusayn except Yūsuf b. Ya`qūb. By Allah, the seed (dhurriyya) of `Alī b. al-Ḥusayn, peace be on him, are superior to the seed of Yūsuf b. Ya`qūb. From them

".is the one who will fill the earth with justice just as it will be filled with injustice

The traditions with the following numbers also show the aforementioned concept: ۱۱۳, ۱۲۵, ۱۲۶, ۱۲۷, ۱۲۹, ۱۳۴, ۱۳۶, ۱۶۷, ۱۶۸, ۱۷۰, ۱۷۳, ۱۷۵–۱۷۸, ۱۸۱, ۱۸۳, ۱۹۱, ۱۹۳, ۱۹۴, ۱۹۶, ۲۰۵–۳۰۸, ۴۶۵, .۴۶۶, ۵۳۳-۵۴۱, ۵۴۳–۵۷۱, ۵۹۰, ۶۰۸, ۶۱۲, ۶۴۱, ۷۷۰, ۷۸۶–۸۰۷, ۹۷۳, ۹۷۴, ۱۲۱۶, and ۱۲۳۰

Section Thirteen

The traditions that indicate he is the seventh descendant of (Imam) Muḥammad b. `Alī al-Bāqir, peace be on him

Comprised of ۱۲۱ traditions

Kifāyat al-athar(۱): Narrated to us Abū l-Mufaḍḍal, may God have mercy on him, .۵۴۳ from Muḥammad b. `Alī b. Shādhān b. Ḥabbāb al-Azdī al-Khallāl in Kūfa, from al-Ḥasan b. Muḥammad b. `Abd al-Wāḥid, from al-Ḥasan b. al-Ḥusayn al-`Arabī [or al-`Arafī or al-`Uranī] al-Ṣūfī, from Yaḥyā b. Ya`lā al-Aslamī, from `Amr b. Mūsā al-Wajīhī, from Zaid b. `Alī, peace be on him, who recounts:

I was with my father, (Imam) `Alī b. al-Ḥusayn, peace be on him, when Jābir b. `Abd-Allah al-Anṣārī entered. While he was talking with him my brother Muḥammad came from one of the rooms. Jābir fixed his gaze at him, then stood up and went towards him and said, "O boy, come!" He obliged. Jābir requested again, "Go back," and he went back. Jābir remarked, "Characteristics like the characteristics of the Messenger of Allah, Allah's blessings be on him and his family! What is your name, son?" He replied, "Muḥammad." Jābir said, "Whose son are you?" He replied, "I am the son of `Alī

۱- Kifāyat al-athar, chap. ۴۰, pp. ۳۰۱–۳۰۳, no. ۳; Biḥār al-anwār, vol. ۳۶, chap. ۴۱, p. ۳۶۰, no. ۲۳۰, with the following chain of narrators: "Abū l-Mufaḍḍal al-Shaibānī, from Muḥammad b. `Alī b. Shādhān, from al-Ḥasan b. Muḥammad b. `Abd al-Wāḥid, from al-Ḥasan b. al-Ḥusayn al-`Uranī, from Yaḥyā b. Ya`lā, from `Umar b. Mūsā, from Zaid."

”.b. al-Ḥusayn b. `Alī b. Abī Ṭālib

Jābir said, “Then, you must be al-Bāqir!” Then, Jābir bent over him and began kissing his forehead and hands. Then he said, “O Muḥammad! The Messenger of Allah, Allah’s blessings be on him and his family, has conveyed salutations to you.” He replied, “May the best of salutations be upon the Messenger of Allah, Allah’s blessings be on him ”.and his family, and also upon you, O Jābir, for conveying the salutations

Jābir then returned to his prayer-mat and started talking to my father, saying, “One day, the Messenger of Allah, Allah’s blessings be on him and his family, said to me, ‘O Jābir! When you meet my son, al-Bāqir, convey my salutations to him because his name is like mine and he is the most similar of people to me. His knowledge is my knowledge and his judgment is my judgment. Seven of his descendants are infallible trustees and righteous Imams and the seventh is their Mahdī, who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness.’ Then, the Messenger of Allah, Allah’s blessings be on him and his family, recited, ‘And We made them Imams who guide with Our Command and We revealed to them good deeds, ”’.establishment of prayers, and paying the poor-rate (zakāt) and they worshipped Us

Ghaybat al-Nu`mānī : Informed me `Alī b. al-Ḥusayn, from .۵۴۴

Muḥammad b. Ḥasan al-Rāzī, from Muḥammad b. `Alī al-Kūfī, from Ibrāhīm b. ,Muḥammad b. Yūsuf

p: ۱۵۳

from Muḥammad b. `Īsā, from `Abd al-Razzāq, from Muḥammad b. Sinān, from :Fuḍail al-Rassān, from Abū Ḥamza al-Thumālī who narrates

One day, I was with (Imam) Abū Ja`far Muḥammad b. `Alī al-Bāqir. When the people around him dispersed, he said to me, “O Abū Ḥamza! From the inevitable things that Allah will not change is the rising of our Qā’im. Whoever has doubts about what I am saying will meet Allah while he does not believe in Him and denies Him.” He continued, “My father and my mother be sacrificed for him whose name will be my name and his

epithet will be my epithet and he will be my seventh descendant. My father be sacrificed for the one who will fill the earth with justice and fairness just as it will be .filled with unfairness and injustice

O Abā Ḥamza! Whoever reaches [his era] but does not submit to him, then, it is as if he has not submitted to Muḥammad and `Alī, Allah's blessings be on them. Allah will prohibit him from entering Paradise and his dwelling place will be in fire and how bad "!is the abode of the oppressors

A matter which is clearer, more illuminating, more lucid and brighter than this—for those who Allah has guided and is beneficent to—thank God, is His saying which is an unambiguous verse from His Book: "Verily, the number of months (al-shuhūr) with Allah are twelve months in the Book of Allah, the day He created the skies and the earth; from

these, four are sacred. This is the established religion, so do not be unjust to yourselves during these [months]." Having knowledge about these months like Muḥarram, Ṣafar, Rabī` al-Awwal, etc. and the sacred ones from them like Rajab, Dhu l-Qa`da, Dhu l-Ḥijja, and Muḥarram, cannot be called "an established religion." Because the Jews, the Christians, the Zoroastrians, and all the other nations and people—whether those in favor and the opponents [of Islam]—were aware of these .months and they counted them with their names

In this verse,] months (shuhūr) refers to the infallible Imams, peace be on them, who] will establish the religion of Allah. The sacred ones from these are Amīr al-Mu'minīn, whose name Allah, the Exalted, has derived from His Name al-`Alī, just as He has derived for the Messenger of Allah, Allah's blessings be on him and his family, a name from His Name, al-Maḥmūd. Three others from his descendants bear the name `Alī: `Alī b. al-Ḥusayn, `Alī b. Mūsā, and `Alī b. Muḥammad. These names have become sacred because they have been derived from the Name of Allah, the Exalted. And Allah's blessings be on Muḥammad and his noble family who are sacred because of .him

Ithbāt al-waṣiyya(1): Al-Ḥimyarī, from Muḥammad b. `Īsā, from al-Naḍr b. .545 :Suwayd, from Yaḥyā al-Ḥalabī, from `Alī b. Abī Ḥamza who said

I was with Abū Baṣīr and with us was a slave of (Imam) Abū Ja`far. He narrated to us that he heard, (Imam) Abū Ja`far, peace be on him, say, "From

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Ithbāt al-waṣiyya, p. 204; Ghaybat al-Nu`mānī, chap. 4, pp. 96–97; Biḥār al-anwār, -1 .vol. 36, chap. 45, p. 395, no. 11

us are twelve muḥaddaths(1). The Qā'im is the seventh after me." Abū Baṣīr stood up and declared, "I testify that I have been hearing Abū Ja`far, peace be on him, saying ".this since forty years ago

The traditions with the following numbers also show the aforementioned concept: 235, .242–308, 550, 551, 554–571, 608, 612, 641, 786–807, 859, 973, 974, 1216, and 1230

Section Fourteen

The traditions that mention he is from the descendants of (Imam) Ja`far b. Muḥammad al-Ṣādiq, peace be on him

Comprised of 120 traditions

Kashf al-Ghumma(2): Ibn al-Khashshāb, may Allah have mercy on him, from Abū l- .546 Qāsim Ṭāhir b. Hārūn b. Mūsā al-`Alawī, from his father Hārūn, from his father Mūsā, :who said

My master (Imam) Ja`far b. Muḥammad said, "The righteous successor (al-khalaf al-ṣāliḥ) from my descendants is the Mahdī. His name is Muḥammad and his epithet is Abū l-Qāsim. He will emerge in the end of times and his mother will be called Ṣaqīl . . . He will have two names: Khalaf and Muḥammad. He will emerge in the end of times. There will be a cloud above his head which will shade him from the sun and will follow ".'him wherever he goes. It will call out in a fluent voice, 'This is the Mahdī

The traditions with the following numbers also show the aforementioned concept: ۲۳۵, ۲۴۲–۳۰۸, ۵۵۰, ۵۵۱, ۵۵۴–۵۷۱, ۶۰۸, ۶۱۲, ۶۴۱, ۷۷۰, ۷۸۶–۸۰۷, ۸۵۹, ۹۷۳, ۹۷۴, ۱۲۱۶, and ۱۲۳۰

Section Fifteen

The traditions that indicate he is the sixth descendant of (Imam) Ja`far b. Muḥammad

p: ۱۵۶

۱- A muḥaddath is a person whom the angels speak with. This does not mean that the person whom the angels speak with is a prophet. This can be inferred from verses ۱۹:۱۷–۱۹ of the Holy Quran that mention the story of Mary, peace be on her, speaking with one of God's angels—Ed.

۲- Kashf al-ghumma, vol. ۲, p. ۴۷۵, citing al-Tārīkh of ibn al-Khashshāb. Apparently, it is the book he (authored) about the births and biographies of the Imams. His saying, "He will have two names . . ." is probably a complement to this tradition. It is also probable that they are ibn al-Khashshāb's words which he has derived from hadith books; Yanābī`' al-mawadda, chap. ۹۴, p. ۴۹۱.

al-Ṣādiq, peace be on him

Comprised of ۱۱۲ traditions

۵۴۷. Kamāl al-dīn(۱): Narrated to us `Abd al-Wāḥid b. Muḥammad al-`Aṭṭār al-Nīsābūrī, may Allah be satisfied with him, from `Alī b. Muḥammad b. Qutayba al-Nīsābūrī, from Ḥamdān b. Sulaimān, from Muḥammad b. Ismā'īl b. Bazī`, from Ḥayyān al-Sarrāj who said:

I heard al-Sayyid ibn Muḥammad al-Ḥimyarī say, "I used to say things which were exaggerations (al-ghuluw) and I used to believe in the occultation of Muḥammad b. `Alī— ibn al-Ḥanafiyya—and I was deviated like this for a period of time. Then, Allah granted me a great favor through (Imam) al-Ṣādiq Ja`far b. Muḥammad, peace be on him, and saved me from the [hell]fire and guided me to the straight path.

After it was proved to me through the evidence that I saw from him that he is Allah's

proof upon me and upon all the people of his time and that he is the Imam whose obedience is obligatory and who must necessarily be used as a role-model, I asked him, 'O Son of Allah's Messenger! Things have been narrated to us from your forefathers, peace be on them, about the occultation and its correctness. Please inform me for whom will it occur?'

He responded, 'The occultation will occur for my sixth descendant. He is the twelfth of the guiding Imams after the Messenger of Allah, Allah's blessings be on him and his family. The first of them is Amīr al-Mu'minīn `Alī b. Abī Ṭālib and the last of them is the one who

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۱- Kamāl al-dīn, vol. ۱, pp. ۳۳–۳۴ (Author's preface); Bishārat al-Muṣṭafā, p. ۲۷۸, no. ۱۰, and in it is an evident mistake; Biḥār al-anwār, vol. ۵۱, chap. ۶, p. ۱۴۵, no. ۱۶.

will rise with the truth. He is the remnant of Allah (baqiyyat Allah) on earth and the master of time (Ṣāḥib al-Zamān). By Allah! If he remains occult for the period that Noah remained amongst his people [or on earth], he will not pass away until he appears. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness.'"

Al-Sayyid says, "When I heard this from my master, al-Ṣādiq Ja`far b. Muḥammad, peace be on him, I repented to Allah, High be His Remembrance, at his hands and wrote a poem which starts like this:

When I saw the people being deviated in religion

By Allah's [mercy] I followed [Imam] Ja`far, amongst those who were his followers(۱)

The traditions with the following numbers also show the aforementioned concept: ۲۳۵, ۲۴۲–۳۰۸, ۵۵۸–۵۷۱, ۶۰۸, ۶۱۲, ۶۴۱, ۷۸۶–۸۰۷, ۸۵۹, ۹۷۳, ۱۲۱۶, and ۱۲۳۰.

Section Sixteen

The traditions that indicate he is from the descendants (ṣulb) of Imam Abū Ibrāhīm Mūsā b. Ja`far, peace be on him

Comprised of ١٢١ traditions

.٥۴٨ Ghaybat al-Shaykh(٢): Imam Abū `Abd-Allah al-Ṣādiq, peace be on him, said in a lengthy tradition:

Our master (ṣāḥib) who is from the descendants (ṣulb) of this boy—and he pointed towards Mūsā b. Ja`far, peace be on them both—will appear and will fill [the earth] with justice just as it will be filled with injustice and unfairness. He will take over the world.

The traditions with the following numbers also show the aforementioned concept: ١١٣, ٢۴٢–٣٠٨, ۵۵٠–۵٧١, ۶٠٨, ۶١٢, ۶۴١, ٧٧٠, ٧٨۶–٨٠٧, ٨۵٩, ٩٧٣,

p: ١۵٨

١- Refer to Kamāl al-dīn, Bishārat al-Mustafa, or al-Ghadīr, vol. ٢, p. ٢۴۶, for the entire poem.

٢- Ghaybat al-Shaykh, p. ۴٢, no. ٢٣; Biḥār al-anwār, vol. ۴٩, chap. ٢, p. ٢۶, no. ۴۴; Ithbāt al-hudāt, vol. ٣, chap. ٢۴, p. ٢۴١, no. ۵٣.

١٢١۶, and ١٢٣٠.

Section Seventeen

The traditions that indicate he is the fifth descendant of the seventh Imam, Mūsā b. Ja`far, peace be on him

Comprised of ١١۵ traditions

.۵۴٩ Al-Kāfī(١): `Alī b. Muḥammad, from al-Ḥasan b. `Īsā b. Muḥammad b. `Alī b. Ja`far, from his father, from his grandfather, from `Alī b. Ja`far, from his brother (Imam) Mūsā b. Ja`far, peace be on him, who said:

When the fifth from the descendants of the seventh disappears, fear Allah, fear Allah, concerning your religion. [Take care] that no one takes it away from you. O my son(٢)! Inevitably, the master of this affair will have an occultation to the extent that even those who believed in this affair will no longer believe in it. Indeed, it is a test from Allah, Mighty and Majestic be He, by which He will test His creation. Had your fathers and ancestors known a religion more correct than this, they would have certainly .followed it

I asked, "Who is the fifth from the descendants of the seventh?" He replied, 'O my son! Your intellects (uqūl) become small regarding this and you will not be able to bear ".it. But if you live [to see him], you will find him soon enough

Kamāl al-dīn(٣): Narrated to us al-Ḥusayn b. Aḥmad b. Idrīs, may Allah be satisfied .۵۵۰ with him, from his father, from Ayyūb b. Nūḥ, from Muḥammad b. Sinān, from Ṣafwān b. Mihrān, from (Imam) al-Ṣādiq Ja`far b. Muḥammad, peace be on him, who said: "He who believes in all

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Al-Kāfī, vol. ۱, chap. ۱۳۸, p. ۳۳۶, no. ۲; Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۵۴, no. ۱۱; -۱ Kamāl al-dīn, vol. ۲, chap. ۳۴, pp. ۳۵۹–۳۶۰, no. ۱; `Ilal al-sharā'i`, pp. ۱۶۶–۱۶۷, no. ۱۲۸; Ghaybat al-Shaykh, p. ۱۰۴, Kifāyat al-athar, chap. ۳۵, pp. ۲۶۸–۲۶۹, no. ۱; Biḥār al-anwār, vol. ۵۱, chap. ۷, p. ۱۵۰, no. ۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۷۶, no. ۱۶۴; I`lām al-warā, chap. ۲, sect. ۱; Bishārat al-Islām, chap. ۸, pp. ۱۴۹–۱۵۰, no. ۱; Ithbāt al-waṣiyya, p. .۲۰۵

Apparently, 'son' is used by the Imam to refer to all those people who were present -۲ .there—Ed

Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۳۳, no. ۱; chap. ۳۳, p. ۳۳۸, no. ۱۲; chap. ۳۹, pp. ۴۱۰– -۳ ۴۱۱,no. ۴; and chap. ۳۹, p. ۴۱۱, no. ۵; I`lām al-warā, chap. ۲, sect. ۲; Biḥār al-anwār, vol. .۵۱, chap. ۶, p. ۱۴۵, no. ۱۰; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, pp. ۴۶۹–۴۷۰, no. ۱۳۸

the Imams but denies the Mahdī is like he who believes in all the prophets but denies the prophethood of Muḥammad, Allah's blessings be on him and his family." He was

asked, “O Son of the Messenger of Allah! Who is the Mahdī from your descendants?” He replied, “The fifth from the descendants of the seventh. His body will be hidden ”.from you and will not have permission to say his name

.He has recorded the same tradition from al-Ḥusayn b. Aḥmad in another chapter

He has narrated the same from `Alī b. Aḥmad b. Muḥammad al-Daqqāq, from Muḥammad b. Abī `Abd-Allah al-Kūfī, from Sahl b. Ziyād al-Ādamī, from al-Ḥasan b. Maḥbūb, from `Abd al-`Azīz al-`Abdī, from `Abd-Allah b. Abī Ya`fūr, from (Imam) al-Ṣādiq, peace be on him, but with the difference: “‘Whoever acknowledges all the Imams from my forefathers and my descendants but denies the Mahdī from my descendants, is like the one who believes in all the prophets but denies the prophethood of Muḥammad, Allah’s blessings be upon him and his family.’ I asked, ”.(‘My master! who is the Mahdī?’ . . . (to the end of the tradition

He has also recorded it from `Alī b. Aḥmad b. Muḥammad through his chain of .narrators from ibn Abī Ya`fūr

Kamāl al-dīn(۱): Narrated to us Aḥmad b. Ziyād b. Ja`far al-Hamdānī, may Allah be .۵۵۱ satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from his father, from Ṣāliḥ b. al-Sindī, from Yūnus b. `Abd al-Raḥmān who narrates:

.I went to Imam Mūsā b

Kamāl al-dīn, vol. ۲, chap. ۳۴, p. ۳۶۱, no. ۵; Kifāyat al-athar, chap. ۳۵, pp. ۲۶۹–۲۷۰, no. ۲; -۱ I`lām al-warā, chap. ۲, sect. ۲; Biḥār al-anwār, vol. ۵۱, chap. ۷, p. ۱۵۱, no. ۶, with the difference that it says, “grasp our love” instead of “grasp our rope”; Ithbāt al-hudāt, .vol. ۳, chap. ۳۲, p. ۴۷۷, sect. ۵, no. ۱۶۸

Ja`far, peace be on him, and asked, “O son of Allah’s Messenger! Are you the one who will rise with the truth (al-qā’im bi-lḥaq)?” He replied, “I am the riser with the truth (al-qā’im bi-lḥaq) but the Qā’im who will purify the earth from the enemies of Allah,

Mighty and Majestic be He, and fill it with justice just as it will be filled with injustice and unfairness is the fifth from my descendants. He will have an occultation that will be prolonged because of fear for his life. During this period [of occultation], some ”.people will apostate from religion while others will remain steadfast

He continued, “Salvation is for our followers; those who grasp our rope during the occultation of our Qā’im; those who are steadfast in loving us and dissociating from our enemies. They are from us and we are from them. They are satisfied with us as [their] Imams and we are satisfied with them as our Shias. Salvation is for them, salvation is for them. By Allah, they will be with us in our degree on the Day of ”.Judgment

Muqtaḍab al-athar(۱): Muḥammad b. Ja`far al-Ādamī, from his own handwriting— .۵۵۲ and ibn Ghālib al-Ḥāfiẓ has praised him—from Aḥmad b. `Ubaid b. Nāṣiḥ, from al-Ḥusayn b. `Ulwān al-Kalbī, from Hammām b. al-Ḥarth, from Wahb b. Munabba, who :said

Moses—in the night of Divine Conversation (laylat al-khiṭāb)—looked at all the trees at Ṭūr, while each and every stone and plant was speaking about the Prophet Muḥammad, Allah’s blessings be upon

p: ۱۶۱

Muqtaḍab al-athar, p. ۴۱, no. ۲۴; Biḥār al-anwār, vol. ۵۱, chap. ۲۶, p. ۱۴۹, no. ۲۴; Ithbāt -۱ al-hudāt, vol. ۱, chap. ۹, p. ۷۱۲, sect. ۱۸, no. ۱۶۱. I say: We have not mentioned this tradition because Wahb has narrated it, rather, we have relied on it because it has .been confirmed by Imam al-Ṣādiq, peace be on him

him and his family, and the twelve heirs (waṣīs) after him. Moses said, “My Lord! I do not see any creature that you have created but that it is speaking about Prophet Muḥammad, Allah’s blessings be on him and his family, and his twelve heirs (waṣī). ”?What is their position before You

He replied, “O son of `Imrān! I created them before the creation of the lights. I placed

them in My Store of Sanctity (khazānat qudsī), whilst they enjoy the gardens of My Will (yarta`ūna fī riyaḍi mashī'atī) and inhale the fragrance of My Greatness (yatanassamūna rūḥ jabarūtī) and witness the realms of my kingdom, until I desired with My Will to implement My decree and destiny (qaḍā'ī wa qadarī). O son of `Imrān! . . . I have decorated My Heavens with them. O son of `Imrān! Fasten to their remembrance because surely, they are the store of My Knowledge, the chest of My ”.Wisdom, and the mine of My Light

Al-Ḥusayn b. `Ulwān says, “I mentioned this (narration) to (Imam) Ja`far b. Muḥammad, peace be on him, who said, ‘It is the truth. They are twelve from the family of Muḥammad, Allah's blessings be on him and his family: `Alī, al-Ḥasan, al-Ḥusayn, `Alī b. al-Ḥusayn, Muḥammad b. `Alī, and whoever Allah wills.’ I said, ‘May I be sacrificed for you! I am asking you so that you may make the truth clear for me.’

He replied, ‘[After them], myself, then followed by this son of mine—and he pointed

p: ۱۶۲

towards his son Mūsā—the fifth from his descendants will be hidden and it will not be ”’.permitted to mention him by his name

Kamāl al-dīn(۱): Narrated to us `Alī b. Aḥmad b. Muḥammad b. `Imrān, may Allah .۵۵۳ be satisfied with him, from Muḥammad b. Abī `Abd-Allah al-Kūfī, from Mūsā b. `Imrān al-Nakha`ī, from his paternal uncle al-Ḥusayn b. Yazīd al-Naufalī, from al-Ḥasan b. `Alī b. Abī Ḥamza, from his father, from Abū Baṣīr, who heard [Imam] Abū `Abd-Allah, peace be on him, say: “The customs of the prophets (sunan al-anbiyā) by which they ”.went into occultation, will exactly occur for the Qā'im from us Ahl al-Bait

Abū Baṣīr says: “I asked, ‘O son Allah’s Messenger! Who is the Qā'im from you Ahl al-Bait?” He replied, ‘O Abū Baṣīr! He is the fifth from the descendant of my son Mūsā. He is the son of the Master of the Maids. He will have an occultation in which the people of falsehood will become skeptical. Then, Allah, Mighty and Majestic be He, will make him appear and Allah will conquer by his hand the Easts and the Wests. The Spirit of Allah, Jesus son of Mary, will descend and pray behind him. The earth will be illuminated with the light of its Lord. There will not remain a single spot on earth where

anyone other than Allah, Mighty and Majestic be He, had been worshipped except that Allah will be worshipped there. The religion, in its entirety, will be only for Allah

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Kamāl al-dīn, vol. ۲, chap. ۳۳, pp. ۳۴۵–۳۴۶, no. ۳۱; Biḥār al-anwār, vol. ۵۱, chap. ۶, p. -۱ ۱۴۶, no. ۱۴, with a slight difference; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۷۳, sect. ۵, no. .۱۵۲, with a slight difference

”’.even if the polytheists detest it

The traditions with the following numbers also show the aforementioned concept: .۲۴۲–۳۰۸, ۵۵۸–۵۷۱, ۶۰۸, ۶۱۲, ۷۸۶–۸۰۷, ۸۵۹, ۹۷۳, ۱۲۱۶, and ۱۲۳۰

Section Eighteen

The traditions that indicate he is the fourth descendant of Imam Abū l-Ḥasan `Alī b. Mūsā al-Riḍā, peace be on him

Comprised of ۱۱۱ traditions

Kamāl al-dīn(۱): Narrated to us Aḥmad b. Ziyād b. Ja`far al-Hamdānī, may Allah be .۵۵۴ satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from `Alī b. Ma`bad, from al-Ḥusayn b. Khālid, that (Imam) `Alī b. Mūsā al-Riḍā, peace be on him, said: “He who does not restrain from sins (man lā wara`a lahū), has no religion. He who does not practice dissimulation (al-taqiyya) does not have faith. Surely, the most honorable of ”.you before Allah is the one who practices dissimulation (taqiyya) the most

He was asked, “O Son of Allah’s Messenger! Until when [should one practice dissimulation]?” He replied, “Until the appointed time and that is the day of the emergence of the Qā’im from us Ahl al-Bait. Whoever abandons dissimulation before the emergence of our Qā’im is not from us.” He was asked, “O Son of Allah’s Messenger! Who is the Qā’im from you Ahl al-Bait?” He answered: “The fourth from my descendants; the son of the Master of the Maids. Through him, Allah will purify the earth from every injustice and sanctify it from all unfairness. He is the one about

whose birth people will have doubts. He will have an occultation before his appearance. When

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Kamāl al-dīn, vol. ۲, chap. ۳۵, pp. ۳۷۱–۳۷۲, no. ۵; Kifāyat al-athar, chap. ۳۶, pp. ۲۷۴–۲۷۵, -۱ no. ۱; Farā'id al-simṭain, chap. ۶۱, pp. ۳۳۶–۳۳۷, no. ۵۹۰; Yanābī`' al-mawadda, chap. ۷۸, p. ۴۴۸, and chap. ۹۴, p. ۴۸۹; Biḥār al-anwār, vol. ۵۲, chap. ۲۸, pp. ۳۲۲–۳۲۵, no. ۲۹; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, pp. ۴۷۷–۴۷۸, sect. ۵, no. ۱۷۲; I`lām al-warā, chap. ۲, sect. ۲.

he reappears, the earth will radiate with his light [or with the light of its Lord] and the scales of justice will be set up amongst the people.

Then no one will oppress another. He is the one whom the earth will be in his possession (yuṭwī lahū al-arḍ). He will not have a shadow. He is the one for whom an announcer will call out from the skies—that will be heard by all the inhabitants of the earth—'Know that Allah's Proof (ḥujjat Allah) has reappeared at the House of Allah, so follow him because truth is with him and in him.' This is [the meaning of] the saying of Allah, Mighty and Majestic be He, 'If We want, We will send upon them a sign from the sky, then their necks will bend before it in humility.'(۱)"

۵۵۵. Kamāl al-dīn(۲): Narrated to us Aḥmad b. Ziyād Ja`far al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm, from his father, from al-Rayyān b. al-Ṣalt who said:

I asked (Imam) al-Riḍā, peace be on him, "Are you the master (ṣāḥib) of this affair?" He replied, "I am the master of this affair but I am certainly not the one who will fill it [i.e. the earth] with justice just as it will be filled with injustice. How can I be he while you are seeing the weakness of my body and the Qā'im is the one who reappears and he will be old in age but young in appearance. His body

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-۱ Quran ۲۶:۴.

۲- Kamāl al-dīn, vol. ۲, chap. ۳۵, p. ۳۷۶, no. ۷; I`lām al-warā, chap. ۲, sect. ۲; Kashf al-ghumma, vol. ۲, p. ۵۴۲, with the difference that he has added this to its end: "As if I am seeing them while they are extremely hopeless. Then, a call will be heard which will be heard from far like it is heard from near. It will be a mercy for the worlds and a punishment for the unbelievers." Apparently, this is a part of another tradition altogether— that being the third tradition from the aforementioned chapter of Kamāl al-dīn; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۷۸, no. ۱۷۳.

will be so strong that if he stretches his hand towards the greatest tree on earth, he will uproot it and if he shouts between the mountains, their boulders will fall down. He will have with him the staff of Moses and the ring of Solomon. He is the fourth from my descendants. Allah will hide him in His veils as long as He wishes. Then, He will make him appear and [through him] he will fill the earth with fairness and justice just as it will be filled with injustice and unfairness."

۵۵۶. Kamāl al-dīn(۱): Narrated to us Aḥmad b. Ziyād b. Ja`far al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm, from his father, from `Abd al-Salām b. Ṣāliḥ al-Harawī, from Di`bil b. `Alī al-Khuzā`ī who said:

I recited the poem I had composed for my master, (Imam) `Alī b. Mūsā al-Riḍā, peace be on him, which starts with the following line:

The schools for learning [Quranic] verses have become empty of recitations

The places of revelation have been abandoned

When I reached to the following section:

The reappearance of an Imam is inevitable

He will rise in the Name of Allah and with His blessings

He will separate for us the truth from the falsehood

And he will reward as well as punish

Imam) al-Riḍā, peace be on him, started crying violently, then raised his head) towards me and said, "O Khuzā`ī! The Holy Spirit (Rūḥ al-Qudus) spoke these two lines through your tongue. Do you know who this Imam is and when he will

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Kamāl al-dīn, vol. ۲, chap. ۳۵, pp. ۳۷۲–۳۷۳, no. ۶; Kifāyat al-athar, chap. ۳۶, pp. ۲۷۵–۲۷۷, -۱ no. ۲; Farā'id al-simṭain, vol. ۲, pp. ۳۳۷–۳۳۸, no. ۱۹۱; al-Ithāf bi ḥubb al-ashrāf, chap. ۵, p. ۶۲; Yanābī`' al-mawadda, chap. ۸۰, p. ۴۵۴; `Uyūn akhbār al-Riḍā, vol. ۲, pp. ۲۶۹–۲۷۰, no. .۳۵; I`lām al-warā, chap. ۷, sect. ۴; Biḥār al-anwār, vol. ۵۱, chap. ۸, p. ۱۵۴, no. ۴

rise?" I replied, "No, my master, but I have heard of the emergence of an Imam from amongst you who will purify the earth from corruption and fill it with justice [just as it ".[will be filled with injustice

He answered, "O Di`bil! The Imam after me is my son Muḥammad, after Muḥammad, his son `Alī, after `Alī his son al-Ḥasan, and after al-Ḥasan, his son al-Ḥujjat al-Qā'im. He is the awaited one during his occultation and the obeyed one when he appears. If only one day remains from the [end of the] world, Allah, Mighty and Majestic be He, will prolong that day until he emerges and fills it with justice, just as it will be filled with ?injustice. As for the [question of] when

Then, [answering this question] is determining the time [of his question]. My father has narrated to me from his father, from his forefathers, peace be on them, that the Messenger of Allah, Allah's blessings be on him and his family, was asked, 'O Messenger of Allah! When will the Qā'im from your seed (al-dhurriya) emerge?' He replied, 'His example is like that of the Hour [i.e. Judgment day] about which [the Holy Quran says], "No one can reveal its time except Him. It is heavy in the skies and the "'(earth. It will not come to you but suddenly." (۱

The traditions with the following numbers also show the aforementioned concept: ۲۴۲–۳۰۸, ۵۵۸–۵۷۱, ۶۰۸, ۶۴۱, ۷۸۶–۸۰۷, ۸۵۹, ۹۷۳, and ۱۲۳۰

Section Nineteen

.Quran ۷:۱۸۷ -۱

he is from the descendants of Imam Muḥammad b. `Alī, al-Riḍā, peace be on him

Comprised of ۱۰۹ traditions

Kamāl al-dīn(۱): Narrated to us Aḥmad b. Mūsā al-Daqqāq, may Allah be satisfied .۵۵۷ with him, from Muḥammad b. Hārūn al-Ṣūfī, from Abū Turāb `Abd-Allah b. Mūsā al-Rūyānī, from `Abd al-`Aẓīm b. `Abd-Allah b. `Alī b. al-Ḥasan b. Zaid b. al-Ḥasan b. `Alī :b. Abī Ṭālib, peace be on him, who said

I went to see my master (Imam) Muḥammad b. `Alī b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be upon them, with the intention of asking him about the Qā'im [and to see] if he is the Mahdī or not? He initiated the conversation [before I asked the question] and said, "O Abū l-Qāsim! Surely the Qā'im from us is the Mahdī who must be awaited during his occultation and obeyed when he .reappears

He is my third descendant. I swear by the One Who sent Muḥammad with prophethood and distinguished us with leadership (imāma), if nothing remains from this world except one day, Allah will certainly prolong that day until he emerges in it and fills the earth with fairness and justice just as it will be filled with injustice and unfairness. Surely Allah, Blessed and High be He, will set right his affairs in one night just as He set right the affairs of Moses—the one he spoke with (kalīmuhū)—when he went to bring fire for his family but returned while he

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Kamāl al-dīn, vol. ۲, p. ۳۷۷, no. ۱; Kifāyat al-athar, chap. ۳۷, pp. ۲۸۰–۲۸۱, no. ۱; I`lām -۱ al-warā, sect. ۲, chap. ۲; Ithbāt al-hudāt, vol. ۳, chap. ۲۷, sect. ۲, p. ۳۸۶, no. ۱۹; Biḥār al-anwār, vol. ۵۱, chap. ۹, p. ۱۵۶, no. ۱.

was a Prophet." Then he said, "The best deed of our Shias is to wait for relief (intiẓār al-faraj)."

The traditions with the following numbers also show the aforementioned concept: ٢۴٢–٣٠٨, ۵۵٨–۵٧١, ۶٠٨, ۶۴١, ٧٨۶–٨٠٧, ٨۵٩, ٩٧٣, and ١٢٣٠.

Section Twenty

The traditions that indicate he is from the descendants of Imam Abū l-Ḥasan `Alī b. Muḥammad b. `Alī b. Mūsā al-Riḍā, peace be on him

Comprised of ١٠٧ traditions

۵۵٨. Kamāl al-dīn(١): Narrated to us Aḥmad b. Ziyād Ja`far al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm, from `Abd-Allah b. Aḥmad al-Mauṣilī, from al-Ṣaqr b. Abī Dulaf, from (Imam) `Alī b. Muḥammad b. `Alī al-Riḍā, peace be on him, who said: "The Imam after me is al-Ḥasan, my son, and after al-Ḥasan will be his son, the Qā'im, who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness."

۵۵٩. Kamāl al-dīn(٢): Narrated to us `Abd al-Wāḥid b. Muḥammad b. al-`Abdūs al-`Aṭṭār, may Allah be satisfied with him, from `Alī b. Muḥammad b. Qutayba al-Nīsābūrī, from Ḥamdān b. Sulaimān, from al-Ṣaqr b. Abū Dulaf, who said:

I heard (Imam) Abū Ja`far Muḥammad b. `Alī al-Riḍā, peace be on him, say, "The Imam after me is my son `Alī. His affair is my affair (amruhū amrī), his speech is my speech, and his obedience is my obedience. The Imam after him will be his son al-Ḥasan. His affair is the affair of his father, his speech is the speech of his father, and his obedience

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١- Kamāl al-dīn, vol. ٢, chap. ٣٧, p. ٣٨٣, no. ١٠; Kifāyat al-athar, chap. ٣٨, pp. ٢٩٢, no. ۴; I`lām al-warā, chap. ٢, sect. ٢; Ithbāt al-hudāt, vol. ٣, chap. ٣٠, sect. ١, p. ٣٩۴, no. ١٧; Biḥār al-anwār, vol. ۵٠, sect. ٢, p. ٢٣٩, no. ۴.

Kamāl al-dīn, vol. ۲, chap. ۳۶, p. ۳۷۸, no. ۳; Kifāyat al-athar, chap. ۳۷, pp. ۲۸۳–۲۸۴, no. ۳; -۲ .I`lām al-warā, chap. ۲, sect. ۲,; Biḥār al-anwār, vol. ۵۱, chap. ۲, p. ۳۰, no. ۴

".is the obedience of his father

Then, he became silent. I asked him, "O Son of Allah's Messenger! Who is the Imam after al-Ḥasan?" [On hearing this], he started weeping violently and said, "Verily, after al-Ḥasan will be his son who will rise with the truth; the awaited one (al-muntaẓar)." I asked, "O Son of Allah's Messenger! Why is he called the one who will rise (al-Qā'im)?" He answered, "Because he will rise after he is no longer remembered and after most ".of those who had believed in his Imamate will no longer believe in him

I enquired, "Why is he called the awaited one (al-muntaẓar)?" He replied, "Because he will be in an occultation which will continue for many days and long periods. The purified ones (al-mukhliṣūn) will wait for his reappearance, the skeptics will renounce him, and the deniers will make fun when he is mentioned. Those who determine the time [of his reappearance] will be liars, those who hasten concerning his ".reappearance will perish, and only those who submit will be saved

The traditions with the following numbers also show the aforementioned concept: .۲۴۲–۳۰۸, ۵۵۸–۵۷۱, ۶۰۸, ۶۴۱, ۷۸۶–۸۰۷, ۸۵۹, and ۱۲۳۰

Section Twenty-One

The traditions that indicate he is the Successor of the Successor of (Imam) Abū l-Ḥasan and the son of (Imam) Abū Muḥammad al-Ḥasan, peace be on them

Comprised of ۱۰۷ traditions

Al-Kāfī(۱): `Alī b. Muḥammad, from the one whom he mentioned, from . ۵۶۰ :Muḥammad b. Aḥmad al-`Alawī, from Dāwūd b. al-Qāsim who said

I heard Imam Abū l-Ḥasan, peace

۱- Al-Kāfī, vol. ۱, chap. ۱۳۳, p. ۳۲۸, no. ۱۳, and chap. ۱۳۶, pp. ۳۳۲–۳۳, no. ۱; Kamāl al-dīn, vol. ۲, chap. ۳۷, p. ۳۸۱, no. ۵. He said: "Narrated to us Muḥammad b. al-Ḥasan, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from Abū Ja`far Muḥammad b. Aḥmad al-`Alawī, from Abū Hāshim Dāwūd b. al-Qāsim al-Ja`farī, from Abū l-Ḥasan al-`Askarī, peace be on him, who said, 'My successor after me will be my son al-Ḥasan . . . (to the end)'" with a minor difference; `Ilal al-sharā'i`, chap. ۱۷۹, p. ۲۵۴, no. ۵; Ghaybat al-Shaykh, p. ۲۰۲, no. ۱۶۹, the same as Kamāl al-dīn; Kifāyat al-athar, chap. ۳۸, pp. ۲۸۸–۲۸۹, no. ۲; al-Irshād, p. ۳۷۶; I`lām al-warā, chap. ۲, sect. ۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۰, sect. ۱, p. ۳۹۳, no. ۱۵; al-Ṣirāṭ al-mustaqīm, vol. ۲, chap. ۱۰, p. ۱۷۰, and chap. ۱۱, sect. ۳, p. ۲۳۱; Biḥār al-anwār, vol. ۵۰, chap. ۲, p. ۲۴۰, no. ۵, and vol. ۵۱, chap. ۳, p. ۳۱, no. ۲, and chap. ۹, pp. ۱۵۸–۱۵۹, no. ۱; Ithbāt al-waṣiyya, p. ۱۸۶; Taqrīb al-ma`ārif, pp. ۱۸۴ ۱۹۲; Mir`āt al-`uqūl, vol. ۳, p. ۳۹۳; Rauḍat al-wā`iẓīn, p. ۲۶۲; al-Wāfī, vol. ۲, chap. ۴۵, p. ۴۰۳, no. ۹۰۳-۱; Mustadrak al-wasā'il, vol. ۱۲, p. ۲۸۱, no. ۵; `Uyūn al-mu`jizāt, p. ۱۴۱; Kashf al-ghumma, p. ۴۰۶; al-Wasā'il, vol. ۱۶, chap. ۳۳, p. ۲۳۹, no. ۲۱۴۵۸.

be on him, say, "My successor will be al-Ḥasan. What will be your condition regarding the successor of my successor?" I enquired, "May I be sacrificed for you! Why?" He replied, "Because you cannot see him and you are not allowed to mention his name." I asked again, "Then how will we mention him?" He replied, "Say: The proof from the family of Muḥammad (al-ḥujja min āl Muḥammad), peace be on them."

۵۶۱. Kamāl al-dīn(۱): Narrated to us Aḥmad b. Muḥammad b. Yaḥyā al-`Aṭṭār, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from Mūsā b. Ja`far b. Wahb al-Baghdadi, from (Imam) Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, who said:

[I am seeing the time] that you are disputing about my successor after me. Surely, the one who acknowledges the Imams after the Messenger of Allah, Allah's blessings be on him and his family, but denies my son, is like he who acknowledges all the Prophets of Allah and His Messengers but denies the prophethood of the Messenger of Allah, Allah's blessings be upon him and his family.

He who denies the Messenger of Allah, Allah's blessings be on him and his family, is like he who denies all the Prophets of Allah; because the obedience of the last of us is

like the obedience of the first of us and the denier of the last of us is like the denier of the first of us. My son will surely have an occultation in which the people

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Kamāl al-dīn, vol. ۲, chap. ۳۸, p. ۴۰۹, no. ۸; Kifāyat al-athar, chap. ۳۹, pp. ۲۹۵–۲۹۶, no. ۵; -۱ Biḥār al-anwār, vol. ۵۱, chap. ۹, p. ۱۶۰, no. ۶; al-Ṣirāṭ al-mustaqīm, vol. ۲, chap. ۱۱, sect. .۲, p. ۲۳۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۸۲, no. ۱۸۸

will become doubtful except the ones whom Allah, Mighty and Majestic be He, has .protected

Kamāl al-dīn(۱): Narrated to us Muḥammad b. Ibrāhīm b. Isḥāq, may Allah be .۵۶۲ satisfied with him, from Abū `Alī b. Hammām, from Muḥammad b. Uthmān al-`Amrī, :may Allah sanctify his soul, from his father who said

Imam Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, was questioned—while I was there—about a tradition narrated from his forefathers, peace be on them, that: The earth cannot be empty of Allah’s Proof (ḥujja) upon His creatures until the Day of Judgment and that he who dies without knowing the Imam of his time, has died the death of ignorance (al-jāhiliyya). The (Imam) replied, “Surely, this tradition is true just ”.as daylight which is true

He was asked, “O Son of Allah’s Messenger! Who is the Proof and Imam after you?” He replied, “My son Muḥammad. He is the Imam and the Proof after me. Whoever dies without knowing him, will die the death of ignorance. Know that he will have an occultation in which the ignorant will be baffled, the skeptics will perish, and those who determine the time of his appearance will be liars. Then, he will emerge; as if I ”.am seeing white flags waving over his head in the city of Najaf, near Kūfa

Yanābī` al-mawadda(۲): In al-Manāqib from Wāthila b. al-Asqa` b. Qarkhāb, from .۵۶۳ Jābir b. `Abd-Allah al-Anṣārī (in a tradition wherein he has mentioned the coming of .Jandal b. Junādat b

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Kamāl al-dīn, vol. ۲, chap. ۳۸, p. ۴۰۹, no. ۹; Kifāyat al-athar, chap. ۳۹, p. ۲۹۶, no. ۶; - ۱
Biḥār al-anwār, vol. ۵۱, chap. ۹, p. ۱۶۰, no. ۷; al-Ṣirāṭ al-mustaqīm, vol. ۲, chap. ۱۱, sect.
.۲, p. ۲۳۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۸۲, no. ۱۸۹

Yanābī`' al-mawadda, chap. ۷۶, pp. ۴۴۲–۴۴۳. Ibn Qarkhāb which has been - ۲
mentioned in it is probably incorrect and was originally Abū Qarṣāfa which is the epithet of Wāthila; Biḥār al-anwār, vol. ۳۶, chap. ۴۱, pp. ۳۰۴–۳۰۶, no. ۱۴۴; Kifāyat al-athar, chap. ۷, pp. ۵۶–۶۱, no. ۲. I say: In the copy of Kifāyat al-athar that is available to us, there are some parts missing in the tradition although they don't affect the overall concept. Al-Majlisī has explained it as a mistake made by the scribe. This justification does not seem appropriate because the version in Yanābī` does not have this problem. Tabyīn al-maḥajja ilā ta`yīn al-Ḥujja, pp. ۲۶۱–۲۶۴; In al-Maḥajja, he has recorded a part under the tradition on p. ۱۷, but he has narrated it from ibn Bābawayh. I could not find it in any of ibn Bābawayh's books that are available to us. Maybe, he had thought that Kifāyat al-athar was authored by al-Ṣadūq. There is an error in Yanābī` regarding the verse, "They are the party of Allah, know that surely the party of Allah are the successful ones." It has been recorded correctly in Kifāyat al-athar—which is one of the primary references of this tradition that is available to us—and also in Biḥār al-anwār and other sources. Thus, the tradition should be corrected in accordance with these sources. In Kifāyat al-athar, Biḥār al-anwār, and all other books that we referred to except Yanābī`, it has been recorded as Jundab (not Jandal) b. Junāda who was a Jew from Khaibar. Also in al-Kifāya and the other books — except al-Yanābī`—it has been explicitly mentioned that it is prohibited to say his name: "Then, their Imam will become concealed from them. He asked, 'O Messenger of Allah! Is he al-Ḥasan?' He replied, 'No, it is his son, al-Ḥujja.' He questioned, 'O Messenger of Allah! What is his name?' He answered, 'His name should not be .mentioned until Allah makes him appear . . ." It also has other additions

Jubair—the Jew—to the Messenger of Allah, and him believing in Allah and His Messenger and the questions he asked the Messenger of Allah, Allah's blessings be :(on him and his family, and the answers he gave

Jandal said, “Last night, I dreamt of Moses, son of `Imrān, peace be on him, who said, ‘O Jandal! Accept Islam at the hands of Muḥammad, the seal of the prophets and fasten to the heirs after him.’ I said, ‘I accepted Islam, all praise is for Allah. I have accepted Islam and He has guided me through you.’” Jandal continued, “O Messenger of Allah! Inform me of the heirs after you so that I can fasten to them.” He replied, “My ”.successors are twelve

Jandal said, “This is exactly what we saw in the Torah. O Messenger of Allah! Name them for me.” He said, “The first of them is `Alī who is the master of the heirs and the father of the Imams. Then, his two sons, al-Ḥasan and al-Ḥusayn. Fasten to them and do not allow the ignorance of the ignorant to deceive you. When `Alī b. al-Ḥusayn—the Ornament of Worshippers (Zain al-`Ābidīn)—is born, Allah will bring your life to an end. Your last provision from this world will be some milk that you will drink.” Jandal replied, “We found in the Torah and in the books of the prophets, peace be upon them, (the names of) Īlīa, Shabbar, and Shabīr. These are the names of `Alī, al-Ḥasan, and al-Ḥusayn. Who are

”?the heirs] after al-Ḥusayn and what are their names]

He said, “When the time of al-Ḥusayn comes to an end, the Imam will be his son `Alī. He will have the title Zain al-`Ābidīn. After him will be his son, Muḥammad, who will bear the title of al-Bāqir (the Splitter), followed by his son, al-Ja`far, who will be called al-Ṣādiq (the Truthful). He will be followed by his son Mūsā, who will be addressed as al-Kāẓim (the Restrainer of Anger). After him will be his son al-Riḍā (the Satisfied) followed by his son Muḥammad who will be called al-Taqī (the Pious) and al-Zakī (the Pure). After him will be his son `Alī who will bear the titles of al-Naqī and al-Hādī (the .guide) followed by his son al-Ḥasan who will be called al-`Askarī

Then, his son Muḥammad, who will be called al-Mahdī, al-Qā’im, and al-Ḥujja. He will go in occultation then he will emerge. When he emerges, he will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. Salvation is for those who have patience during his occultation. Salvation is for those who are

steadfast on their love. They are those whom Allah has described in His Book and said, 'A guide for the pious; those who believe in the unseen.'(1)

He has also said, 'They are the party of Allah; surely the party of Allah are the victorious.'(2) Jandal said, "All praise is for Allah Who has made me successful in

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1- Quran ٢:۴-۵.

2- Quran ۵:۵۶.

knowing them." [Jandal] lived on until Imam `Alī b. al-Ḥusayn was born. He went to Ṭā'if where he fell ill. He drank some milk and said, "The Messenger of Allah, Allah's blessings be upon him and his family, informed me that my last provision in this world would be a drink of milk." He then passed away and was buried at Ṭā'if in a place known as al-Kūzāra.

۵۶۴. Kamāl al-dīn(1): Narrated to us `Alī b. `Abd-Allah al-Warrāq, from Sa`d b. `Abd-Allah, from Aḥmad b. Isḥāq b. Sa`d al-Ash`arī who said:

I went to see (Imam) Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, with the intention of asking him about his successor. Before I could ask he said, "O Aḥmad b. Isḥāq! Surely Allah, Blessed and High be He, has not left the earth empty of His Proof upon His creatures ever since He created Adam, peace be on him, and [He will not leave it empty of a proof] until the Hour is established. Through him, He repels the calamities from the inhabitants of the earth, through him He causes the rains to fall, and through him He brings out the blessings of the earth."

I asked him, "O Son of Allah's Messenger! Who is the Imam and the Caliph after you?" [On hearing this], the Imam stood up quickly and went inside the house. He returned, while on his shoulder was a boy whose face was [shining] like the full moon, and whose age was about three years.

Kamāl al-dīn, vol. ۲, chap. ۳۸, pp. ۳۸۴–۳۸۵, no. ۱; Kashf al-ghumma, vol. ۲, chap. ۲, -۱ sect. ۳, p. ۵۲۶, no. ۱; Yanābī` al-mawadda, chap. ۸۱, p. ۴۵۸; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۲۳–۲۴, no. ۱۶; I`lām al-warā, chap. ۲, sect. ۳; al-Ṣirāṭ al-mustaqīm, vol. ۲, sect. ۳, .chap. ۱۱, pp. ۲۳۱–۲۳۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, pp. ۴۷۹–۴۸۰, no. ۱۸۰

He said, "O Aḥmad b. Isḥāq! Was it not for your reverence before Allah, Mighty and Majestic be He, and his proofs, I would not have shown my son to you. His name and epithet are the same as that of the Messenger of Allah, Allah's blessings be on him and his family. He is the one who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. His example in this nation is like that of .Khiḍr, peace be on him; and his example is like that of Dhū l-Qarnain

By Allah! He will certainly go in an occultation in which no one will be saved from destruction except for those whom Allah, Mighty and Majestic be He, has made steadfast in the belief of his Imamate and made them successful in praying for the hastening of his relief (bi-ta`jīl farajih)." I asked, "O Master! Is there a sign by which my heart will be assured?" Suddenly the young boy spoke in fluent Arabic: "I am the remnant of Allah on His earth and the one who will take revenge on His enemies. Don't seek further evidence after you have witnessed with your eyes, O Aḥmad b. ".Isḥāq

I came out happily and gleefully. The next day I returned to him and said, "O Son of Allah's Messenger! Indeed, I have become greatly joyful because of the great favor you bestowed upon me. What is the custom in him from Khiḍr and

p: ۱۷۶

Dhū l-Qarnain?" He replied, "Prolonged occultation, O Aḥmad." I asked, "O Son of "?Allah's Messenger! Will his occultation really be prolonged

He replied, "Yes, by my Lord! His occultation will be prolonged to such an extent that most of those who believe in this affair will reject it. No one will remain [on this affair] except those from whom Allah, Mighty and Majestic be He, has taken the covenant of our Guardianship, written belief in their heart, and assisted them with a Spirit from

Himself. O Aḥmad b. Isḥāq! This is an affair from the affairs of Allah, a secret from His secrets, and a concealed [news] from His concealed [news]. Take what I have given you and conceal it. Be grateful and tomorrow, you will be with us in the highest ".(positions (`illīyīn

Tārīkh mawālīd Ahl al-Bait (by ibn al-Khashshāb)(١): Narrated to us Ṣadaqat b. .۵۶۵ Mūsā, from his father, from (Imam) al-Riḍā, peace be on him, that, "The Righteous Successor (al-khalaf al-ṣāliḥ) is the son of Abū Muḥammad al-Ḥasan b. `Alī. He is the ".Master of the Time and he is the Mahdī

Al-Kāfī(٢): `Alī b. Muḥammad, from Muḥammad b. `Alī b. Bilāl: "A messenger from .۵۶۶ (Imam) Abū Muḥammad, peace be on him, came to me—two years before he passed away—to inform me about his successor after him; then, again, a messenger came to ".me three days before his death to inform me about his successor after him

Al-Kharā'ij(٣): `Alī b. Ibrāhīm b. Hāshim, from his father, from `Īsā .۵۶۷

.Kashf al-ghumma, vol. ٢, p. ۴٧۵; Yanābī` al-mawadda, p. ۴٩١, chap. ٩۴ -١

Al-Kāfī, vol. ١, chap. ١٣۴, p. ٣٢٨, no. ١; al-Wāfī, vol. ٢, chap. ۴٢, pp. ٣٩١–٣٩٢, no. ٨٨٠–١; -٢ Mir`āt al-`uqūl, vol. ۴, chap. ١٣۴, p. ١, no. ١; al-Irshād, p. ٣٧۵; I`lām al-warā, chap. ٢, .sect. ٣

Al-Kharā'ij, chap. ١٣, p. ٧٢, no. ١٧; Kashf al-ghumma, vol. ٢, p. ۵٠٣; Biḥār al-anwār, vol. -٣ ۵٠, chap. ٣٧, pp. ٢٧۵–٢٧۶, no. ۴٨, and vol. ۵١, chap. ١٠, p. ١۶٢, no. ١۵; Wasā'il al-Shī`a, vol. ٢١, chap. ٣, pp. ٣۶٠–٣۶١, no. ٢٧٣٠٢; Ithbāt al-hudāt, vol. ٢, chap. ٣١, p. ۴٢٢, no. ٧٨. In all references except Kashf al-ghumma, '`Īsā b. Ṣabīḥ' has been recorded instead of .'`Īsā b. Masīḥ'. In Kashf al-ghumma, '`Īsā b. Shaj' has been used

b. Masīḥ who said: "(Imam) al-Ḥasan al-`Askarī, peace be on him, came to see us while we were imprisoned—and I was aware of his position [of Imamate]. He said to me, 'You are sixty-five years one month and two days old.' I had a prayer book with me in which my birth-date was recorded. I looked at it and it was exactly as he had said. He asked, 'Do you have a son?' I replied in the negative. He invoked Allah, 'O

Allah! Grant him a son who will be a support for him. How good a support is a son!' :Then, he recited

Whoever has a support will achieve his rights

Humble is he who does not have any support

I asked, 'Do you have a son?' He replied, 'Yes, by Allah! Soon I will have a son who will '.fill the earth with fairness and justice, but as of now, no

The traditions with the following numbers also show the aforementioned concept: .۲۴۲–۳۰۸, ۵۵۸, ۵۵۹, ۵۶۸–۵۷۱, ۶۰۸, ۶۴۱, ۷۸۶–۸۰۷, ۸۵۹, and ۱۲۳۰

Section Twenty-Two

The traditions that indicate his father's name is al-Ḥasan, peace be on him

Comprised of ۱۰۸ traditions

Muqtaḍab al-athar(۱): Narrated to me the reliable Shaykh Abū l-Ḥusayn `Abd al- .۵۶۸ Ṣamad b. `Alī—and he showed it to me from his own book and his history in ۲۸۵ AH—what he had heard from `Ubaid b. Kathīr Abū l-Sa`d al-`Āmirī, from Nūḥ b. Darrāj, from Yaḥyā, from al-A`mash, from Zaid b. Wahb, from b. Abū Juḥaifa al-Siwā'ī, from .Sawā'at b. `Āmir and al-Ḥarth b

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Muqtaḍab al-athar, p. ۳۱; Biḥār al-anwār, vol. ۵۱, p. ۱۱۰, no. ۴ It will become apparent -۱ in this chapter and others from this book that one should not pay attention to what has been narrated by Abū Dāwūd from Zā'ida, from `Aṣim, from Zirr, from `Abd-Allah, from the Holy Prophet, Allah's blessings be on him and his family, who said: "If there remains only one day to the end of the world, Allah will prolong that day until Allah sends a person from me, or from my Ahl al-Bait; his name will be my name and his father's name will be my father's name. He will fill the earth with fairness and justice just as it will be filled with unfairness and injustice." Because abundant and

mutawātir traditions prove that his father's name is al-Ḥasan. Al-Kanji has stated in al-Bayān that al-Tirmidhī has recorded the tradition without the sentence, "his father's name is my father's name" and that Imam Aḥmad, with all his mastery and skill, has recorded this tradition in al-Musnad and numerous places with only the phrase, "his name is my name." He continues, "Al-Ḥāfiẓ Abū Nu`aim has collected the various chains of this tradition from a large number of people in Manāqib al-Mahdī, all of them reporting from `Aṣim b. Abī l-Najūd, from Zirr, from `Abd-Allah, from the Holy Prophet, Allah's blessings be on him and his family. Amongst these are: Sufyān b. `Uyayna through different chains of narrators; Fiṭr b. Khalīfa through different chains of narrators; al-A`mash through different chains of narrators; Abū Isḥāq Sulaimān b. Fīrūz al-Shaibānī through different chains of narrators; Ḥafṣ b. `Umar; Sufyān al-Thaurī through different chains of narrators; Shu`ba through different chains of narrators; Wāsiṭ b. al-Ḥārith; Yazīd b. Mu`āwiya Abū Shaiba from two different chains; Sulaimān b. Qarm through different chains of narrators; Ja`far al-Aḥmar, Qays b. Rabī`, Sulaimān b. Qarm, and Asbāṭ whom he has put in a single chain; Salām b. Abū l-Mundhir; Abū Shihāb Muḥammad b. Ibrāhīm al-Kinānī through different chains of narrators; `Amr b. `Ubaid al-Tanāfusī through different chains of narrators; Abū Bakr b. `Ayyāsh through different chains of narrators; Abū l-Ḥajjāf Dāwūd b. Abī al-`Auf through different chains of narrators; Uthmān b. Shubruma through different chains of narrators; `Abd al-Malik b. Abī l-Uyayna; Muḥammad b. `Ayyāsh from `Amr al-`Āmirī through different chains of narrators; He has mentioned a chain: "Narrated to us Abū Ghassān from Qays"; `Amr b. Qays al-Mulā'ī; `Ammār b. Zuraiq; `Abd-Allah b. Ḥakīm b. Jubair al-Asadī; `Amr b. `Abd-Allah b. Bashīr; Abū l-Aḥwaṣ; Sa`d b. Ḥasan, the son of Tha`laba' s sister; Ma`ādh b. Hishām, who says: "Narrated to me my father from `Aṣim"; Yūsuf b. Yūnus; Ghālib b. Uthmān; Ḥamzat al-Zayyāt; Shaibān; al-Ḥakam b. Hishām; It has been narrated from others than `Aṣim from Zirr like from `Amr b. Murra, from Zirr. All of the above have narrated 'his name is my name' except `Ubaid-Allah b. Mūsā, from Zā'ida, from `Aṣim who said: 'his father's name is my father's name.' No intelligent and wise person will have doubts that the addition: 'his father's name is my father's name' has no basis because of the consensus of the aforementioned leaders (of traditions) on its contrary. The author of Kashf al-ghumma writes: "Our Shia companions deem this tradition to be incorrect because of

what has been proved to them about his name and his father's name. The majority [i.e. the Sunnis] have recorded that Zā'ida [the narrator of this tradition] used to add parts to narrations, thus, we have to conclude that this part was one of his additions. This [point] reconciles all the opinions and traditions." This was a brief discussion about the chain of narrators. With this said, there remains no reason for relying on Zā'ida's narrations for he is unquestionably unreliable. In fact, one can become sure that Zā'ida or other narrators of this tradition have deliberately added this sentence to it. It is very likely that this addition was the work of politicians and rulers, because narrations played an extremely important role in political success and the formation of governments in the early (Islamic) era. Hence, they ordered [scholars] to fabricate traditions and used these as a medium to attract the hearts of the people for strengthening their government. Proof of this lies in the actions of Mu`āwiya and his punishments on those who narrated the excellences and merits of (Amīr al-Mu'minīn) `Alī, peace be on him, and his rewards for those who fabricated traditions meant to defame `Alī and the Ahl al-Bait, peace be on them, or [his rewards] for those [fabricated traditions which] praised Uthmān and others from the Umayyads. Therefore, Abū Huraira and his kind—from the people of this world and the worshippers of money—were hired to forge traditions. The same pattern was followed in the initial stages of the rule of the Abbasids, during the formation of their government, and their uprising against the Umayyads. Fabricators forged traditions by their order or to gain stature before them, in order to reinforce their corrupt beliefs, views, and political theories, and to mend their evil deeds and strengthen their position amongst the public. Amongst the religious beliefs used by the Abbasids to form their government, were such traditions that gave glad-tidings about the Mahdī, peace be on him. Thus, it is not unlikely that the motive for adding this statement was to strengthen the government of Muḥammad b. `Abd-Allah al-Manṣūr al-Abbāsī—who had the title of al-Mahdī—or to support the claim of Muḥammad b. `Abd-Allah b. al-Ḥasan, who was known as al-Nafs al-Zakiyya. I believe that this probability is quite strong. Some historians (like the author of al-Fakhrī fī l-ādāb al-sultāniyya wa l-duwal al-Islāmiyya) have recorded that `Abd-Allah al-Maḥḍ proved to some groups of people that his son Muḥammad is the Mahdī that glad tidings have been given about. He used to narrate the addition "his father's name is my father's name" and Imam al-

Ṣādiq, peace be on him, told his father, `Abd-Allah al-Maḥḍ, that his son would not reach that position. Anyway, this addition has no validity especially when it is compared with mutawātir and definite traditions which have been recorded in the books of the companions [i.e. scholars]. Moreover, they have even mentioned reasons to reconcile between this addition and the recorded traditions, which are as follows: (١) What is found in al-Kanjī al-Shāfi`ī's al-Bayān is probably a copyist's error. He, Allah's blessings be upon him and his family, had actually stated: "The name of his father is the name of my son" and had referred to al-Ḥasan, peace be on him. Because it is well known that he used to refer to al-Ḥasan as 'my son' and to him and al-Ḥusayn, peace be on them, as 'my two sons.' Thus, the copyist probably made a mistake while writing and wrote 'my son (ibnī)' instead of 'my father (abī).' This probability is further reinforced by the tradition recorded in Biḥār al-anwār, vol. ٥١, p. ٦٧. (٢) What has been stated by Kamāl al-dīn Muḥammad b. Ṭalḥa al-Shāfi`ī in Maṭālib al-Su'ūl fī manāqib Āl al-Rasūl: "Before mentioning the detailed reply we must explain two points on which our purposed will be based on: (a) It is common in the Arabic language to use the word 'father' to refer to an earlier ancestor. The Holy Quran has also talked in this manner. He, the Exalted, says, 'The religion of your father Ibrāhīm' (Quran ٢٢:٧٨). He, the Exalted, also quotes Yūsuf as saying: 'and I followed the religion of my fathers Ibrāhīm and Ismā`īl and Isḥāq' (Quran ١٢:٣٨). The Holy Prophet, Allah's blessings be on him and his family, has also used similar language in the tradition of ascension (mi`rāj) when he recounted: 'I said, "Who is he?" He replied, "Your father, Ibrāhīm."' So, it is well known that the word 'father' is used to refer to ancestors even if they are from many generations ago. (b) The word 'name' can be used to refer to either an epithet or an attribute. Masters of literature (al-fuṣaḥā) have used it extensively and their tongues have moved [to speak like this]. Even the two Imams—al-Bukhārī and Muslim—have recorded this [concept] in their books where they narrated from Sahl b. Sa`d al-Sā`idī that '`Alī used to say that the messenger of Allah gave him the name Abū Turāb and there was no name dearer to him than that.' Thus, the word 'name' is used to refer to an epithet. This is a common and famous practice amongst the Arabs. Now that the two points we wanted to mention have been clarified, then know—may Allah assist you with His support—that the Holy Prophet, Allah's blessings be on him and his family, had two grandsons: Abū Muḥammad al-

Ḥasan and Abū `Abd-Allah al-Ḥusayn. Since the last Ḥujja, the righteous successor, Muḥammad, is from the descendants of Abū `Abd-Allah al-Ḥusayn and not Abū Muḥammad al-Ḥasan, and since the epithet of al-Ḥusayn, peace be on him, was Abū `Abd-Allah, therefore the Prophet used the word 'name' to refer to 'epithet.' Also, the word 'father' is used to refer to 'ancestor' so it is as if he said: 'His name is my name. He is Muḥammad and I am Muḥammad. And the epithet of his ancestor is the name of my father because he is Abū `Abd-Allah and my father is `Abd-Allah.' These brief words, comprehensively describe his attributes and announce that he is from the descendants of Abū `Abd-Allah al-Ḥusayn in the most comprehensive and concise manner. Thereafter, the attributes are described and all of them are found in the last Ḥujja, the Righteous Successor, Muḥammad, peace be upon him. This explanation is sufficient and enough for eliminating any doubt in this regard, so understand it." (٣) What has been recorded in Biḥār al-anwār from his contemporaries that the epithet of (Imam) Ḥasan al-`Askarī, peace be on him, was Abū Muḥammad; on the other hand, `Abd-Allah, the father of the Holy Prophet, Allah's blessings be upon him and his family, was also Abū Muḥammad. Thus, both the epithets were identical and epithets (as mentioned earlier) also come under the title of names. (۴) Some scholars have justified the tradition like this: "The best justification for this tradition is that its wording were as follows: 'His name is my name and my father's name.' It has been recorded in numerous traditions in the book al-Ghayba that (Imam) al-Mahdī has three names. One of these being `Abd-Allah, which is the name of the Holy Prophet' father, Allah's blessings be on him and his family. In some traditions, it has been mentioned, 'his name is my father's name,' using this phrase. Based on this tradition, the following words have also been narrated, 'his name is my name and my father's name.' The narrator has added the phrase, 'his father's name' since he did not understand the meaning of the tradition and could not comprehend the fact that the Mahdī— may Allah hasten his relief—could have two names. So, he intended to correct the tradition himself and added this sentence. Of course, you already know that the tradition has no ambiguity because he has three names and hence it has been clarified that there is no contradiction between the (aforementioned) tradition and our traditions. This is the best of answers and I haven't seen anyone objecting to it due to its clarity." (۵) The scholar (mentioned in reason no. four) has also said that "it

is probable that the tradition was as follows: 'his name is my name and the name of his son is the name of my father.' This can be inferred from some traditions that mention one of his children is called `Abd-Allah. We will mention in the thirteenth chapter of this book that one of his epithets is Abū `Abd-Allah. So, (it is probable) that 'the name of his son' has been changed to 'the name of his father'." We have recorded the tradition that he pointed to in chap. ٣, no. ٣٩٧. (۶) The great learned scholar, al-Maulā Muḥammad Riḍā al-Imāmī, has mentioned in Jannāt al-khulūd that Imam Abū Muḥammad al-Ḥasan al-`Askarī, peace be on him, had two names: al-Ḥasan and `Abd-Allah. Amongst our scholars, the author of Kifāyat al-muwaḥḥidīn has also mentioned this and from the Sunni scholars, the king of the learned (malik al-`ulamā), al-Qāḍī Shihāb al-Dīn al-Daulatābādī—the author of the Quranic exegesis, al-Baḥr al-mawwāj and also Manāqib al-sādāt and Hidāyat al-su`adā as has been cited in al-Najm al-thāqib—and also Maulā Mu`īn al-Harawī, the author of the Quranic exegesis Asrār al-fātiḥa, as has been cited in al-Abqarī al-ḥisān. Thus, the .problem is solved

Abd-Allah al-Hārithī al-Hamdānī and al-Ḥarth b. Sharib, whom all informed us that` "they were with Imam `Alī b. Abī Ṭālib, peace be on him, and whenever his son, al-Ḥasan, peace be on him, entered, he would say, 'Welcome, O Son of Allah's Messenger!' And whenever Imam al-Ḥusayn, peace be on him, entered, he would say, 'May my father and my mother be sacrificed for you, O father of the son of the '!best of the maids

He was asked, 'O Amīr al-Mu'minīn! Why do you address al-Ḥasan and al-Ḥusayn in this manner? And who is the son of the best of the maids?' He replied, 'He is the one who will be absent, driven away, and the wanderer. He is Muḥammad b. al-Ḥasan b. `Alī b. Muḥammad b. `Alī b. Mūsā b. Ja`far b. Muḥammad b. `Alī, the son of this "'.Ḥusayn.' He then placed his hand on (Imam) al-Ḥusayn's head

Kamāl al-dīn(١): Narrated to us `Alī b. Aḥmad b. Muḥammad al-Daqqāq, may Allah .۵۶۹ be satisfied with him, from Muḥammad b. Abū `Abd-Allah al-Kūfī, from Mūsā b. `Imrān al-Nakha`ī, from his (paternal) uncle al-Ḥusayn b. Yazīd al-Naufalī, from al-Mufaḍḍal b. `Umar who said:

I went to see my master (Imam) Ja`far b. Muḥammad, peace be on him, and asked, “Master! I wish you would inform us about your successor!” He replied, “O Mufaḍḍal! The Imam after me is my son Mūsā and the successor (al-khalaf)—who is wished for and awaited—is M-U-Ḥ-A-M-M-A-D the son of al-Ḥasan b. `Alī b. Muḥammad b. Muḥammad

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١- Kamāl al-dīn, vol. ٢, chap. ٣٣, p. ٣٣۴, no. ۴; I`lām al-warā, p. ۴٠۴, which says: “and the successor, who is awaited, is M-U-Ḥ-A-M-M-A-D the son of al-Ḥasan b. `Alī b. Muḥammad b. Muḥammad b. `Alī b. `Alī b. Mūsā, peace be on them.” I say: It seems that it indicates that ‘the successor’ (al-khalaf) is one of the titles of the Mahdī. Ibn al-Athīr writes: “The word can be pronounced as khalaf as well as Khalf and (both) mean ‘anyone that comes (or replaces) after someone goes (or dies).’ The only difference is that when you say khalaf, it means (a successor of) goodness and khalf indicates (a successor of) badness. It is used like this: a khalaf of goodness and a khalf of badness.” Maybe, this title is used to refer exclusively to him because he is the successor of all the prophets and imams and will come after all of them.

b. `Alī b. Mūsā, peace be on them.”

۵٧٠. Al-Manāqib(١): (Imam) Abū Muḥammad al-Ḥasan al-`Askarī, peace be on him, wrote to Abū l-Ḥasan `Alī b. al-Ḥusayn b. Bābawayh al-Qummī:

I have fastened to the rope of Allah. In the Name of Allah the Beneficent the Merciful and all Praise is for Allah the Lord of the worlds. The end belongs to the pious, the Paradise is for the monotheists, and the fire is for the atheists. There is no enmity except against the oppressors. There is no god except Allah, the Best of Creators. Blessings be on the best of His creatures, Muḥammad, and his pure progeny. (He said in another part,) Have patience and await the relief (al-faraj).

Our Shias will always be in a state of grief until my son reappears about whom the Holy Prophet has given glad-tidings about. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. Be patient, O my Shaykh, O

Abū l-Ḥasan `Alī, and order all my followers to have patience. Surely the earth is for Allah and He will make whomsoever He wishes from amongst His servants to inherit it and the end belongs to the pious. Peace be on you and on all our Shias, and the Mercy .of Allah and His blessings and may Allah's blessings be on Muḥammad and his family

Ithbāt al-waṣiyya(۲): Abū l-Ḥasan Muḥammad b. Ja`far al-Asadī from Aḥmad b. .۵۷۱ :Ibrāhīm who said

I went to see Khadīja, the

p: ۱۸۰

Al-Manāqib, vol. ۴, pp. ۴۲۵–۴۲۶; Mustadrak al-wasā'il (first edition), vol. ۳, p. ۵۲۷; - ۱ Riyāḍ al-`ulamā, vol. ۴, p. ۷; Rauḍāt al-jannāt (first edition), vol. ۳, p. ۳۷۷; Majālis al-.mu'minīn, ۵th session, p. ۱۹۵; al-Kunā wa l-alqāb, p. ۲۱۷

Ithbāt al-waṣiyya, p. ۲۰۶ (From the old edition); Kamāl al-dīn, vol. ۲, chap. ۴۵, p. ۵۰۱, - ۲ no. ۲۷. In some copies 'Khadīja' has been recorded while in others it is 'Ḥalīma' or 'Ḥakīma.' Khadīja is more correct; al-Ghayba, p. ۲۳۰, no. ۱۹۶, through two chains (of narrators). Although 'Khadīja' has been recorded but the researcher of the latest edition has corrected it in accordance with Biḥār al-anwār and other books and has changed it to 'Ḥakīma.' This is merely his assumption and we have to rely on the original manuscripts of the book; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, pp. ۳۶۳–۳۶۴, no. ۱۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۰۶, no. ۳۱۳, citing al-Ghayba which has also '.recorded 'Khadīja

daughter of Imam Muḥammad b. `Alī al-Riḍā, peace be on him, and the sister of Imam `Alī b. Muḥammad al-`Askarī, peace be on him, in the year ۲۶۵ AH at Medina. I spoke to her from behind a curtain and asked her about her religion. She named her Imams then said, "The pure (al-zakī) successor the son of al-Ḥasan b. `Alī, my ".brother

I said, "May I be sacrificed for you! Have you actually seen him or is your belief based merely on narration?" She replied, "A narration from my nephew [the son of my brother, Abū Muḥammad] who wrote to his mother about him." I asked again, "Where

is the son?” She replied, “He is concealed.” I said, “In whom should the Shias seek refuge?” She answered, “In his grandmother, the mother of Abū Muḥammad.” I asked, “Whose example has he followed that he has made a woman the executor of ”?!his will

She responded, “He has followed (Imam) al-Ḥusayn b. `Alī, peace be on him, who had apparently willed to his sister Zainab bint `Alī. Thus, in those times, whatever knowledge (Imam) `Alī b. al-Ḥusayn spoke of was attributed to his aunt, Zainab bint `Alī, peace be on her, in order to conceal (Imam) `Alī b. al-Ḥusayn and as a protection to ensure his survival.” She then said, “Surely you are a group who are companions of traditions, narrators, and reliable persons. Has it not been narrated to you that the (inheritance of the ninth descendant of (Imam

”. . . al-Ḥusayn will be divided while he will still be alive and surviving

The traditions with the following numbers also show the aforementioned concept: ۲۴۲–۳۰۸, ۵۵۸–۵۶۷, ۶۰۸, ۶۴۱, ۷۸۶–۸۰۷, ۸۵۹, ۱۱۶۶, and ۱۲۳

Section Twenty-Three

The traditions that indicate he is the son of the ‘Master of the Maids’ and the Best of them

Comprised of eleven traditions

Sharḥ nahj al-balāgha (by ibn Abī l-Ḥadīd)(۱): And from it [i.e. from his sermons .۵۷۲ :[some of which have been mentioned by al-Raḍī

Then pay attention to the Ahl al-Bait of your Prophet. If they stay put, then you should also stay put and if they seek your help, then you should help them. Indeed, Allah will remove the fitna through a person from us Ahl al-Bait. May my father be sacrificed for the son of the best of the maids! He will not bestow upon them but swords—with .much bloodshed—and he will carry [a sword] on his shoulder for eight months

The Quraish will say, "Had he been from the descendants of Fāṭima, he would have had mercy on us." Allah will dispatch him against the Umayyads until he crushes them and breaks them apart: "[They are] cursed (mal`ūnīn); wherever they are found, they will be seized and killed a [horrible] killing. [Such has been] the tradition of Allah amongst those who have passed before and you will not find any change in the (traditions of Allah."(۲

۵۷۳. Yanābī` al-mawadda(۳): Al-Madā'inī has narrated in al-Ṣiffīn that after the battle of Nahrawān was over, Amīr

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۱- Sharḥ nahj al-balāgha, vol. ۲, p. ۱۷۹; Yanābī` al-mawadda, chap. ۹۶, p. ۴۹۸. Ibn Abī l-Ḥadīd writes: "If it is asked, 'Who from the Umayyads will be present in that time that [`Alī, peace be on him,] mentions regarding them that so and so and has spoken about this man [i.e. the Mahdī] taking revenge on them to such an extent that they would wish `Alī had ruled over them instead of him?' The answer is: The Imāmiyya (Shias) believe in the raj`a and think that when their awaited Imam returns, a group from the highest ranking Umayyads will be resurrected from their graves. From them, he will cut the hands and feet of a group, take out the eyes of others, and crucify some of them and thus take revenge from the enemies of the family of Muḥammad—both the early ones and the latter ones." Then, ibn Abī l-Ḥadīd answers what has been questioned about the beliefs of his companions—after explaining that the Mahdī, peace be on him, is from the descendants of Fāṭima and will fill the earth with fairness and justice just as it will be filled with unfairness and injustice. That he will take revenge on the oppressors and will punish them using the severest of punishments and that he is the sole child of his mother, as has been mentioned in this and other traditions, and that his name is Muḥammad, etc.— by stating that he will appear after most of Islam will be dominated by a person from the Umayyads and he is none other than the Sufyānī who has been spoken about in a reliable tradition and who is a descendant of Abū Sufyān b. Ḥarb b. Umayya. The Faṭimī Imam will kill him and his followers who are from the Ummayads and other (groups), after which Jesus will

descend from the sky, the conditions of the Hour will become apparent, and the Creature of the Earth (dābbat al-arḍ) will emerge, etc . . ."; Ghaybat al-Nu`mānī, chap. .۱۳, p. ۲۲۹, no. ۱۱, and similar to it in Biḥār al-anwār, vol. ۵۱, p. ۱۲۱, under no. ۲۳

.Quran ۳۳:۶۱–۶۲ -۲

.Yanābī` al-mawadda, chap. ۹۹, p. ۵۱۲ -۳

al-Mu'minīn `Alī, peace be on him, delivered a sermon and mentioned some of the :fierce battles [that will occur]. Then, he said

This is the affair of Allah and it will occur in a joyful time. O Son of the Best of the Maids! Until when will you wait? I give you glad tidings about a help that is near from a Merciful Lord. May my father and mother be sacrificed because [of those] who are few in number! Their names are unknown on earth. Indeed, their appearance is drawing near. There will be a great marvel between [the months of] Jamādī and Rajab because of the gathering of the scattered ones, the harvesting of the crops, and the voices followed by voices. (Then, he said:) Indeed, the decision has already been .(made (sabaqa al-qaḍā'u sabaqa

On hearing the above] a person from Baṣra said to a person from Kūfa beside him, "I] testify that he is a liar." The one from Kūfa says, "By Allah, `Alī, peace be on him, had barely descended from the pulpit when the person from Basra became paralyzed and ".he died the same night

The author of Yanābī` al-mawadda says: "If we wanted to record his predictions about the hidden things whose truth the [people] have clearly witnessed, many ".volumes would be needed

Kamāl al-dīn(۱): Aḥmad b. Ziyād b. Ja`far al-Hamdānī, may Allah be satisfied with .۵۷۴ him, from `Alī b. Ibrāhīm b. Hāshim, from his father, from Abū Aḥmad Muḥammad b. :Ziyād al-Azdī who said

I asked my

۱- Kamāl al-dīn, vol. ۲, chap. ۳۴, pp. ۳۶۸–۳۶۹, no. ۶; Kifāyat al-athar, chap. "What has been narrated from Mūsā b. Ja`far, peace be on him," p. ۲۶۶, no. ۳, from Muḥammad b. `Abd-Allah b. Ḥamza, from his (paternal) uncle al-Ḥasan b. Ḥamza, from `Alī b. Ibrāhīm b. Hāshim; Biḥār al-anwār, vol. ۵۱, chap. ۷, pp. ۱۵۰–۱۵۱, no. ۲.

master (Imam) Mūsā b. Ja`far, peace be on him, about the saying of Allah, Mighty and Majestic be He, "and bestowed upon you His favors both apparent and hidden?"(۱) He replied, "The apparent favor is the apparent Imam and the hidden favor means the hidden Imam." I asked, "Amongst the Imams, will there be a hidden one?"

He replied, "Yes. His figure will be concealed from the eyes of the people but his memory will not be concealed from the hearts of the believers. He is the twelfth from us. For him, Allah will ease all strains, degrade all difficulties, reveal the treasures of earth, and bring close all the distant things. Through him, He will destroy all oppressive tyrants and annihilate every rebellious devil. He is the son of the Master of the Maids and his birth will be hidden from the people. It will not be permissible for them to say his name until Allah, Mighty and Majestic be He, makes him appear. Then, he will fill the earth with fairness and justice just as it will be filled with injustice and unfairness."

۵۷۵. Kamāl al-dīn(۲): Narrated to Aḥmad b. `Imrān, may Allah be satisfied with him, from Muḥammad b. `Abd-Allah al-Kūfī, from Mūsā b. `Imrān al-Nakha`ī, from his (paternal) uncle al-Ḥusayn b. Yazīd al-Naufalī, from al-Ḥasan b. `Alī b. Abī Ḥamza, from his father, from Abū Baṣīr, who said:

(Imam) Abū `Abd-Allah (al-Ṣādiq), peace be on him, said, "Whatever occurred for the prophets, peace be on them, concerning their occultation's,

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۱- Quran ۳۱:۲۰.

۲- Kamāl al-dīn, vol. ۲, pp. ۳۴۵–۳۴۶, no. ۳۱.

will also occur for the Qā'im from us, in the exact same manner.(۱)" I asked, "O Son of

Allah's Messenger! Who is the Qā'im from you Ahl al-Bait?" He answered, "O Abū Baṣīr! He is the fifth descendant of my son Mūsā; the son of the Master of the maids. .He will have an occultation in which the people of falsehood will become skeptical

Then, Allah, Mighty and Majestic be He, will make him appear and Allah will make him conquer the Easts of the earth and its Wests. The Spirit of Allah, Jesus, son of Mary, peace be on him, will descend and pray behind him. The earth will shine with the light of its Lord. There will not remain a part of the earth in which anyone other than Allah, Mighty and Majestic be He, is worshipped except that Allah, Mighty and Majestic be He, will be worshipped in it. Religion—in its entirety—will be only for Allah even if the ".polytheists detest it

Ghaybat al-Nu`mānī(۲): Informed us `Abd al-Wāḥid b. `Abd-Allah b. Yūnus, from .۵۷۶ Aḥmad b. Muḥammad b. Rabāḥ al-Zuhrī, from Aḥmad b. `Alī al-Ḥimyarī, from al-:Ḥakam—the brother of Mushma`il al-Asadī—from `Abd al-Raḥīm al-Qaṣīr who said

I asked (Imam) Abū Ja`far, peace be on him, "Does the saying of Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him, 'May my father be sacrificed for the son of the Master of the Maids,' refer to Fāṭima? He responded, "(No,) indeed, Fāṭima, peace be on her, was the best of

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Al-Ḥākim has recorded in al-Mustadrak, "Kitāb al-īmān," vol. ۱, p. ۳۷, through his - ۱ chain of narrators from Abū Huraira that the Messenger of Allah, Allah's blessings be on him and his family, said: "You will certainly follow the customs (sunan) of those before you identically and similar in every manner, to an extent that even if they have entered the hole of a lizard you will certainly enter it with them." He was asked, "O Messenger of Allah! (Do you mean) the Jews and the Christians?" He replied, "Who else (do I mean)." Al-Ḥākim says: "This tradition is correct (ṣaḥīḥ) according to the criteria set by Muslim but neither of them [i.e. al-Bukhārī and Muslim] have recorded it with this wording." I say: This tradition has been narrated in the books of both sects .with different wordings

.Ghaybat al-Nu`mānī , chap. ١٣, pp. ٢٢٨–٢٢٩, no. ٩ -٢

the free women. Rather, it refers to the one whose stomach is wide and whose ".complexion is reddish. May Allah have mercy on so and so

Ghaybat al-Shaykh(١): Sa`d b. `Abd-Allah, from Muḥammad b. `Īsā b. `Ubaid, . ۵٧٧ from Ismā'īl b. Abān, from `Amr b. Shimr, from Jābir al-Ju`fī, from (Imam) Abū Ja`far, :peace be on him, who said

Umar b. al-Khaṭṭāb asked Amīr al-Mu'minīn `Alī, peace be on him, "Inform me about` the Mahdī, what is his name?" He replied, "As for his name, then certainly my beloved [i.e. the Messenger of Allah] took a covenant from me that I should not say his name until Allah sends him." He asked again, "Inform me about his attributes." He answered, "He is a medium-sized youth and handsome with beautiful hair. His hair flows over his shoulders and the light of his face covers the blackness of his hair and beard; may my ".father be sacrificed for the son of the Master of the Maids

The traditions with the following numbers also show the above concept: ۵٣٩, ۵۵٣, ۵۵۴, .۵۶٨, and ۶۵١

Section Twenty-Four

The traditions that mention when the three names, Muḥammad, `Alī, and al-Ḥasan, come after one other, then the fourth of them will be the Qā'im

Comprised of ٢ traditions

Dalā'il al-imāma(٢): Narrated to us Abū l-Mufaḍḍal, from Muḥammad b. al-Ḥasan .۵٧٨ al-Kūfī, from Muḥammad b. `Abd-Allah al-Farsī, from Yaḥyā b. Maimūn al-Khurāsānī, from `Abd-Allah b. Sinān, from his brother Muḥammad b. Sinān al-Zuhrī, from our master, (Imam) Abū `Abd-Allah Ja`far b. Muḥammad, from

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Ghaybat al-Shaykh, p. ٢٨١, no. ۵; Biḥār al-anwār, vol. ۵١, chap. ۴, p. ٣۶, no. ۶, citing al- -١

Nu`mānī and al-Shaykh; Kamāl al-dīn, vol. ۲, chap. ۵۶, p. ۴۶۸, no. ۳. He has recorded the beginning of the tradition with some variations in the wording; I`lām al-warā, p. ۴۳۴; al-Kharā'ij, vol. ۳, p. ۱۱۵۲ (short version); al-Irshād by al-Mufīd, p. ۳۶۳; Kashf al-ghumma, vol. ۲, p. ۴۶۴; Rauḍat al-wā`iẓīn, vol. ۲, p. ۲۶۶; Ithbāt al-hudāt, vol. ۳, chap. ۳۴, sect. ۶, p. ۷۳۰, no. ۷۱. Know that there is no contradiction between this tradition and numerous other traditions that mention his longevity. We can reconcile between these by saying that such a tradition points to the brightness of his color and his handsome looks and that he will appear young and energetic and his face will not age .with the passing of days

Dalā'il al-imāma, chap. "Ma`rifat wujūb al-Qā'im," p. ۲۳۶, no. ۹; Ithbāt al-hudāt, vol. ۲-۳, chap. ۹, sect. ۶۹, p. ۱۰۳, no. ۸۳۲, citing the book Manāqib Fāṭima wa wuldihā through his chain of narrators from Amīr al-Mu'minīn, from the Messenger of Allah, Allah's .blessings be on him and his family

his father, from his grandfather, from his father al-Ḥusayn, from al-Ḥasan, from Amīr al-Mu'minīn, from the Messenger of Allah, Allah's blessings be on him and his family, who said to `Alī, peace be on him: "O `Alī! When the eleven Imams from your ".descendants are completed, the eleventh will be the Mahdī from my Ahl al-Bait

And through the same chain of narrators from the Messenger of Allah, Allah's blessings be on him and his family, who said: "When the four names, Muḥammad, `Alī, and al-Ḥasan come consecutively, then the fourth of them will be the Qā'im, the ".wished, the awaited

۵۷۹. Kamāl al-dīn(۱): Narrated to us Muḥammad b. Ibrāhīm b. Isḥāq, may Allah be satisfied with him, from Abū `Alī Muḥammad b. Hammām, from Aḥmad b. Mābundād, from Aḥmad b. Hilāl, from Umayyat b. `Alī al-Qaysī, from Abū l-Haytham al-Tamīmī, from (Imam) Abū `Abd-Allah, peace be on him, who said: "When three names Muḥammad, `Alī, and al-Ḥasan come consecutively, the fourth of them will be their Qā'im."(۲)

Section Twenty-Five

The traditions that indicate he is the twelfth and last Imam, peace be on them

Comprised of ۱۵۱ traditions

Al-Ghayba by Faḍl b. Shādhān(۳): Narrated to us Ṣafwān b. Yaḥyā, may Allah be .۵۸۰ satisfied with him, from Ibrāhīm b. Abī Ziyād, from Abū Ḥamza al-Thumālī, from Abū :Khalid al-Kabulī who said

I went to see my master (Imam) `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on him, and asked, "O Son of Allah's Messenger! Inform me about those—whose obedience and love Allah

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Kamāl al-dīn, vol. ۲, chap. ۳۲, p. ۳۳۴, no. ۳ and similar to it, pp. ۳۳۳–۳۳۴, no. ۲. He has -۱ recorded it in the preface of Kamāl al-dīn from ibn Qubba in his answers to the objections of ibn Bashshār: "When the three names Muḥammad, `Alī, and al-Ḥasan come consecutively, the fourth will be the Qā'im" (vol. ۱, p. ۵۵); Kifāyat al-athar, p. ۲۸۰, under the fourth tradition from the chapter on what has come from Imam Abū Ja`far Muḥammad b. `Alī al-Riḍā, peace be on him: "Through his chain of narrators from Abū al-Haytham al-Tamīmī who said that (Imam) Abū `Abd-Allah, peace be on him, said, 'When the three names come consecutively, the fourth of them will be their Qā'im: Muḥammad, `Alī, and al-Ḥasan.'"; Ghaybat al-Nu`mānī, p. ۱۷۹, no. ۲۶; I`lām al-warā, .'p. ۴۰۳. He has recorded 'come together' instead of 'come consecutively

It is clear who these names refer to: Muḥammad refers to Imam Muḥammad b. `Alī -۲ b. Mūsā al-Riḍā, `Alī refers to his son Imam `Alī b. Muḥammad b. `Alī b. Mūsā al-Riḍā, and al-Ḥasan refers to his son Imam al-Ḥasan al-`Askarī, Allah's blessings be on .them all

Kifāyat al-muhtadī (al-Arba`īn), pp. ۹۲–۹۳, no. ۲۰, which has some apparent -۳ mistakes. We have corrected it in accordance with the other references; Kamāl al-dīn, vol. ۱, chap. ۲۱, pp. ۳۱۹–۳۲۰, no. ۲, through two chains from al-Sayyid `Abd al-`Aẓīm al-Ḥasanī, may Allah be satisfied with him, from Ṣafwān b. Yaḥyā; al-Iḥtijāj, vol. ۲, pp. ۳۱۷–۳۱۸, both of them have recorded "and from the greatest of reliefs (min a`ẓam al-faraj)"; Qiṣaṣ al-anbiyā, sect. ۱۵, pp. ۳۶۵–۳۶۶, up to his saying, "secretly and openly"; Biḥār al-anwār, vol. ۳۶, chap. ۴۴, pp. ۳۸۶–۳۸۷, no. ۱, which says: "and from the greatest

of reliefs (wa min a`ẓam al-faraj)" and vol. ۵۰, chap. ۶, pp. ۲۲۷–۲۲۸, no. ۲; I`lām al-warā, sect. ۲, p. ۲۲۴, up to his saying: "secretly and openly"; Ithbāt al-hudāt, vol. ۱, chap. ۹, pp. ۵۱۴–۵۱۵, no. ۲۴۷, from al-Faḍl b. Shādhān in Ithbāt al-ghayba, al-Ṣadūq in Kamāl al-dīn, al-Ṭabarsī in al-Iḥtijāj, and al-Rāwandī in Qiṣaṣ al-anbiyā, which say, "from the greatest (min a`ẓam)" ; al-Inṣāf, pp. ۵۵–۵۷, no. ۴۷, which says, "from the greatest of deeds."

has made compulsory and has made following them obligatory for His servants—after the Messenger of Allah, Allah's blessings be on him and his family." He replied, "O Kabulī! Surely, those who possess authority (aulī l-amr) whom Allah, Mighty and Majestic be He, has appointed as leaders for the people and made their obedience obligatory are: Amīr al-Mu'minīn `Alī b. Abī Ṭālib, then my uncle al-Ḥasan, my father al-Ḥusayn, and then the affair reached us."

Saying this, he became silent. I said, "O my master! It has been narrated to us from Amīr al-Mu'minīn, peace be on him, that the earth will not become empty of a proof from Allah, Mighty and Majestic be He, upon His servants. So, who is the proof and Imam after you?" He said, "My son Muḥammad and his name in the earlier [Holy] Books is Bāqir. He will split knowledge, a thorough splitting. He is the Proof and the Imam after me. After Muḥammad, it will be his son Ja`far and he is known to the inhabitants of the sky as al-Ṣādiq."

I asked, "O my master! Why is he only called as al-Ṣādiq (the Truthful) whilst all of you are truthful?" He answered, "Narrated to me my father, from his father, peace be on them, from the Messenger of Allah, Allah's blessings be on him and his family, who said, 'When my son, Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib is born, name him al-Ṣādiq because his fifth descendant—who

will also have the name Ja`far—will falsely claim to be an Imam and will dare [to disobey] Allah and lie against Him. To Allah, he will be known as Ja`far the liar (al-Kadhdhāb), the one who forges lies against Allah and claims the position for which he was not eligible. He will oppose his father and will be jealous of his brother. He is the

one who will desire to disclose Allah's secret, Majestic be His Majesty, during the occultation of the Guardian [appointed] by Allah'."

Saying this, (Imam) `Alī b. al-Ḥusayn, peace be on him, cried intensely and continued, "As if I am with Ja`far al-Kadhdhāb who will be assisting the tyrants of his time to find out about the Guardian [appointed] by Allah; the one who will be concealed in the protection of Allah and be in charge of his father's dependents while [Ja`far] will be ignorant about his birth and seeks to kill him if he can get his hands on him, and will have greed for the inheritance of his brother which he will wish to seize unjustly."

I asked, "O Son of Allah's Messenger! Will these really happen?" He answered, "Yes, by my Lord! All this is written in the manuscript we possess which mentions the afflictions that will be inflicted on us after the Messenger of Allah, Allah's blessings be on him and his family." I said, "O Son of Allah's Messenger! Then what will happen?" He replied, "Then, the occultation of the twelfth

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Guardian [appointed] by Allah will be prolonged. He will be from the heirs of the Messenger of Allah after him. O Abū Khālid! The people who believe in his Imamate and await his reappearance during his occultation, are the best people of all times.

Because Allah, Blessed and High be He, has granted them such intellect (`aql), understanding (fahm), and recognition (ma`rifa) that occultation for them is the same as observation. He (Allah) has made them in that time like the holy warriors who fought with their swords before the Messenger of Allah, Allah's blessings be upon him and his family. They are truly the sincere ones, our real Shias, and the callers towards the religion of Allah, Mighty and Majestic be He, secretly and openly." He then said, "Awaiting the Relief is one of the best reliefs (intiẓār al-faraj min afḍal al-faraj)."

۵۸۱. Kifāyat al-athar(۱): Narrated to us `Alī b. al-Ḥusayn b. Muḥammad, from Hārūn b. Mūsā at Baghdad in the month of Safar, ۳۸۱ AH, from Aḥmad [Muḥammad] [b. Makhzūm] b. Muḥammad al-Muqrī—the slave of Banī-Hāshim—in ۳۲۴ AH, from Abū Muḥammad from both: (a) Abū Ḥafṣ `Umar [`Amr] b. al-Faḍl al-Ṭabarī, from

Muḥammad b. al-Ḥasan al-Farghānī, from `Abd-Allah b. Muḥammad b. `Amr al-Balwī, and (b) `Abd-Allah [`Ubaid Allah] b. al-Faḍl b. Hilāl al-Ṭā'ī in Egypt, from `Abd-Allah b. Muḥammad b. `Umar [`Amr] b. Maḥfūẓ al-Balwī; from Ibrāhīm b. `Abd-Allah b. al-`Alā, from Muḥammad b. Bukair who recounts:

I went to see Zaid b. `Alī, peace be on him, while

۱- Kifāyat al-athar, chap. ۴۰, pp. ۲۹۸–۳۰, no. ۱; Irshād al-qulūb, p. ۴۱۴ (short version); Biḥār al-anwār, vol. ۴۶, chap. ۱۱, pp. ۲۰۱–۲۰۳, no. ۷۷.

Ṣāliḥ b. Bishr was with him. I said hello to him and he intended to go Iraq. I said, "O Son of Allah's Messenger! Narrate to me something which you have heard from your father." He said, "Yes. My father narrated to me from his grandfather [or my father from his father from his grandfather] that the Messenger of Allah, Allah's blessings be on him and his family, said, 'On whoever Allah has bestowed a favor, he should praise Allah, Mighty and Majestic be He. One whose sustenance is delayed should seek forgiveness [from Allah. One who is grieved by an affair] should say, "There is no power and strength except by Allah."'"

I said, "Please tell me more, O Son of Allah's Messenger!" He said, "Yes. My father narrated to me from his grandfather [or my father from his father from his grandfather] that the Messenger of Allah, Allah's blessings be on him and his family, said, 'I will intercede for four people on the Day of Judgment: He who respects my seed (dhurriyyatī), fulfills their needs, strives for them in their affairs when they need it, and loves them with his heart and his tongue.'" I said, "Please tell me more from the merits that Allah has bestowed upon you O Son of Allah's Messenger."

He said, "My father has narrated from his [father, from his] grandfather that the Messenger of Allah, Allah's blessings be on him and his family, said, 'Whoever loves us Ahl al-Bait for

the sake of Allah will be gathered with us (ḥushira ma`anā) and we will take him to Paradise with us. O son of Bukair! He who fastens on to us will be with us in the highest of ranks.' O son of Bukair! Verily, Allah, Blessed and Exalted be He, chose Muḥammad, Allah's blessings be on him and his family, and selected us as his seed (dhurriyya). If it was not for us, Allah, the Exalted, would not have created the world and the hereafter. O son of Bukair! Through us Allah is recognized and through us Allah is worshipped. We are the path to Allah; from us is al-Muṣṭafā, [from us] is al-Murtaḍā, from us will ".be the Mahdī, the Qā'im of this nation

I enquired, "O Son of Allah's Messenger! Did the Messenger of Allah inform you when your Qā'im will rise?" He answered, "O son of Bukair! You will not meet him and surely this affair will continue on for another six heirs (waṣīs). Then, [Allah] will make our Qā'im appear and he will fill [the earth] with fairness and justice just as it will be filled with injustice and unfairness." I asked, "O Son of Allah's Messenger! Aren't you the master of this affair?" He replied, "I am from the progeny. I asked again and he answered the same. I asked, "Were the things that you said from yourself or from the Messenger of Allah?" He answered, "Had I known the unknown, I would

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have massed much good. These are a covenant that the Messenger of Allah, Allah's blessings be on him and his family, has taken from us." Then, he recited the following poem

We are the chiefs of the Quraish

The foundation of truth is within us

We are the lights that

Existed before the existence of all creatures

From us is the chosen Muṣṭafā

And the Mahdī too is from us

Indeed, through us Allah is recognized

And we have stood with the Truth

Soon he will be thrown in the fire

He who turns away from us today

Alī b. al-Ḥusayn says: “Muḥammad b. al-Ḥusayn al-Bazaufarī narrated this tradition` to us in the shrine of our master, (Imam) al-Ḥusayn b. `Alī, peace be on him, from Muḥammad b. Ya`qūb al-Kulainī, from Muḥammad b. Yaḥyā al-`Aṭṭār, from Salmat b. al-Khaṭṭāb, from Muḥammad b. Khālid al-Ṭayālisī, from Saif b. `Umaira and Ṣāliḥ b. Uqba, all of them from `Alqamat b. Muḥammad al-Ḥaḍramī, from Ṣāliḥ [Ṣulḥ] who recounts: “I was with Zaid b. `Alī, peace be on him, when Muḥammad b. Bukair came ”.(to see him . . . (he then mentioned the previous narration

Kamāl al-dīn(۱): Al-Muẓaffar b. Ja`far b. al-Muẓaffar al-`Alawī, may Allah be . ۵۸۲ satisfied with him, from Ja`far b. Muḥammad b. Mas`ūd, from his father, from Abū l-Qāsim—who recorded it from the book of Aḥmad al-Dahhān—from al-Qāsim b. Ḥamza, from ibn Abī `Umair, from Abū Ismā’īl al-Sarrāj, from Khaithamat al-Ju`fī, from Abū Ayyūb al-Makhzūmī [Abū Labīd al-Makhzūmī] who said: “(Imam) Abū Ja`far Muḥammad b. `Alī al-Bāqir, peace be on him, mentioned

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Kamāl al-dīn, vol. ۱, chap. ۳۲, pp. ۳۳۱–۳۳۲, no. ۱۷; Ithbāt al-hudāt, vol. ۱, chap. ۹, p. ۵۱۶, -۱ no. ۲۵۱, which says: “follow his customs and the Wise Quran”; Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۱۳۷, no. ۵. In the edition published by al-Maktabat al-Islāmiyya, vol. ۱, p. ۴۴۸, Abū Lubaid has been recorded instead of Abū Ayyūb. Also, “the one who will pray behind him will be Jesus, son of Mary, peace be on him, in the year of ‘Yāsīn, and by the Wise Quran’ (Quran ۳۶:۱–۲).” This wording is in harmony with what is found in al-Inṣāf (chap. ‘al-Hamza,’ p. ۹, no. ۱۲). Apparently, this is due to the copyist’s error or his misjudgment, because the wording of the tradition—according to the copy that we have copied from which is the version corrected using the hand-written manuscript—

are like this: “follow his customs and the Wise Quran.” Its editor has mentioned that its wording in the precious copy does not have the words “follow his,” thus, it will mean: Jesus, peace be on him, will act according to the Islamic sharia and pray behind him in accordance with his customs and the Noble Quran. What we mean by ‘his customs,’ are the customs of the Holy Prophet, Allah’s blessings be on him and his family, or the customs of the Imam, peace be on him, which are none but the traditions of the Prophet, Allah's blessings be on him and his family. The versions in which the words “follow his” have been recorded are in accordance with Biḥār al-anwār and Ithbāt al-hudāt except that in its end ‘Wise’ is used instead of ‘Noble.’

the biography of the twelve rightly guided successors, Allah’s blessings be on them. When he reached the last one he said, ‘The twelfth is the one behind whom Jesus, son of Mary, peace be on him, will pray. [Follow] his customs and the Noble Quran.’” The traditions with the following numbers also show the above concept: ۸۱, ۱۱۳, ۱۱۸, ۱۵۳–۱۶۵, ۱۸۱, ۱۹۶, ۲۰۵–۳۰۹, ۵۵۳–۵۴۱, ۵۴۳–۵۴۵, ۵۴۷, ۵۴۹–۵۵۶, ۵۷۴, ۶۶۸, ۱۱۶۸, and ۱۲۳۰.

Section Twenty-Six

The traditions that indicate he will fill the earth with fairness and justice just as it will be filled with injustice and unfairness

Comprised of ۱۴۸ traditions

۵۸۳. Al-Fitan(۱): Al-Walīd narrated to us from Sa`īd, from Qatāda, from Abī Naḍra, from Abū Sa`īd al-Khudrī, may Allah be satisfied with him, from the Holy Prophet, Allah’s blessings be on him and his family, who said: “[The Mahdī] will give away wealth munificently and will not count [what he is giving away]. He will fill the earth with justice just as it will be filled with injustice and unfairness.”

۵۸۴. Al-Fitan(۲): Al-Walīd narrated to us from Abū Rāfi` Ismā’īl b. Rāfi`, from someone who narrated to him, from Abū Sa`īd al-Khudrī, from the Holy Prophet, Allah’s blessings be on him and his family, who said: “His nation will take refuge

.Al-Fitan, vol. ۵, chap. "Sīrat al-Mahdī . . .," p. ۱۹۲ -۱
.Al-Fitan, vol. ۵, chap. "Sīrat al-Mahdī . . .," pp. ۱۹۲–۹۳ -۲

in him like the bees that take refuge in their leader. He will fill the earth with justice just as it will be filled with injustice; until the people return to their original state [and will become so peaceful] that no one will wake up someone who is asleep and no ".blood will be shed

Al-Fitan(۱): Narrated to us ibn Wahb, from al-Ḥarth, from Minhāl b. `Amr b. Ziyād, .۵۸۵ from Abū Naḍra, from Abū Sa`īd al-Khudrī, from the Holy Prophet, Allah's blessings be upon him and his family, who said: "He will fill the earth with justice as it will be filled ".with unfairness and injustice before him. He will rule for seven years

Al-Musnad(۲): Narrated to us `Abd-Allah, from his father, from Muḥammad b. .۵۸۶ Ja`far, from `Auf, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī that the Messenger of Allah, Allah's blessings be on him and his family, said: "The Hour will not be established until the earth is filled with unfairness and oppression. Then, a person from my progeny—or from my Ahl al-Bait—will emerge who will fill it with fairness and ".justice just as it will be filled with unfairness and oppression

:Kanz al-`ummāl(۳): From `Alī, peace be on him, who said .۵۸۷

The earth will be filled with unfairness and injustice to such an extent that fear and grief will enter every house. They will ask for two dirhams . . . but it will not be given to them. Wars will follow wars and wealth will follow wealth

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Al-Fitan, vol. ۵, chap. "Sīrat al-Mahdī . . .," p. ۱۹۳ ; Kashf al-ghumma, vol. ۲, p. ۴۶۸ - ۱ .((short version

Al-Musnad, vol. ۳, p. ۳۶; Kanz al-`ummāl, vol. ۱۴, p. ۲۷۱, no. ۳۸۶۹۱; `Iqd al-durar, - ۲ chap. ۱, p. ۱۶, and chap. ۳, pp. ۳۶–۳۷; Dalā'il al-imāma, chap. "Ma`rifat wujūb al-Qā'im," p. ۲۴۹, no. ۴۰; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۸۲, no. ۲۲, citing what has been .gathered by al-Ḥāfiẓ Abū Nu`aim

.Kanz al-`ummāl, vol. ۱۴, p. ۵۸۶, no. ۳۹۶۵۹ -۳

until Allah surrounds them in His land; then, he will fill the earth with justice and .fairness

Kamāl al-dīn(۱): Narrated to us `Alī b. Muḥammad b. al-Ḥasan al-Qazwīnī, from .۵۸۸ Muḥammad b. `Abd-Allah al-Ḥaḍramī, from Aḥmad b. Yaḥyā al-Aḥwal, from Khallād al-Muqri', from Qays b. Abī Ḥaṣīn, from Yaḥyā b. Waththāb, from `Abd-Allah b. :`Umar, from al-Ḥusayn b. `Alī, peace be on him, who said

If there remains but one day from the [end of the] world, Allah, Mighty and Majestic be He, will prolong it until a man from my progeny emerges. He will fill it with justice and fairness just as it will be filled with injustice and unfairness. This is what I heard from .the Messenger of Allah, Allah's blessings be on him and his family

Kamāl al-dīn(۲): Narrated to us my father and Muḥammad b. al-Ḥasan, may Allah .۵۸۹ be satisfied with him, from Sa`d b. `Abd-Allah, `Abd-Allah b. Ja`far al-Ḥimyarī, Muḥammad b. Yaḥyā al-`Aṭṭār, and Aḥmad b. Idrīs, all of them, from Muḥammad b. al-Ḥusayn b. Abī al-Khaṭṭāb, Aḥmad b. Muḥammad b. `Īsā, Aḥmad b. Muḥammad b. Khālid al-Barqī, and Ibrāhīm b. Hāshim, all of them, from al-Ḥasan b. `Alī b. Faḍḍāl, from Tha`labat b. Maimūn, from Mālik al-Juhanī; [and through another chain] narrated to us Muḥammad b. al-Ḥasan b. Aḥmad b. al-Walīd, may Allah be satisfied with him, from Muḥammad b. al-Ḥasan al-Ṣaffār, and Sa`d b. `Abd-Allah, from `Abd-Allah b. Muḥammad al-Ṭayālisī, from Mundhir b. Muḥammad b. Qābūs, from al-Naṣr b. Abī al-Sarī, from Abū Dāwūd Sulaimān

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Kamāl al-dīn, vol. ۱, chap. ۳۰, pp. ۳۱۷–۳۱۸, no. ۴; Biḥār al-anwār, vol. ۵۱, chap. ۳, p. ۱۳۳, -۱ .no. ۵; I`lām al-warā, sect. ۲, chap. ۱, pp. ۴۰۱–۴۰۲

Kamāl al-dīn, vol. ۱, chap. ۲۶, pp. ۲۸۸–۲۸۹, no. ۱. I say: It is clear that when he says -۲ "my eleventh descendant," he is obviously referring to the eleventh Imam from his descendant's—who is al-Mahdī, may my soul be sacrificed at his feet—and its first chain of narrators is definitely correct. A similar tradition can be found in Ghaybat al-

Nu`mānī, chap. ۴, pp. ۶۰–۶۱, no. ۴: "'I am thinking about the child who will be from my loin (ẓahrī). He is the Mahdī who will fill it with fairness and justice just as it will be filled with unfairness and injustice. He will have a bewilderment and an occultation in which some people will deviate and others will be guided.' I asked, 'O Amīr al-Mu'minīn! How long will this bewilderment and occultation last?' He replied, 'A period of time . . .'" In this version, "my eleventh descendant" has not been recorded. In some versions "from the loin of my eleventh descendant" has been recorded but it is unclear if this is a scribal error or a variation in the contents of the books. [We don't know] how this happened while the copy that the learned scholar, al-Qummī, regarded as original for its first edition, which he corrected and compared with numerous ancient manuscripts, did not contain any of these two additions! What is understood from Biḥār al-anwār regarding the compatibility of the contents of Ghaybat al-Nu`mānī with that of al-Kāfī in the reply to the question about the duration of bewilderment and occultation, is inconsistent with the copy of Ghaybat al-Nu`mānī which we possess. For, he said: "a period of time (sibtun min al-dahr)" which is different to what has been recorded in al-Kāfī, the contents of which we will soon mention with their wordings. 'Sibtun min al-dahr' means a period of time which can be long or short. Similarly, the contents of the printed version of the old handwritten manuscript of al-Ikhtiṣāṣ are also incompatible with that of al-Kāfī. Also, it does not have the question about the duration of bewilderment and occultation. Al-Ikhtiṣāṣ, chap. "Ithbāt al-a'imma," p. ۲۰۹, with the difference that he said: "But I was thinking of the child who will be from the loin of my eleventh descendant; he is the Mahdī who will . . ." Apparently this is incorrect, because Imam Ḥasan al-`Askarī— the father of Imam al-Mahdī, peace be on him—is without doubt the ninth descendant of Amīr al-Mu'minīn, peace be upon him. Therefore, al-Majlisī has written in Mir`āt al-`uqūl that "it means from the loin of the eleventh Imam and 'my descendant' is used to describe the new-born . . . (to the end)." Dalā'il al-imāma, p. ۲۸۹, which is like what was in al-Ikhtiṣāṣ except that it ends like this: "I asked, 'O Amīr al-Mu'minīn! For how long will this bewilderment and this occultation last?' He replied, 'Why [do you want to know]? How [do you expect] to have the knowledge of this affair, O Aṣbagh? They are the chosen ones of this nation and the righteous ones of this progeny.'" Kifāyat al-athar, chap. ۲۹, pp. ۲۱۹–۲۲۰, no.۲, which says, "but I was thinking about the child who will be from my

loin; my eleventh descendant who is the Mahdī. He will fill it with justice just as it will be filled with injustice and unfairness. He will have a bewilderment and occultation in which some people will deviate and others will be guided . . . (to the end of the tradition)." It must be noted that he has not recorded the entire tradition. Al-Kāfī, vol. ١, p. ٣٣٨, no. ٧, with the difference: "I asked, 'O Amīr al-Mu'minīn! How long will this bewilderment and occultation last?' He said, 'Six days or six months or six years.'" And also in the end: "for surely, He has alterations [in destinies], intentions, aims, and endings (badā'āt wa 'irādāt wa ghāyāt wa nahāyāt).'" The copies vary in his saying, "from my loin, my eleventh descendant." Ghaybat al-Shaykh, pp. ١٠٣–١٠۴, same as al-Kāfī; Ithbāt al-waṣiyya, which is also the same as al-Kāfī which says, "from my loin." Ithbāt al-hudāt, vol. ۶, chap. "Al-Nuṣūṣ `ala . . .," pp. ٣۵٧–٣۵٨, no. ٢٠, citing al-Kāfī, which also records 'from my loin' but he has dropped the question and answer concerning the duration of bewilderment and occultation just as he has dropped the last part of the tradition. Perhaps, he has done so because he was uncertain about what he had dropped as it was in contrast to the contents of the remaining part of the tradition and even that of other traditions. It is apparent that what has been recorded in al-Kāfī—regarding the answer (to the question) about the duration of bewilderment and occultation—is incompatible with his saying: "He will have an occultation and bewilderment in which some people will deviate and others will be guided," because of the importance of the occultation, the examination of the people by it, the firmness of the deviated on their deviation, and the guided on their guidance. An occultation and bewilderment of merely six days, cannot be the cause of the bewilderment and deviation of the people and the same holds true for six months or six years. Once this time passes [the bewilderment] will be over but when its period is prolonged and extended, then some people will be deviated in it and will remain steadfast in their deviation. To sum it up, the contents of the tradition in al-Kāfī are indeed confusing and muddled but there is no need to constrain ourselves to justify it because its chain is weak and because a narration with a correct chain and wording devoid of any disturbance and disorder and in accordance with other traditions exists [which opposes it]. This narration is what al-Ṣadūq has recorded in Kamāl al-dīn in one of his two chains of narrators for this tradition: "From his father and Muḥammad b. al-Ḥasan, may Allah be satisfied with them, from Sa`d b. `Abd-Allah . . . (to the end of

what we already cited from him)." This (tradition) is reliable and others cannot be relied upon because of their disturbance and disorder, the variations in the different versions of the texts, and the weakness of the chain of narrators due to some of its narrators being unknown (majhūl). One can rely on what has been narrated in Ghaybat al-Nu`mānī and Kifāyat al-athar because their text does not contain the disturbance and disorder (of al-Kāfī's tradition) and the weakness in their chain of narrators is compensated by their harmony with the other traditions. If someone says: al-Shaykh (al-Ṭūsī) has recorded this tradition in his al-Ghayba with an authentic chain of narrators which also has the question about the duration of bewilderment and occultation and the same answer found in al-Kāfī has been mentioned; Then, we would answer: It has been narrated in Al-Kāfī—with a chain of narrators which consists of some unknown narrators (majāhīl)—and al-Shaykh has recorded it using the wording of al-Kāfī through two chains of narrators, the first is the weak chain used in al-Kāfī but the second is other than that and is correct and authentic. Apparently, the latter is the shortened chain mentioned by al-Ṣadūq in Kamāl al-dīn and it is the one which we have relied on. It is clear for anyone who is skilled in the knowledge of traditions that the wordings of the tradition in Ghaybat al-Shaykh are exactly like those of al-Kāfī. This is all we will say about the chain of narrators and the text of the tradition recorded in al-Kāfī. Furthermore, the consistency of the text recorded in Ghaybat al-Nu`mānī—who was also the scribe of al-Kulainī—should also be taken into account. The contents of this tradition in al-Kāfī are similar to the contents of the tradition recorded by al-Ṣadūq in Kamāl al-dīn, vol. ١, chap. ٣١, pp. ٣٢٣–٣٢٤, no. ٨, through his chain of narrators from our master Imam Zain al-`Ābidīn. We did not find some of the narrators in the rijāl books. This narration comprises of the duration of the short occultation: "Surely, our Qā'im will have two occultations; one of them will be longer than the other. The first will last for six days, six months, or six years, but the second, will become so long that most of those who believed in this affair (i.e. Imamate) will reject it and no one will remain steadfast in it except those who have strong certitude and correct recognition. (Those) who will not become discomforted because of what we have decreed or decided and will submit completely to us Ahl al-Bait." The same things that we said about the tradition in al-Kāfī can also be mentioned here. To that we will add: six days or six months cannot be used to

describe the meaning of occultation in such situations. Apparently, this tradition is in contradiction with that found in al-Kāfī and it is not correct to reconcile between them. This tradition cannot be used to verify what al-Aṣbagh has narrated—like what our Shaykh, al-Majlisī, has done—just as al-Aṣbagh's tradition cannot be verified using this tradition. All we can say in such situations is that the owners of these traditions—i.e. the Ahl al-Bait, peace be on them—know their meanings best. It is wrong to justify this narration—with its weak chain and troubling contents that have restricted the duration of the occultation to six days, six months, or six years— using the concept of badā', which is one of the most important things on which the foundations of Prophethood and the benefits of dispatching the Messengers and sending down the Holy Books and even the system of religion, the world, legislation, and creation are laid. Because we believe badā' will change only those things which can be proved by intellect (`aql) or sharia; things like death, illness, sustenance, calamities, afflictions, and etc., which can be changed by prayers, giving charity, bonding with relatives, and even through treatment with medicine. Also, any action which is effective in advancing or postponing the time of death or repelling calamities, changing blessings or reducing or increasing them—which we have proved elsewhere—are from the same category. Allah, the Exalted, says: "Allah erases what He wills and keeps (what He wills) and with Him is the Mother Book" (Quran ١٣:٣٩), "Surely Allah does not change what is with a nation until they change what is with themselves" (Quran ١٣:١١), "Had the people of the towns believed and were God-fearing, we would have certainly opened [or expanded] for them blessings from the sky and the earth, but they denied so we punished them because of what they used to do" (Quran ٧:٩۶), "If you be grateful, I will certainly give you more and if you be ungrateful, [then] My punishment is indeed severe" (Quran ١۴:٧). It has also been narrated that "Protect your faith by giving charity and protect your wealth by paying zakāt and repel the waves of calamities through supplications" (Nahj al-balāgha, wisdom no. ١۴۶), and also "Bonding with relatives (ṣilat al-raḥim) increases age, prevents severe death, and keeps away .(poverty," (Biḥār al-anwār, vol. ٧۴, p.١٧۴

b. Sufyān al-Mustariq, from Tha`labat b. Maimūn, from Mālik al-Juhanī, from Ḥārith b. :al-Mughaira al-Naṣrī, from al-Aṣbagh b. Nubāta who said

I went to Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him, and found him pondering over something and scratching the ground. I asked, "O Amīr al-Mu'minīn! Why am I seeing you pondering and scratching the ground; do you have any desire for it?" He answered, 'No, by Allah! I never had any desire for it or for the world, even for a single day. But I was thinking about a child who will be from my loin (ẓahrī) and my eleventh descendant. He is the Mahdī who will fill [the earth] with justice just as it will be filled with injustice and unfairness. He will have a bewilderment and an occultation in which, ".some will be deviated and others will be guided

I asked, "O Amīr al Mu'minīn! Will this really happen?" He replied, "Yes, just as he will be created. O Aṣbagh! Your knowledge about this affair will be very limited. They are the best of this nation along with the righteous ones of this progeny." I said, "What will happen after that?" He replied, "Then, Allah will do what He pleases, for surely, He has ".intentions, aims, and endings

۵۹۰. Kifāyat al-athar(۱): Abū l-Mufaḍḍal informed us from Abū `Abd-Allah Ja`far b. Muḥammad al-`Alawī, from `Alī b. al-Ḥusayn [al-Ḥasan] b. `Alī b. `Umar, from his father (Imam) `Alī b. al-Ḥusayn, peace be on him, that he used to

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۱- Kifāyat al-athar, chap. ۳۲, pp. ۲۳۷–۲۳۸, no. ۲; Biḥār al-anwār, vol. ۳۶, chap. ۴۴, pp. ۳۸۸–۳۸۹, no. ۳, citing Kifāyat al-athar with this chain: "`Alī b. al-Ḥusayn b. `Umar b. al-Ḥusayn, from Ḥusayn b. Zaid, from his (paternal) uncle `Umar b. `Alī, from his father."

say: "Call for me my son al-Bāqir [i.e. Muḥammad]!" I asked him, "O father! Why have you named him al-Bāqir?" On hearing this, he smiled—and I hadn't seen him smiling .before this

Then, he performed a long prostration for Allah, the Exalted. I heard him say in his prostration, "O Allah! All Praise is for you O my Master, for all the blessings that You have endowed upon us Ahl al-Bait." He repeated this sentence a number of times then said, "O my son! The Imamate is in his descendants until our Qā'im, peace be on .him, rises. Then, he will fill it with fairness and justice

He is an Imam and the father of the Imams [following him]. [He is] a mine of forbearance and the place of knowledge—which he will split as it should be split. By Allah, he is certainly the most similar of the people to the Messenger of Allah, Allah's blessings be on him and his family." I asked, "How many Imams will follow him?" He replied, "Seven; and from them is the Mahdī who will emerge with the religion in the end of times."

۵۹۱. Dalā'il al-imāma(۱): Through his chain of narrators (meaning Abū l-Ḥusayn Muḥammad b. Hārūn b. Mūsā from his father) from Abū `Alī al-Nahāwandī from Abū l-Qāsim b. Abī Ḥayya from Isḥāq b. Abī Isrā'īl from Abū `Ubaida al-Ḥaddād from `Abd al-Wāḥid b. Wāṣil al-Sadūsī from `Auf from Abū l-Ṣiddīq al-Nājī from Abū Sa`īd al-Khudrī that the Messenger of Allah, Allah's blessings

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۱- Dalā'il al-imāma, p. ۲۴۹, no. ۴۰.

be on him and his family, said: "The Hour will not be established until the earth is filled with unfairness and oppression. Then, a person from my progeny—or he said from my Ahl al-Bait—will emerge. He will fill it with fairness and justice just as it will be filled with unfairness and oppression.'"

۵۹۲. Ghaybat of al-Shaykh(۱): Through his chain of narrators [meaning Ibrāhīm b. Salma, from Aḥmad b. Mālik al-Fazārī, from Ḥaidar b. Muḥammad al-Fazārī, from `Abbād b. Ya`qūb, from Naṣr b. Muzāḥim, from Muḥammad b. Marwān, from al-Kalbī, from Abū Ṣāliḥ,] concerning the saying of Allah, the Exalted: "Know that Allah will give life to earth after its death," from ibn `Abbās who said: "It means, he will reform the earth through the Qā'im from the family of Muḥammad. 'After its death' means after the injustice [committed by] its people. 'Indeed, We have made clear the signs for you' (with the Qā'im from the family of Muḥammad 'so that you may understand.'"(۲)

۵۹۳. Dalā'il al-imāma(۳): Abū l-Ḥusayn Muḥammad b. Hārūn informed me from his father, from Abū `Alī al-Ḥasan b. Muḥammad al-Nahāwandī, from al-`Abbās b. Maṭar al-Hamdānī, from Ismā'īl b. `Alī al-Muqrī, from Muḥammad b. Sulaimān, from Abū

Ja`far al-`Arajī, from Muḥammad b. Yazīd, from Sa`īd b. `Abāya, from Salmān al-Farsī who said: “Amīr al-Mu’minīn delivered a sermon in Medina. He had mentioned the fitna and its nearness, then, he spoke about the rising of the

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Ghaybat al-Shaykh, p. ۱۷۵, no. ۱۳۱; Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۵۳, no. ۳۲; Ithbāt -۱ al-hudāt, vol. ۳, chap. ۳۲, sect. ۱۲, p. ۵۰۱, no. ۲۸۷, and sect. ۵۹, p. ۵۸۱, no. ۷۶۲; Muntakhab .al-anwār al-muḍī’a, p. ۱۸; al-Maḥajja, pp. ۲۲۱–۲۲۲

.Quran ۵۷:۱۷ -۲

.Dalā’il al-imāma, p. ۲۵۳ -۳

Qā’im from his descendant’s and that he would surely fill the earth with justice just as ”.(it would be filled with injustice . . . (to the end of the tradition in its entirety

Al-Kāfī(۱): Aḥmad b. Idrīs, from Muḥammad b. Aḥmad, from Ja`far b. al-Qāsim, .۵۹۴ from Muḥammad b. al-Walīd al-Khazzāz, from al-Walīd b. `Uqba, from al-Ḥārith b. :Ziyād, from Shu`ayb, from Abū Ḥamza who recounts

I went to see (Imam) Abū `Abd-Allah (al-Ṣādiq), peace be on him, and asked him, “Are you the master of this affair?” He replied, “No.” I asked again, “Is it your son?” He replied, “No.” I questioned again, “The son of your son?” He said, “No.” I asked, “The son of the son of your son?” He answered, “No.” I asked, “Then who is he?” He said, “He who will fill [the earth] with justice just as it will be filled with unfairness and injustice; during the concealment (fatra) of Imams, just as the Messenger of Allah, Allah’s blessings be on him and his family, was sent when there was an absence .(fatra) of Messengers

Farā’id al-simṭain(۲): Narrated to us `Abd al-Wāḥid b. Muḥammad b. `Abdūs al- .۵۹۵ `Aṭṭār al-Nīsābūrī, [from `Alī b. Muḥammad b. Qutayba al-Nīsābūrī, from Ḥamdān b. Sulaimān al-Nīsābūrī], from Muḥammad b. Ismā’īl b. Bazī`, from Ṣāliḥ b. `Uqba, from his father, from (Imam) Abū Ja`far, Muḥammad b. `Alī al-Bāqir, from his father—the Master of the Worshippers—`Alī b. al-Ḥusayn, from his father—the Master of the Martyrs—al-Ḥusayn b. `Alī b. Abī Ṭālib, from his

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۱- Al-Kāfī, vol. ۱, chap. ۱۳۸, pp. ۳۴۰–۳۴۱, no. ۲۱; Ghaybat al-Nu`mānī, chap. ۱۰, pp. ۱۸۶–۱۸۷, no. ۳۸; Mir`āt al-`uqūl, vol. ۴, p. ۵۴, no. ۲۱. Al-Majlisī writes: "Absence (al-fatra) between two Messengers is the period in which sending Messengers is paused and their heirs (waṣīs) are hidden. The fatra of Imams means they are concealed and do not appear for a long duration or there is an absence of a powerful and dominant Imam. This includes the era of all the Imams except Amīr al-Mu'minīn; and the first explanation seems more probable."

۲- Farā'id al-simṭain, vol. ۲, p. ۳۳۵, no. ۵۸۷; Yanābī` al-mawadda, chap. ۹۴, p. ۴۴۸; Kamāl al-dīn, vol. ۱, chap. ۲۵, p. ۲۸۷, no. ۵; I`lām al-warā, chap. ۲, sect. ۲; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۷۲, no. ۱۷; Ghāyat al-marām, chap. ۱۴۱, p. ۶۹۵, no. ۳۰, and chap. ۱۴۲, p. ۶۹۵, no. ۲۳; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, p. ۴۶۱, no. ۱۰۵.

father—the Master of the Heirs—`Alī b. Abī Ṭālib, Allah be satisfied with them all, from the Messenger of Allah, Allah's blessings be on him and his family, who said:

The Mahdī is from my descendants. He will have an occultation and bewilderment in which the nations will be deviated. [Then,] he will emerge with the treasures of the prophets, peace be on them, and will fill the earth with justice and fairness just as it will be filled with injustice and unfairness.

۵۹۶. Tafsīr Furāt al-Kūfī(۱): Narrated to me `Alī b. Muḥammad b. `Umar al-Zuhrī, through his sources from (Imam) Abū Ja`far, peace be on him, that

Al-Ḥārith al-A`war said to (Imam) al-Ḥusayn, peace be on him, "O Son of Allah's Messenger! May I be sacrificed for you! Inform me about the saying of Allah in His Book, 'By the Sun and its daylight' (Quran ۹۱:۱)?" He replied, "Woe to you, O Ḥārith! This [verse] refers to Muḥammad, the Messenger of Allah, Allah's blessings be on him and his family." I asked, "And His saying, 'And the moon when it follows the sun' (Quran ۹۱:۲)?" He said, "This refers to Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him, who follows Muḥammad, Allah's blessings be on him and his family." I enquired, "'And the day when it reveals it' (Quran ۹۱:۳)?" He said, "That refers to the Qā'im from

the family of Muḥammad, Allah's blessings be on him and his family. He will fill the earth with fairness and justice."

۵۹۷. Al-Nukat al-I`tiqādiyya(۲):

p: ۲۰۱

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۱ - Tafsīr Furāt al-Kūfī, p. ۲۱۲; see Ta'wīl al-āyāt al-ẓāhira and you will find other traditions from al-Ḥalabī, al-Faḍl Abū l-Abbās, and Sulaimān al-Daylamī; all of whom have interpreted the verse, "And the day when it reveals it" to the Qā'im and his rising, peace be on him.

۲- Al-Nukat al-i`tiqādiyya, p. ۳۵.

From the Prophet, Allah's blessings be on him and his family:

If nothing remains from the world but one hour, Allah will prolong that hour until a person from my progeny emerges. His name will be my name and his epithet will be my epithet. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. It is obligatory for every creature to follow him.

۵۹۸. Al-Muḥkam wa l-mutashābih(۱): Concerning the saying of Allah, the Exalted, "Allah is the Light of the heavens and the earth . . ."(۲) citing Tafsīr al-Nu`mānī through his chain of narrators from (Imam) al-Ṣādiq, from Amīr al-Mu'minīn, peace be on them: "Niche refers to the Messenger of Allah, Allah's blessings be on him and his family; the lamp is the [first] heir (al-waṣī) and the [following] heirs; the glass is al-Fāṭima, peace be on her; and the blessed tree is the Messenger of Allah, Allah's blessings be on him and his family, and the shining star is the awaited Qā'im who will fill the earth with justice."

The traditions with following numbers also show the above concept: ۷۲, ۸۰, ۹۱, ۹۵, ۱۴۹, ۱۵۳, ۱۶۰, ۱۶۱, ۱۶۵, ۱۸۱, ۱۹۴, ۲۰۵, ۲۱۶, ۲۱۷, ۲۱۹, ۲۲۱, ۲۲۵, ۲۲۶, ۲۲۷ (which says, "Allah, Mighty and Majestic be He, will fill the earth through him with light after its darkness and with justice after its injustice and knowledge after its ignorance), ۲۳۵, ۲۴۱, ۲۴۶, ۲۴۷, ۲۴۹, ۲۵۳, ۲۵۴, ۲۵۷, ۲۵۹, ۲۶۳, ۲۷۲, ۲۷۵, ۲۸۰,

Al-Muḥkam wa l-mutashābih, p. ۲۷; Ithbāt al-hudāt, vol. ۲, chap. ۹, sect. ۲۶, p. ۵۰۶, no. -۱ ۴۶۸. It is appropriate that we mention here what has been mentioned in the book al-Kunā wa l-alqāb, chap. ۳, pp. ۶۸–۶۹, under the name 'Quftān' citing A`yān al-Shī`a: "Shaykh Muḥammad Ṭāhā Najaf has narrated from al-Shaykh Aḥmad b. al-Shaykh Ḥasan b. al-Shaykh `Alī al-Najafī—the learned litterateur and poet (d. ۱۲۹۳ AH)—that he saw the Awaited Imam, peace be on him, in a dream and complained to him. The Imam answered him with these two lines of poetry: For us is the return after a prolonged occultation And we will fill it with justice just as it was filled with unfairness Soon my promise will be fulfilled, say to those who disbelieve in me Indeed this is a (truth that my Lord will certainly (fulfill

.Quran ۲۴:۳۵ -۲

which says, "unfairness, injustice,) ۲۸۱, ۲۹۱, ۲۹۵, ۳۲۱, ۳۳۹, ۳۴۶, ۳۵۳, ۳۶۰, ۳۶۵, ۳۶۶, ۳۶۷, ۳۷۰, ۳۷۱ and oppression"), ۳۷۴, ۳۷۵, ۳۷۸, ۳۸۲, ۳۹۰, ۳۹۶, ۴۰۰, ۴۰۴, ۴۰۶, ۴۲۸, ۴۲۹, ۴۳۱, ۴۵۱, ۴۵۳, ۴۵۴, ۴۵۸, ۴۶۰, ۴۶۱, ۴۶۳, ۴۸۴, ۴۸۵, ۴۹۲ (which says, "he will fill the earth with justice just as it will be filled with injustice"), ۴۹۴, ۴۹۷, ۴۹۸, ۵۰۰, ۵۰۲, ۵۰۵, ۵۰۷, ۵۰۸,۵۱۱, ۵۱۳, ۵۲۴, ۵۲۷, ۵۲۸, ۵۳۲, ۵۳۵, ۵۴۱, ۵۴۳, ۵۴۴, ۵۴۷, ۵۴۸, ۵۵۱, ۵۵۵, ۵۵۶, ۵۵۷, ۵۶۳, ۵۶۴, ۵۶۷, ۵۷۰, ۵۸۱, ۶۱۲, ۶۵۳, ۶۷۰, ۷۰۱, ۷۲۶, ۷۴۸, ۷۶۴, ۷۷۵, ۷۹۱, ۷۹۶, ۸۰۶, ۸۰۷, ۸۱۰, ۸۲۸, ۸۵۹, ۹۱۰, ۹۵۰, ۹۸۳ (which says, "He will fill the earth with truth and justice"), ۱۰۲۸, ۱۰۹۴, ۱۰۹۵, ۱۰۹۷, ۱۱۰۱, ۱۱۱۳, ۱۱۲۹, ۱۱۳۰, ۱۱۳۶, ۱۱۵۵–۱۱۶۰, ۱۱۹۵ (which says, "fairness and justice, light, and reasoning"), ۱۱۹۸, and ۱۲۰۴.

Section Twenty-Seven

The traditions that indicate he will have two occultations and one will be shorter than the other

Comprised of ten traditions

.۵۹۹ Al-Kāfī(۱): Muḥammad b. Yaḥyā, from Muḥammad b. al-Ḥusayn, from ibn Maḥbūb, from Isḥāq b. `Ammār, from (Imam) Abū `Abd-Allah, peace be on him, who said: "The Qā'im will have two occultations: one of them will be short and the other long. In the first occultation, no one will know his whereabouts except his special followers

(khāṣṣatu shī`atih). As for the other, no one will know his whereabouts except his ".(special servants (khāṣṣatu mawālīh

Yanābī` al-mawadda(۲): Citing al-Maḥajja fī mā nazala fī l-Qā'im al-Ḥujja, . ۶۰۰ concerning the saying of Allah, the Exalted, "And

p: ۲۰۳

Al-Kāfī, vol. ۱, chap. "Fī l-ghayba," p. ۳۴۰, no. ۱۹; Mir`āt al-`uqūl, vol. ۴, p. ۵۲, no. ۱۹; -۱ Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۷۰, no. ۲, with a slight difference. Al-Nu`mānī has also recorded this tradition on p.۱۷۰, no. ۱: "From ibn `Uqda, from `Alī b. al-Ḥasan al-Taimulī, from `Umar b. Uthmān, from al-Ḥasan b. Maḥbūb, from Isḥāq b. `Ammār al-Ṣairafī, from (Imam) Abū `Abd-Allah, peace be on him, who said, 'The Qā'im will have two occultations: one will be long and the other short. In the first occultation, his special followers (khāṣṣatu shī`atih) will know his whereabouts. As for the other, no one will know his whereabouts except his special servants.'" In this tradition, the long occultation has been mentioned before the shorter one which should have been first. .This does not affect our goal and intention for mentioning this tradition

Yanābī` al-mawadda, chap. ۷۱, p. ۴۲۷; al-Maḥajja fī mā nazala fī l-Qā'im al-Ḥujja, p. -۲ .۲۰۰, under verse ۴۳:۲۸

he made it a firm word in his future generations so that they may return" (Quran ۴۳:۲۸). From Thābit al-Thumālī, from Imam `Alī b. al-Ḥusayn, from his father, from his grandfather Amīr al-Mu'minīn `Alī b. Abī Ṭālib, may Allah be satisfied with him, who :said

This verse was revealed about us. Allah has put Imamate in the generation of al-Ḥusayn until the Day of Judgment. Our Qā'im will definitely have two occultations: one of them will be longer than the other and no one will remain steadfast in his Imamate .except those who have strong certitude and correct recognition

Ghaybat al-Nu`mānī(۱): Narrated to us Aḥmad b. Muḥammad b. Sa`īd, from `Alī b. .۶۰۱ al-Ḥasan, from `Abd al-Raḥmān b. Abū Najrān, from `Alī b. Mahziyār, from Ḥammād b. `Īsā, from Ibrāhīm b. `Umar al-Yamānī who said: "I heard (Imam) Abū Ja`far,

peace be on him, say, 'The master of this affair will surely have two occultations.' I also heard him say, 'The Qā'im will not rise while having anybody's allegiance on his neck [i.e. The Qā'im will rise while he will not have pledged allegiance to anyone].'"

۶۰۲. Ghaybat al-Nu`mānī(۲): Informed us Aḥmad b. Muḥammad b. Sa`īd, from al-Qāsim b. Muḥammad b. al-Ḥasan b. Ḥāzim, from his book, from `Ubais b. Hishām, from `Abd-Allah b. Jabala, from Ibrāhīm b. al-Mustanīr, from al-Mufaḍḍal b. `Umar al-Ju`fī, from (Imam) Abū `Abd-Allah al-Ṣādiq, peace be on him, who said:

The master of this affair will surely have two occultations: one of them will be prolonged to such an

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۱- Ghaybat al-Nu`mānī, p. ۱۷۱, no. ۳.
۲- Ghaybat al-Nu`mānī, pp. ۱۷۱–۱۷۲, no. ۵.

extent that some of them will say, "He has died," some will say, "He has been killed," and some of them will say, "He has gone." No one from his companions [i.e. followers] will remain [steadfast] in his affair except for very few. No one will know his whereabouts from his friends or anybody else except a servant who looks after his affairs.

۶۰۳. Ghaybat al-Nu`mānī(۱): Aḥmad b. Muḥammad b. Sa`īd b. `Uqda, from Muḥammad b. al-Mufaḍḍal b. Ibrāhīm b. Qays and Sa`dān [Sa`d] b. Isḥāq b. Sa`īd and Aḥmad b. al-Ḥusayn [al-Ḥasan] b. `Abd al-Malik and Muḥammad b. Aḥmad b. al-Ḥasan al-Qaṭawānī, all of them from al-Ḥasan b. Maḥbūb, from Ibrāhīm [b. Ziyād] al-Khāriqī, from Abū Baṣīr who said:

I said to (Imam) Abū `Abd-Allah, peace be on him, that (Imam) Abū Ja`far, peace be on him, used to say, "The Qā'im from the family of Muḥammad will have two occultations and one of them will be longer than the other." He said, "Yes, and this will not occur until the family of so and so clash with each other, war rages (taḍīq al-ḥalqa), the Sufyānī appears, calamities intensify, death and killings engulf the people,

and they seek refuge in the Sanctum of Allah (ḥaram Allāh) and the Sanctum of His ".Messenger (ḥaram rasūlih), Allah's blessings be on him and his family

Ghaybat al-Nu`mānī(۲): `Abd al-Wāḥid b. `Abd-Allah, from Aḥmad b. Muḥammad .۶۰۴ b. Rabāḥ, from Aḥmad b. `Alī al-Ḥimyarī, from al-Ḥasan b. Ayyūb, from `Abd al-Karīm .b. `Amr, from al-`Alā b

p: ۲۰۵

Ghaybat al-Nu`mānī, pp. ۱۷۲–۱۷۳, no. ۷; Dalā'il al-imāma, sect. "Ma`rifat mā warada -۱ "'.min al-akhbār fī wujūb al-ghayba," p. ۲۹۳, to his saying: "He said, 'Yes

.Ghaybat al-Nu`mānī, p. ۱۷۳, no. ۸ -۲

Razīn, from Muḥammad b. Muslim al-Thaqafī, from (Imam) al-Bāqir Abū Ja`far, peace be upon him, who said: "The Qā'im will have two occultations. In one of them, [some "'.will say] 'he has perished' and [others will say,] 'No one knows where he is

Al-Kāfī(۱): Muḥammad b. Yaḥyā and Aḥmad b. Idrīs, from al-Ḥasan b. `Alī al-Kūfī, .۶۰۵ from `Alī b. Ḥassān, from `Abd al-Raḥmān b. Kathīr, from al-Mufaḍḍal b. `Umar who :said

I heard (Imam) Abū `Abd-Allah, peace be on him, say, "The master of this affair will have two occultations: in one of them, he will return to his family. As for the other, [some will say] 'he has perished' and [others will say,] 'No one knows where he is.'" I asked, "What should we do when this happens?" He replied, "When somebody claims ".[to be him], ask him about matters that only someone like him can answer

Al-Kāfī(۲): Al-Ḥusayn b. Muḥammad, from Ja`far b. Muḥammad from al-Qāsim b. .۶۰۶ Ismā'īl al-Anbārī, from Yaḥyā b. al-Muthannā, from `Abd-Allah b. Bukair, from `Ubaid b. Zurāra, from Abū `Abd-Allah, peace be on him, who said: "The Qā'im will have two occultations. In one of them, he will be present during the Hajj season; he will see the ".people but they will not be able see him

Iqd al-durar(۳): From (Imam) Abū `Abd-Allah al-Ḥusayn b. `Alī, peace be on him,` .۶۰۷

who said: "The master of this affair—meaning the Mahdī, peace be on him—will have two occultations. One of them will become so elongated that some

p: ۲۰۶

Al-Kāfī, vol. ۱, chap. ۱۳۸, p. ۳۴۰, no. ۱۲; Ghaybat al-Nu`mānī, chap. ۱۰, pp. ۱۷۵–۱۷۶, no. -۱ ۹, which says: "He will return in one of them" and "Then ask him about those great matters that only someone like him can answer"; Mir`āt al-`uqūl, vol. ۴, p. ۵۴, no. ۲۰. I say: When he speaks about him returning in one of the occultations to his family, he might mean that the his whereabouts will still be known to his special (followers) and that they will be in touch with him—may my father and mother be sacrificed for him—either through correspondence or the privilege of directly meeting him or through representatives and ambassadors between him and his followers. Al-Majlisī, may Allah have mercy on him, says: "'He will return to his family,' means the dependents of his father or to his representatives and ambassadors. 'Only someone like him can answer,' means that only someone like the Qā'im, peace be on him, can answer such questions that are known to no one except an Imam; things like informing all the people about the unseen and questions about difficult issues and the sciences that only they have knowledge about. If he answers these correctly—and his answers are in accordance with what has reached you from their forefathers, peace be on them—then know that he is the Imam; and this [questioning] must be specifically performed ".by the knowledgeable scholars

Al-Kāfī, vol. ۱, chap. ۱۳۸, p. ۳۳۹, no. ۱۲; Ghaybat al-Nu`mānī, chap. ۱۰, pp. ۱۷۵–۱۷۶, no. -۲ .۱۶; Mir`āt al-`uqūl, vol. ۴, p. ۴۷, no. ۱۲

Iqd al-durar, chap. ۵, p. ۱۳۴; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۱۲,` -۳ pp. ۱۷۱–۱۷۲, no. ۴; Bishārat al-Islām, chap. ۴, p. ۸۱, no. ۴. The esteemed Shaykh, ibn Abī Zainab al-Kātib al-Nu`mānī, writes: "The traditions which mention that the Qā'im, peace be on him, will have two occultations are regarded by us as true and authentic, Praise be to Allah. Allah has made clear what the Imams, peace be on them, had said and has shown the proof of their truthfulness in these traditions. The first occultation, is the occultation in which there were ambassadors in it—whom connected the Imam and the people. The ambassadors were appointed from amongst apparent and

prominent personalities. Difficult sciences, abstruse talks of wisdom, and the answer to all the hard and problematic questions which were asked were delivered by them. This was the short occultation; whose time has expired and its period has come to an end. The second occultation is the one in which the ambassadors and emissaries were removed because of an affair desired by Allah, the Exalted, and the strategy which He had implemented amongst His creation, so that those who claim (to follow) this affair will be sifted, examined, tested, separated, and purified—just as Allah, Mighty and Majestic be He, says, 'Allah will not leave the believers in the state which you are in until He distinguishes the evil from the good; nor will Allah inform you of the unseen . . .' (Quran ٣:١٧٩). Indeed, this time has certainly come and may Allah make us steadfast in the truth and make us one of those who will not pass through the sieve of fitnas. This is the meaning of the saying that 'he will have two occultations.' At the end, we ask Allah to hasten the relief (faraj) of His friends and appoint us amongst the best of those who obey him, and the purest of those who follow him, and from the best of those who He deems fit for and has selected to help His friend and Caliph. Surely, He is the Master of kindness, the Munificent, the Benefactor" (Ghaybat al-Nu`mānī, pp. ١٧٣–١٧٤). In I`lām al-warā, sect. ١ of the ٣rd chap., ٢nd part of the ۴th pillar, it has been mentioned that "the traditions of occultation precede the era of al-Ḥujja, peace be on him, and even the era of his father and grandfather, and that Shia traditionalists have immortalized them in their Principles (Uṣūl books) compiled during the time of the two masters, al-Bāqir and al-Ṣādiq, peace be on them, and traced (their chains) from the Holy Prophet and the Imams, peace be on them, one after the other, and this is why the belief in the Imamate of the Master of the Time is correct; because he possesses these attributes and an occultation that has been mentioned amongst his attributes and no one can refute this." He then says: "Amongst the reliable Shia traditionists and authors is al-Ḥasan b. Maḥbūb al-Zarrād who wrote the book al-Mashīkha more than a hundred years before the period of occultation—which amongst the Shia Uṣūl books is more famous than the book of al-Muzanī and its kind. He has recorded in it some of what we have mentioned about the occultation. All these occurred just as they had been foretold and everything that they had guaranteed occurred without any variation. From these, is what he narrated from Ibrāhīm al-Khāriqī, from Abū Baṣīr, from (Imam) Abū `Abd-Allah . . . (he then mentions the fifth tradition in this chapter

and says,) see how the two occultations have occurred for the Master of the Affair, peace be on him, exactly like how the aforementioned narrations from his forefathers and ancestors had guaranteed" (Ghaybat al-Nu`mānī, pp. ۱۷۳–۱۷۴). Al-Mufīd writes in al-Fuṣūl al-`ashara: "The traditions narrated from the late Imams of the family of Muḥammad, peace be upon them, complement each other in concluding that the awaited Qā'im must definitely have two occultations and one of them will be longer than the other. In the shorter occultation, some special people will have news about him and in the longer occultation, no one from the public will know of his abode except for a few of his reliable companions who will have the privilege of being at his service and who will only serve him and no one else. Such traditions have existed in the writings of the Shia Imāmī authors before the birth of Abū Muḥammad (al-`Askarī), his father, and his grandfather, peace be on them. There truth became apparent with the advent of the representatives and ambassadors—whom we already named, may Allah have mercy on them—and the truthfulness of the narrators also became clear with the start of the major occultation. This was indeed a magnificent sign about the truthfulness of the Shia Imāmī belief." I say: The fact that these traditions were recorded in al-Kāfī during the minor occultation, and the minor occultation ending and the beginning of the second occultation after it, is also evidence of their authenticity. For `Alī b. Muḥammad al-Samurī, may Allah be satisfied with him—who was the last ambassador—passed away in the month of Sha`bān, ۳۲۹ AH, while al-Kulainī died in ۳۲۸ AH. According to another report, al-Kulainī died in ۳۲۹ AH, the same year in which the fourth ambassador died; who had died in the middle of Sha`bān, ۳۲۹AH. Others believe that even if al-Kulainī died in the year ۳۲۹ AH, it was before the death of al-Samurī. The fact that he has recorded these traditions in al-Kāfī during the minor occultation is by itself proof of their authenticity and correctness. You should know that the occultation of our master Imam al-Mahdī—may my father and mother be sacrificed for him—has also been mentioned in the poems of Shia poets like al-Ḥimyarī (d. ۱۷۳ AH), who said in his poem (see al-Ghadīr, vol. ۲, p. ۲۴۷) addressed to our master al-Ṣādiq, peace be on him, We have been informed about the successor of Muḥammad And what has been said is not a lie That the master of this affair will be not be found and will become unseen Hidden, like he who is fearful and waiting Then the wealth of the lost one will be distributed as if . . . He will live for some time then will

rise Like the rising of a Star in the horizon I hold my Lord as a Witness that your saying is a proof Upon all the creatures, obedient and sinners That the Master of the Affair and the Qā’im Is the one whom my soul flies to with delight For him is an occultation which is inevitable And Allah sends salutations upon this concealed person He will stay thus for a while and then appear And fill with justice the East and the West

will say, ‘he has died,’ others will say, ‘he has been killed,’ and others will say, ‘he has gone.’ No one will be aware of his whereabouts, not his friends nor anybody else, ”.except the servants who look after his affairs

.The following tradition also proves the above concept: ۲۵۴

Section Twenty-Eight

The traditions that indicate he will have a long occultation until Allah, the Exalted, allows him to emerge

Comprised of one-hundred traditions

Kifāyat al-athar(۱): Aḥmad b. Ismā’īl, from Muḥammad b. Hammām, from `Abd- .۶۰۸ :Allah b. Ja`far al-Ḥimyarī, from Mūsā b. Muslim, from Mas`ada who said

I was with (Imam) al-Ṣādiq, peace be on him, when an old man—bent and leaning on his staff—came to him and greeted him. Abū `Abd-Allah replied to his greetings and the old man said, “O son of Allah’s Messenger! Stretch your hand for me so that I may .kiss it.” So he stretched his hand and he kissed it (and) then started to cry

Imam) Abū `Abd-Allah, peace be on him, said, “Why are you crying, O old man?” He) answered, “May I be sacrificed for you [O son of Allah’s messenger]! I have been waiting for your Qā’im for the last one hundred years, saying [to myself that he will come] this month or this year. Now, I have become old, my bones have turned fragile [thin], and my death is approaching me, but I don’t see what I would like to see [and I [see concerning you what I dislike]. I see you [Ahl al-Bait

۱- Kifāyat al-athar, chap. ۳۴, pp. ۲۶۰–۲۶۲, no. ۳; Biḥār al-anwār, vol. ۳۶, chap. ۴۶, pp. ۴۰۸–۴۰۹, no. ۱۷; al-`Awālim, vol. ۱۵, chap. ۷, pp. ۲۸۰–۲۸۱, no. ۱۷; Ithbāt al-hudāt, vol. ۱, chap. ۹, p. ۶۰۳, no. ۵۸۶; Tabyīn al-maḥajja, pp. ۳۳۶–۳۳۷, no. ۳۱; al-Inṣāf, chap. on the letter al-Mīm, pp. ۲۹۴–۲۹۶, ۲۶۹.

being disdained and turned away. On the other hand, I see your enemies freely doing what they want. Why shouldn’t I cry?”

The eyes of Abū `Abd-Allah, peace be on him, filled with tears and he said, “O old man! If Allah allows you to live until you see our Qā’im, you will be with us on the highest pinnacle. And if death comes to you, you will come on the Day of Judgment along with the weight (thiql) of Muḥammad, Allah’s blessings be upon him and his family, and we are his weight. For indeed, he has said, ‘I leave amongst you two weighty things (thiqls); so fasten to them and you will never be deviated: the Book of Allah and my progeny, my Ahl al-Bait.’”

The old man said, “After hearing this tradition, I will no longer be concerned.” He said, “O old man! Our Qā’im will be from the loin of al-Ḥasan; al-Ḥasan will be from the loin of `Alī; `Alī will be from the loin of Muḥammad; Muḥammad will be from the loin of `Alī; `Alī will be from the loin of this son of mine—he then pointed to (Imam) al-Mūsā, peace be on him—and he is from my loin. We are twelve and all of us are infallible (ma`ṣūmūn) and purified (muṭahharūn).”

The old man asked, “O my master! Are some of you nobler than the others?” He answered, “No. We are equal in nobility but some of us are more knowledgeable than the others.”

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Then he said, “O old man! If nothing remains from the world except one day, Allah will certainly prolong that day until the Qā’im from us Ahl al-Bait emerges. Know that our Shias will be inflicted with a fitna and bewilderment during his occultation. Then, [Allah] will make the sincere ones steadfast in his guidance. O Allah! Help them in [being steadfast].”

۶۰۹. Kamāl al-dīn[۱]: Narrated to us Muḥammad b. al-Ḥasan, may Allah be satisfied with him, from Aḥmad b. Idrīs, from Ja`far b. Muḥammad b. Mālik al-Fazārī al-Kūfī, from Isḥāq b. Muḥammad al-Ṣairafī, from Abū Hāshim, from Furāt b. Aḥnaf, from Sa`d b. Ṭarīf, from al-Aṣbagh b. Nubāta, from Amīr al-Mu'minīn `Alī, peace be upon him, who mentioned the Qā'im, peace be on him, and said: "He will certainly have an occultation [that will continue] until the ignorant will say, 'The family of Muḥammad are unimportant for Allah.'"

۶۱۰. Kamāl al-dīn[۲]: Narrated to us Muḥammad b. Aḥmad al-Shaibānī, may Allah be satisfied with him, from Muḥammad b. Ja`far al-Kūfī, from Sahl b. Ziyād al-Ādamī, from `Abd al-`Aẓīm b. `Abd-Allah al-Ḥasanī, may Allah be satisfied with him, from Muḥammad b. `Alī b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, from his father, from his forefathers, from Amīr al-Mu'minīn, peace be on them all, who said:

Our Qā'im will have an occultation whose duration will be prolonged. It is as if I am seeing the Shias during his occultation who are wandering like livestock in search of

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۱- Kamāl al-dīn, vol. ۱, chap. ۲۶, p. ۳۰۲, no. ۹; Ghaybat al-Shaykh, pp. ۳۴۰–۳۴۱, no. ۲۹۰; Taqrīb al-ma`ārif, p. ۱۸۹; I`lām al-warā, chap. ۲, sect. ۲; Dalā'il al-imāma, chap. "Ma`rifat man shāhad al-Ṣāḥib al-Ẓamān, `alayhi al-salām," no. ۱۴; Biḥār al-anwār, vol. ۵۱, chap. ۲, p. ۱۱۹, no. ۱۹, and vol. ۵۲, chap. ۲۱, p. ۱۰۱, no. ۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۶۳, no. ۱۱۰, and p. ۴۶۴, no. ۱۱۶, and p. ۵۱۰, no. ۳۳۳.

۲- Kamāl al-dīn, vol. ۱, chap. ۲۶, p. ۳۰۳, no. ۱۴; Biḥār al-anwār, vol. ۵۱, chap. ۲, pp. ۱۰۹–۱۱۰, no. ۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۶۴, no. ۱۱۵.

pasture but will not find it. Know that whoever remains steadfast from amongst them in his religion, and his heart does not harden—due to the prolonged occultation of his Imam—then he will be with me in my rank on the Day of Judgment. When our Qā'im rises, he will not have pledged allegiance to anybody. Because of this, his birth will be concealed and he will be hidden.

The exact same tradition has been narrated to us by `Alī b. Muḥammad b. Aḥmad b. Mūsā, may Allah be satisfied with him, from Muḥammad b. Ja`far al-Kūfī, from `Abd-Allah b. Mūsā al-Rūyānī, from `Abdul `Aẓīm b. `Abd-Allah al-Ḥasanī, from Muḥammad b. `Alī al-Riḍā, from his father, from his forefathers, from Amīr al-Mu'minīn, peace be on him.

۶۱۱. Kamāl al-dīn(۱): Narrated to us my father, may Allah be satisfied with him, from `Abd-Allah b. Ja`far al-Ḥimyarī, from Aḥmad b. Hilāl, from `Abd al-Raḥmān b. Abī Najrān, from Faḍālat b. Ayyūb, from Sadīr, in a tradition from Abū `Abd-Allah, peace be on him, who said:

The brothers of Yūsuf were the grandsons and children of prophets, [yet,] they traded Yūsuf and sold him whilst they were his brothers and he was their brother. They did not recognize him until he said to them, "I am Yūsuf." Then, why does this umma deny the fact that Allah, Mighty and Majestic be He, might intend to conceal His Proof (ḥujja) at a specific time?

Indeed, Yūsuf, peace be on him, was the King of Egypt and the distance

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۱- Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۱, no. ۲۱; `Ilal al-sharā'i`, chap. ۱۷۹, p. ۲۴۴, no. ۳; Dalā'il al-imāma, chap. "Mā warada min al-akhbār fī wujūb al-ghayba," p. ۲۹۰; al-Kāfī, vol. ۱, chap. ۱۳۸, p. ۳۳۶, no. ۴; Mir`āt al-`uqūl, vol. ۴, pp. ۳۷–۳۹, no. ۴; I`lām al-warā, chap. ۲, sect. ۲; Biḥār al-anwār, vol. ۵۱, chap. ۶, p. ۱۴۲, no. ۱.

between him and his father was a journey of eighteen days. Had Allah, Mighty and Majestic be He, intended to inform him of his place, He could have done so.

By Allah! On hearing the good news, Ya`qūb and his sons traveled the distance in nine days from the time they started the [journey] to Egypt. So, why does this umma deny that Allah, Mighty and Majestic be He, might do with His Proof what He did with Yūsuf; he will walk in their markets and set foot on their carpets and they will not recognize him until Allah, Mighty and Majestic be He, allows him to introduce himself, just as He

allowed Yūsuf who said to them, 'Do you know how you treated Yūsuf and his brother when you were ignorant? They said: Are you indeed Yūsuf? He said: I am Yūsuf and this is my brother . . .'(۱)"

۶۱۲. Kamāl al-dīn(۲): Narrated to us `Abd al-Wāḥid b. Muḥammad b. `Abdūs al-`Aṭṭār, may Allah be satisfied with him, from `Alī b. Muḥammad b. Qutayba al-Nīsābūrī, from Ḥamdān b. Sulaimān, from Muḥammad b. Ismā'īl b. Bazī`, from Ḥayyān al-Sarrāj, from al-Sayyid b. Muḥammad al-Ḥimyarī in a long tradition in which he said:

I asked al-Ṣādiq Ja`far b. Muḥammad, peace be on him, "O Son of Allah's Messenger, Allah's blessings be upon him and his family! Traditions from your forefathers have been narrated to us about the occultation and that it will truly occur. Inform me for whom will this occur?" He

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۱- Quran ۱۲:۸۹–۹۰.

۲- Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۲, no. ۲۳; Ithbāt al-hudāt, vol. ۳, sect. ۵, pp. ۴۵۸–۴۵۹, no. ۹۶.

replied, "It will occur for my sixth descendant and he is the twelfth guided Imam after the Messenger of Allah, Allah's blessings be on him and his family. The first of them is Amīr al-Mu'minīn `Alī b. Abī Ṭālib and the last of them is the one who will rise with the truth, Allah's remnant on the earth, and the master of the time. By Allah! If he remains in occultation equal to the time Noah remained in his nation, he will not depart the world until he appears and fills the earth with fairness and justice just as it will be filled with injustice and unfairness."

۶۱۳. Kamāl al-dīn(۱): Narrated to us Aḥmad b. Muḥammad b. Yaḥyā al-`Aṭṭār, may Allah be satisfied with him, from his father, from Ibrāhīm b. Hāshim, from Muḥammad b. Abī `Umair, from Ṣafwān b. Mihrān al-Jammāl, from al-Ṣādiq, Ja`far b. Muḥammad, peace be on him, who said: "By Allah, your Mahdī will become hidden from you to the extent that the ignorant from amongst you will say, 'The family of Muḥammad are unimportant for Allah.' Then, he will come like a shining meteor and will fill [earth] with

justice and fairness just as it will be filled with injustice and unfairness."

۶۱۴. Al-Kāfī(۲): `Alī b. Muḥammad, from Ja`far b. Muḥammad, from Mūsā b. Ja`far al-Baghdādī, from Wahb b. Shādhān, from al-Ḥasan b. Abī l-Rabī`, from Muḥammad b. Isḥāq, from Umm Hānī who said:

I asked Abū Ja`far Muḥammad b. `Alī, peace be on him, about the saying

۱- Kamāl al-dīn, vol. ۲, chap. ۳۳, pp. ۳۴۱–۳۴۲, no. ۲۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, p. ۴۷۲, no. ۱۴۹; Biḥār al-anwār, vol. ۵۱, chap. ۶, p. ۱۴۵, no. ۱۱.

۲- Al-Kāfī, vol. ۱, p. ۳۴۱, no. ۲۲, and similar to it no. ۲۳; Ghaybat al-Nu`mānī, p. ۱۵۰, no. ۶, from one of his two chains and no. ۷ citing al-Kulainī, similar to it using another chain in chap. ۱۰, p. ۱۴۹, no. ۶; Ghaybat al-Shaykh, p. ۱۵۹, no. ۱۱۶, similar to it; Yanābī` al-mawadda, p. ۴۳۰, similar to it; al-Ṣadūq has recorded in Kamāl al-dīn vol. ۱, p. ۳۳۰, no. ۱۴: "Through his chain of narrators from Ibrāhīm b. `Aṭiyya, from Umm Hānī al-Thaqafiyya who said, 'One morning, I went to my master, Muḥammad b. `Alī al-Bāqir, peace be on him, and said to him, "My master! A verse from the Book of Allah, Mighty and Majestic be He, came to my mind and made me restless to the extent that I did not sleep the whole night." He said, 'Ask, O Umm Hānī.' I said, 'My master! It is the saying of Allah, Mighty and Majestic be He, "I swear by [the planets] that disappear. Those that move in their orbits" (Quran ۸۱:۱۵–۱۶).' He said, 'Yes. The question you have asked, O Umm Hānī, is about the one who will be born in the end of times. He is the Mahdī from this progeny. He will have a bewilderment and an occultation in which some groups will be deviated and others will be guided. Salvation is for he who reaches him.'" Ithbāt al-waṣiyya, p. ۲۰۱: "Through his chain of narrators from Umm Hānī who said, 'I met Imam Abū Ja`far, peace be on him, and asked him about this verse, "I swear by [the planets] that disappear. Those that move in their orbits."' He replied, 'It is about an Imam who will disappear in the year ۲۶۰ AH, then he will appear like a glowing meteor. If you reach his time, your eyes will be soothed.'"; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, p. ۴۶۹, no. ۱۳۶; Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۵۱, no. ۲۶; Ta'wīl al-āyāt al-ẓāhira, citing the Tafsīr of Muḥammad b. al-`Abbās, Tafsīr nūr al-

.thaqalain, Tafsīr al-burhān, al-Maḥajja, Tafsīr al-Ṣāfī, and etc. under the verse

of Allah, the Exalted: "I swear by [the planets] that disappear. Those that move in their orbits."(۱) He replied, "[It is about] an Imam who will disappear in the year ۲۶۰ AH. Then, he will appear like a meteor glowing in the dark night. If you reach his time, your ".(eyes will be soothed (qarrat `ainuk

Kamāl al-dīn(۲): Narrated to us Muḥammad b. Mūsā b. al-Mutawakkil, may Allah .۶۱۵ be satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from Muḥammad b. `Īsā b. `Ubaid, from Ṣāliḥ b. Muḥammad, from Hānī al-Tammār who said: "(Imam) Abū `Abd-Allah, peace be on him, said to me, 'The master of this affair will certainly have an ".occultation. Thus, [Allah's] servant[s] should fear Allah and fasten to his religion

Al-Kāfī(۳): Muḥammad b. Yaḥyā, from Ja`far b. Muḥammad, from Isḥāq b. . ۶۱۶ Muḥammad, from Yaḥyā b. al-Muthannā, from `Abd-Allah b. Bukair, from `Ubaid b. Zurāra, from (Imam) Abū `Abd-Allah, peace be on him, who said: "People will not find their Imam. He will be present during the Hajj season and he will see them but they ".will not see him

Al-Kāfī(۴): Muḥammad b. Yaḥyā and al-Ḥasan b. Muḥammad have both narrated .۶۱۷ from Ja`far b. Muḥammad al-Kūfī, from al-Ḥasan b. Muḥammad al-Ṣairafī, from Ṣāliḥ :b. Khālid, from Yamān al-Tammār who said

We were sitting with (Imam) Abū `Abd-Allah, peace be on him, when he said to us, "The master of this affair will certainly have an occultation. The one who fastens to his religion during this period is like

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.Quran ۸۱:۱۵–۱۶ -۱

.Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۳, no. ۲۵ -۲

Al-Kāfī, vol. ۱, chap. ۱۳۸, p. ۳۳۷, no. ۶; Ghaybat al-Nu`mānī, p. ۱۷۵, no. ۱۴; Mir`āt al- -۳ `uqūl, vol. ۴, p. ۴۲, no. ۶; Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۶, no. ۳۳; Dalā'il al-imāma, chap. "Ma`rifat wujūb al-Qā'im," p. ۲۵۹, no. ۶۴, and chap. "Ma`rifat mā warada min al-

akhbār fī wujūb al-ghayba," p. ۲۹۰, no. ۶; Ghaybat al-Shaykh, p. ۱۶۱, no. ۱۱۹; Biḥār al-anwār, vol. ۵۲, chap. ۲۳, p. ۱۵۱, no. ۲; Ḥilyat al-abrār, vol. ۲, chap. ۱۱, p. ۵۴۶, and chap. ۲۹, p. ۶۰۶; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۱, p. ۴۸۵, no. ۲۰۵, and sect. ۱۲, p. ۵۰۰, no. ۲۷۹. Al-Nu`mānī has recorded through another chain of narrators from `Ubaid: "The people will not find the Imam who will be present during the Hajj season. He will see them but they will not see him."

۴- Al-Kāfī, vol. ۱, chap. ۱۳۸, pp. ۳۳۵–۳۳۶, no. ۱; Mir`āt al-`uqūl, vol. ۴, p. ۳۳, no. ۱; Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۶, no. ۳۴; Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۶۹, no. ۱۱; Ithbāt al-waṣiyya (al-Maktabat al-Murtaḍawiyya), p. ۲۲۶; Dalā'il al-imāma, p. ۲۹۰, using another chain; Ithbāt al-hudāt, vol. ۶, chap. ۳۲, sect. ۵, p. ۴۱۱, no. ۱۵۳, with minor variations.

someone one who pulls the qatād (a plant full of extremely sharp thorns) in his closed fist like this." Then, he showed with his hands and asked, "Who amongst you has grasped the thorns of the qatād tightly with his hands?" He then said nothing for a while said then continued, "The master of this affair will certainly have an occultation. Thus, [Allah's] servant[s] should fear Allah and fasten to his religion."

۶۱۸. Kamāl al-dīn(۱): Narrated to me my father and Muḥammad b. al-Ḥasan, may Allah be satisfied with them, both from Sa`d b. `Abd-Allah and `Abd-Allah b. Ja`far al-Ḥimyarī and Aḥmad b. Idrīs, who all narrated from Aḥmad b. Muḥammad b. `Īsā and Muḥammad b. al-Ḥusayn b. Abī al-Khaṭṭāb and Muḥammad b. `Abd al-Jabbār and `Abd-Allah b. `Āmir b. Sa`d al-Ash`arī, from `Abd al-Raḥmān b. Abī Najrān, from Muḥammad b. al-Musāwir, from al-Mufaḍḍal b. `Umar al-Ju`fī, who said:

I heard (Imam) Abū `Abd-Allah, peace be on him, say, "Keep away from fame (tanwīh)(۲)! By Allah, your Imam will disappear for many years and you will be sifted until it is said, 'He has died or he has perished or no one knows where he is?' The eyes of the believers will weep for him. You will overturn like ships which overturn in the waves of the ocean. No one will be saved except those whose covenant Allah has taken and has inscribed faith in their hearts and has assisted them by a Spirit from Himself. Indeed, twelve ambiguous flags will be

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Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۷, no. ۳۵; al-Kāfī, vol. ۱, chap. "Fī l-ghayba," pp. ۳۳۸– -۱
۳۳۹, no. ۱۱, similar to it from where he says: ". . . he will definitely have an occultation"; Ghaybat al-Nu`mānī, chap. ۱۰, pp. ۱۵۱–۱۵۲, no. ۹, similar to it with the difference that it says: "By Allah! He will go into occultation for a period of time," instead of "years" or "some time," which seems more probable and appropriate; Ghaybat al-Shaykh, pp. .۲۰۴–۲۰۵; Ithbāt al-waṣiyya, p. ۲۰۰; Dalā'il al-imāma, p. ۲۹۲

Al-Majlisī writes in Biḥār al-anwār, vol. ۵۲, p. ۲۸۲: "Al-tanwīh means fame. That is, -۲ don't make yourselves famous and don't invite people to your religion. Or, don't expose what we say to you about the affairs of the Qā'im, peace be on him, and other issues that must be concealed from those who oppose [us]. 'You will be sifted' means you will be tested and examined . . . 'Those who Allah has taken their covenant' might mean those who accepted him on the Day that Allah took the covenant about His Prophet, Allah's blessings be on him and his family, and his Ahl al-Bait along with the covenant of His Lordship which has been mentioned in the traditions. 'Written faith in his heart' is a referral to the verse, 'You will not find a group of people who believe in Allah and the Last Day, whilst they love those who have enmity towards Allah and His Messenger, even though they were their [own] fathers, or their sons, or their brothers, or their kinsfolk. These are those into whose hearts He has inscribed faith, and whom He has assisted by a Spirit from Himself' (Quran ۵۸:۲۲). 'Spirit' refers to the 'Spirit of faith' as we already mentioned. They will be 'ambiguous' for the people' or they will be ambiguous because some . . . of them will resemble others and it will not be known which one is the truth and which one is false; and this is an interpretation for 'ambiguous.' Some have suggested it means that it will not be understood which side these flags belong to: truth or falsehood. Others say it means 'it will not be understood which man belongs to which flag . . .' The first interpretation is more .(probable." Ithbāt al-hudāt, vol. ۶, chap. ۳۲, sect. ۵, p. ۴۱۱, no. ۱۵۴ (short version

".raised, and you won't know which belongs to who

I started crying [on hearing this] and he said to me, "Why are you crying, O Abū `Abd-

Allah?" I replied, "Why shouldn't I cry when you are saying that there will be twelve ambiguous flags and none will be distinguished from the other? What should we do [in these circumstances]?" [He] looked at the sunshine in the room and remarked, "O Abū `Abd-Allah! Do you see this sunshine?" I replied in the affirmative. He said, "By Allah, ".our affair is more apparent than this sunshine

Kamāl al-dīn(١): Narrated to us Muḥammad b. `Alī b. Ḥātim al-Naufalī—known as .٦١٩ al-Kirmānī—from Abū l-`Abbās Aḥmad b. `Īsā al-Washshā al-Baghdādī, from Aḥmad b. Ṭāhir [al-Qummī], from Muḥammad b. Bahr b. Sahl al-Shaibānī, from `Alī b. al-Ḥārith, from Sa`īd b. Manṣūr al-Jawāshinī, from Aḥmad b. `Alī al-Budailī, from his :father, from Sadīr al-Ṣairafī who said

I, al-Mufaḍḍal b. `Umar, Abū Baṣīr, and Abān b. Taghlib went to meet our master Abū `Abd-Allah al-Ṣādiq, peace be on him. We saw him sitting on the earth while he was wearing a Khaibarī cloak that was fastened to his neck that didn't have a collar and had short sleeves. He was crying like someone whose child had died and whose heart .was burning

Grief was visible from his face, change was apparent in him, tears had filled his eyes, and he was saying, "My master! Your occultation has taken away my sleep, strained my resting place, and seized the comfort

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Kamāl al-dīn, vol. ٢, chap. ٣٣, pp. ٣٥٢–٣٥٧, no. ٥٠; Ghaybat al-Shaykh, pp. ١٦٧–١٧٣, no. -١ ١٢٩; Biḥār al-anwār, vol. ٥١, chap. ١٣, pp. ٢١٩–٢٢٣, no. ٩; Yanābī` al-mawadda, p. ٤٤٤, short version citing al-Manāqib; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, sect. ٥, p. ٤٧٥, no. ١٦٢ (only a part of it has been mentioned). It has also been recorded partially or wholly in al-Ṣirāṭ al-mustaqīm, Tafsīr nūr al-thaqalain, I`lām al-warā, al-Īqāẓ min al-ḥaj`a, .Ghāyat al-marām, Ḥilyat al-abrār, and etc

of my heart. My master! Your occultation has made my calamities reach proportions of eternal misfortune. The loss of one after the other has destroyed us all. I no longer feel the tears flowing from my eyes and the moaning sounds from my heart on

account of past afflictions and bygone calamities. [All] I see is the great tragedy that is before me which is greater, more sorrowful, more severe, and inhospitable [than all tragedies]. [They are] harsh calamities that are mixed with your anger and afflictions ".that are mixed with your wrath

Our minds were terrified with perplexity and our hearts were cleft asunder with impatience about a great disaster and a terrible misfortune. We thought that a knocking calamity had struck him or a misfortune had afflicted him. We asked, "O Son of the best of creatures! May Allah not make your eyes weep! What has made your "?tears flow and your eyes rain teardrops? What tragedy has brought you this sorrow

Imam) al-Ṣādiq, peace be on him, took [a deep] breath which filled his stomach and) intensified his panic and then said, "Woe to you! This morning, I looked in the Book of Jafr which is comprised of the knowledge about [the times] of death, examinations, and afflictions and the knowledge about whatever existed/occurred and will exist/occur until the Day of Judgment, which Allah specifically gave to [the Prophet] .Muḥammad and the Imams after him

I pondered over the birth of the one from us who will disappear, his

p: ۲۱۶

occultation, his delay, his longevity, the examination/calamities of the believers during this time, the doubts that will arise in their hearts due to his prolonged occultation, and them becoming apostates and taking off the rope of Islam from their necks—which Allah, Holy be His Remembrance, says, 'And We have made every person's deeds cling to his neck,'(۱) which refers to [our] Mastership (al-wilāya). [On reading this,] I ".was filled with sympathy and overcome by grief

We said, "O Son of Allah's Messenger! Please honor us and do us a favor by sharing with us some of what you have learned from this knowledge." He said, "Surely Allah, Blessed and Exalted be He, will repeat for our Qā'im three things which He had done for three of His prophets. He made his birth like the birth of Moses, peace be on him; He made his occultation like the occultation of Jesus, peace be on him; and made His

delay like the delay of Noah, peace be on him. Then, He made his age like that of the ".Righteous Servant— meaning al-Khiḍr, peace be on him—as a proof of his long life

We asked, "O Son of Allah's Messenger! Uncover for us the aspects of these meanings." He said, "As for the birth of Moses, peace be on him, when the Pharaoh found out that the downfall of his kingdom was at [Moses'] hands, he asked for the fortune-tellers who guided him to the lineage [of Moses] and [told him] that he

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.Quran ۱۷:۱۳ -۱

would be from the Israelites. Then, he ordered his followers to rip apart the stomachs of the pregnant women from the Israelites until he killed more than twenty-thousand babies. But he did not succeed in killing Moses, peace be on him, because he was .under the protection of Allah, Blessed and High be He

The same thing happened with the Umayyads and the Abbasids; when they found out that the destruction of their kingdoms and the [destruction] of the government of the oppressors and tyrants from them would be at the hands of our Qā'im, they established enmity against us and drew their swords to kill the family [or Ahl al-Bait] of the Messenger of Allah, Allah's blessings be on him and his family, and to destroy his generation in the hope of killing the Qā'im. But Allah, Mighty and Majestic be He, has refused to make evident His affair to any of the oppressors and He will make perfect .His Light even if the polytheists detest it

As for the occultation of Jesus, peace be on him, the Jews and the Christians" unanimously agreed that he had been killed. But Allah, Majestic be His Remembrance, falsified what they had said by His saying, 'And they did not kill him nor did they crucify him, but it appeared to them so.'(۱) The occultation of the Qā'im is also like this and the umma will deny it due to its elongation. One will speak nonsense that he has not ;been born yet

.Quran ۴:۱۵۷ -۱

another will say he has passed the age of thirteen or more, and yet another will disobey Allah, Mighty and Majestic be He, by saying, 'Surely, the soul of the Qā'im '.speaks from the body of someone other than himself

As for the delay of Noah, peace be on him, when he sought punishment on his people" from the sky, Allah, Mighty and Majestic be He, sent the Trusted Spirit (Rūḥ al-Amīn), peace be on him, with seven seeds. He said, 'O Prophet of Allah, Allah, Blessed and High be He, says to you, "These are My creations and My servants. I will not destroy them with a thunderbolt from my thunderbolts except after emphasizing [My] call and establishing [My] proof. So, continue your struggles in preaching to your people and I will definitely reward you for it. Plant these seeds, for in their growth, maturity, and fruition is relief and salvation. Give glad-tidings by these to those believers who follow '".you

When the trees grew, became [covered with leaves], grew stems and branches, and dates began to grow on them—and this was after a long period of time—Noah, peace be on him, asked Allah, Purified and High be He, to fulfill His promise. Allah, Blessed and High be He, ordered him to plant the seeds of these trees [that had fully grown] and to continue his patience and struggles and to emphasize His proofs upon his people. So he informed the groups who believed in him about this and [on

hearing this], three hundred people became apostates, arguing, 'If what Noah had claimed was true, His Lord wouldn't have violated His Promise.' Then, Allah, Blessed and High be He, continued to order him to sow the seeds [of the new full-grown plants] one after the other until he had sowed them seven times. And each time, a group from the believers became apostates until only a little more than seventy men .remained from them

So then, Allah, Blessed and High be He, revealed to him and said, 'O Noah, dawn has pierced the night and the affair has become pure from filth by the apostasy of those

who had wicked essence. Had I destroyed the unbelievers and allowed those groups from your nation who turned apostates—after having earlier believed in you—to survive, I would not have fulfilled My earlier promise to the believers from your tribe whose belief in monotheism was pure and who had fastened to the rope of your prophethood. [The promise I had made to them] that I would make them the successors on earth, establish for them their religion, and convert their fear into security, so they would purely worship Me with the removal of doubts from their hearts. How could I make them successors, establish [their religion], and convert their fear into security when I knew about the weak faith of those who had become apostates, the wickedness of their essence, the evilness of their hidden secrets and their deviation which was the consequence of

?hypocrisy

Had they smelled the fragrance of My Kingdom which would be given to the believers when they become the successors [of my Kingdom] after I destroy their enemies, they would have taken away its serenity (lanaqishū rawā'iḥa ṣifātih), their secret hypocrisy would have become stronger, the ropes of their hearts deviation would have become eternal, they would have openly shown hostility towards their brothers, and would have fought against them to become the leaders and sole commanders and prohibiters. So, how can religion be powerful and the affairs be at the hands of the believers whilst there is unrest and war? It shall never be like this, "So, make the ark before Our eyes and [according to] Our revelation."(1)'

The same thing will occur for the Qā'im. His occultation will be prolonged until the" truth becomes clear and faith becomes purified from darkness (al-kadir) by the apostasy of all those from the Shias who have wicked essence; those whom might become hypocrites when they sense the succesorship, power, and widespread security during the Qā'im's reign." I said, "O Son of Allah's Messenger! The enemies of the Ahl al-Bait (al-nawāṣib) think that this verse was revealed in favor of Abū Bakr, `Umar, `Uthmān, and `Alī, peace be on him."

He answered, “May Allah not guide the hearts of these enemies! Has the religion which Allah and His Messenger were satisfied with which had power to spread security in the umma, dispel fear from their hearts, and remove skepticism from their ,chests

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.Quran ۱۱:۳۷ -۱

ever been present during the reign of any one of these [three Caliphs] or during the reign of `Alī, peace be on him, whilst so many Muslims became apostates, fitnas arose during their times, and wars took place between them and the infidels?” Then he recited the following verse, “Until the messengers despaired and thought that they (were indeed told a lie, [then] Our help came to them”(۱

As for the Righteous Servant—meaning al-Khiḍr, peace be on him—then surely Allah, Blessed and High be He, did not prolong his life because of a prophethood that he had destined for him, nor for a Book that he wanted to send down unto him, nor for a religion that would abrogate the religion of the prophets that [lived] before him, nor because of an Imamate whose following He would make compulsory for His servants, nor for an obedience that He would make obligatory for him. Rather, Allah, Blessed and High be He, knew from His prior Knowledge that He would [prolong] the age of the Qā’im during his occultation and He also knew that His servants would deny [him] because of his age, therefore, He prolonged the age of the Righteous Servant without any obvious reason for this longevity except for the fact that it be used to prove the age of the Qā’im and to severe the arguments of those who opposed him so that the ”.people will not have any argument against Allah

Kamāl al-dīn(۲): Narrated to us Aḥmad b. Ziyād .۶۲۰

.Quran ۱۲:۱۱۰ -۱

Kamāl al-dīn, vol. ۲, chap. ۳۴, p. ۳۶۱, no. ۴; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, pp. -۲

.۴۷۶–۴۷۷, no. ۱۶۷

b. Ja`far al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from his father, from Muḥammad b. Khālid al-Barqī, from `Alī b. Ḥasan, from Dāwūd b. Kathīr al-Riqqī who said: "I asked Abū l-Ḥasan Mūsā b. Ja`far, peace be on him, about the Master of this affair. He replied, 'He is the exiled, the lonely, the stranger, the one who will be absent from his family, and the one whose father has not been avenged.'"

۶۲۱. Kamāl al-dīn(۱): Narrated to me my father, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from Ja`far b. Muḥammad b. Mālik al-Fazārī, from `Alī b. al-Ḥasan b. Faḍḍāl who heard al-Rayyān b. al-Ṣalt say: "(Imam) Abū l-Ḥasan al-Riḍā, peace be on him, was asked about the Qā'im. He replied, 'He will not be seen and he will not be called by his name.'"

۶۲۲. Kamāl al-dīn(۲): Narrated to us al-Muẓaffar b. Ja`far b. Muẓaffar al-`Alawī al-`Umarī al-Samarqandī, may Allah be satisfied with him, from Ja`far b. Muḥammad b. Mas`ūd, from his father Muḥammad b. Mas`ūd, from Ja`far b. Aḥmad, from al-Ḥasan b. `Alī b. Faḍḍāl, from Abū l-Ḥasan `Alī b. Mūsā al-Riḍā, peace be on him, who said:

Al-Khiḍr, peace be on him, drank from the water of life (mā' al-ḥayāt) and he will live and not die until the Trumpet is blown (ḥattā yunfakh fī l-ṣūr). He comes to us and salutes us. We hear his voice but we don't see him. He appears wherever he is mentioned and whoever

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۱- Kamāl al-dīn, vol. ۲, chap. ۳۵, p. ۳۷۰, no. ۲; Biḥār al-anwār, vol. ۵۱, chap. ۱۳, p. ۳۳, no. ۱۲.

۲- Kamāl al-dīn, vol. ۲, chap. ۳۸, p. ۳۹۰, no. ۴; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, pp. ۴۸۰, no. ۱۸۱ (short version).

from you mentions him should salute him. He is present during the [Hajj] season every year and performs all the [Hajj] rituals. He stands in `Arafa and says amen to the supplications of the believers. Through him, Allah will soothe our Qā'im's solitude

.during his occultation and dispel his loneliness

۶۲۳. Ghaybat al-Nu`mānī(۱): Narrated to us `Alī b. al-Ḥusayn, from Muḥammad b. Yaḥyā, from Muḥammad b. Ḥasan al-Rāzī, from Muḥammad b. `Alī al-Kūfī, from `Īsā b. `Abd-Allah b. Muḥammad b. `Umar b. `Alī b. Abī Ṭālib, from his father, from his grandfather, from his father Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him, who said: "The master of this affair is from my descendants. He is the one about whom it will be said, 'He has died or perished. No one knows where he is'."

۶۲۴. Kamāl al-dīn(۲): Narrated to us Muḥammad b. Mūsā b. al-Mutawakkil, may Allah be satisfied with him, from `Alī b. Ibrāhīm, from his father, from `Abd al-Salām b. Ṣāliḥ al-Harawī, from (Imam) Abū l-Ḥasan `Alī b. Mūsā al-Riḍā, from his father, from his forefathers, from `Alī, peace be on them all, from the Messenger of Allah, Allah's blessings be on him and his family, who said:

By the One Who raised me with the truth as a giver of glad-tidings! Certainly, the Qā'im from my progeny will have an occultation because of a covenant between me and him. [His occultation will continue] until most of the people will say, "The family of Muḥammad are unimportant for

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۱- Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۵۶, no. ۱۸; Ghaybat al-Shaykh, p. ۴۲۵, no. ۴۰۹: "From Faḍl b. Shādhān, from Aḥmad b. `Īsā al-`Alawī, from his father, from his grandfather, from Amīr al-Mu'minīn `Alī, peace be on him, who said, 'The master of this affair is from my descendants about whom it will be said, 'He has died or he has been killed or he has perished or to which land has he gone'"; Biḥār al-anwār, vol. ۵۱, chap. ۲, p. ۱۱۴, no. ۱۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۲۷, p. ۵۳۳, no. ۴۶۸.

۲- Kamāl al-dīn, vol. ۱, p. ۵۱; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۶۸, no. ۱۰; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, p. ۴۵۹, no. ۹۷.

Allah!" Others will doubt he was born. Whoever reaches his era should fasten to his religion and must leave no path for Satan to reach him by being skeptical [about the Qā'im]. [If Satan reaches him] he will put him aside from my nation and bring him out

of my religion, for he previously brought out your parents from Paradise. Surely, Allah, Mighty and Majestic be He, has made the devils the guardians of those who do not .believe

Ilal al-sharā'i` (۱): Narrated to us al-Muẓaffar b. Ja`far b. al-Muẓaffar al-`Alawī,` .۶۲۵ may Allah be satisfied with him, from Ja`far b. Mas`ūd and Ḥaidar b. Muḥammad al-Samarqandī, both of them from Muḥammad b. Mas`ūd, from Jabra'īl b. Aḥmad, from Mūsā b. Ja`far al-Baghdādī, from al-Ḥasan b. Muḥammad al-Ṣairafī, from Ḥanān b. :Sadīr, from his father who said

Imam) Abū `Abd-Allah, peace be on him, said, "The Qā'im from us will have an) occultation whose duration will be long." I asked, "Why is it so, O Son of Allah's Messenger?" He replied, "Surely, Allah, Mighty and Majestic be He, has wanted naught except to carry out in him the customs of the prophets, peace be on them, during their occultations. O Sadīr! It is necessary that the periods their occultations are completed. Allah, Mighty and Majestic be He, says, 'You will most certainly embark one stage ".after another'(۲) meaning tradition upon tradition of those before you

Ghaybat al-Nu`mānī(۳): Narrated to us Muḥammad b. Hammām, from Ja`far b. .۶۲۶ ,Muḥammad b. Mālik, from Isḥāq b. Sinān

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Ilal al-sharā'i`, vol. ۱, chap. ۱۷۹, p. ۲۴۵, no. ۷; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵,` -۱ p. ۴۸۷, no. ۲۱۲, citing Kamāl al-dīn and `Ilal al-sharā'i`; al-Maḥajja, p. ۲۴۶ (short .(version

.Quran ۸۴:۱۹ -۲

Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۴۰, no. ۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۳۲, no. -۳ .۴۶۲

from `Ubaid b. Khārija, from `Alī b. Uthmān, from furāt b. Aḥnaf, from (Imam) Abū `Abd-Allah Ja`far b. Muḥammad, from his forefathers, peace be upon them, who :said

The river Euphrates overflowed during the reign of Amīr al-Mu’minīn, peace be on him. He and his two sons—al-Ḥasan and al-Ḥusayn, peace be on them—mounted and passed by [the neighborhood] of al-Thaqīf. The [locals] said, “`Alī has come to drive away the water.” `Alī, peace be on him, answered, “By Allah, I and these two sons of mine will be killed. Then, Allah will definitely raise a person form my progeny in the end of times who will demand our blood. He will go in occultation until the people of deviation are distinguished from the [rightly guided]. [This situation will continue until] ”’.the ignorant will say, ‘The family of Muḥammad are unimportant for Allah

Ghaybat al-Shaykh(۱): Abū Baṣīr narrated: “ (Imam) Abū Ja`far, peace be on him, .۶۲۷ said, ‘The Qā’im has a similarity with [the Prophet] Yūsuf.’ I asked, ‘And what is it?’ He ”’.replied, ‘Bewilderment and occultation

Kitāb tārīkh Qum(۲): From Muḥammad b. Qutayba al-Hamdānī and al-Ḥasan b. .۶۲۸ `Alī al-Kashmārjānī [al-Kamshārjānī], from `Alī b. al-Nu`mān, from Abū l-Akrād `Alī b. :Maimūn al-Ṣā’igh, from (Imam) Abū `Abd-Allah, peace be on him, who said

Surely, Allah has used [the city of] Kūfa as an argument over all other cities and the faithful from its inhabitants over the inhabitants of other cities. [Similarly,] he has used Qum as an argument over all other cities and

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Ghaybat al-Shaykh, pp. ۱۶۳–۱۶۴, no. ۱۲۵; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, p. -۱ .۵۰۱, no. ۲۸۴

.Biḥār al-anwār, vol. ۵۷, chap. ۳۶, pp. ۲۱۲–۲۱۳, no. ۲۲ -۲

its inhabitants over the inhabitants of the East and the West from the Jinn and the humans. Allah has not left Qum and its inhabitants as weak. Rather, he has made .them successful and assisted them

The religion and its followers in Qum are lowly. Had it not been so, people would have hurried towards it [to inhabit it] and consequently, Qum would have been spoilt and its inhabitants would have become the people of falsehood, resulting in it not being an

argument/proof over all other cities. If this happened, then the heavens and the earth would have become dislocated and they would not have been reprieved—even a moment.

Verily, calamities have been warded off from Qum and its people. Soon, there will come a time when the city of Qum and its inhabitants will be an argument over the creatures. This will occur during the occultation of our Qā'im, peace be upon him, until he reappears. Had it not been so, the earth would have swallowed its inhabitants.

Surely, the angels dispel the calamities from Qum and its inhabitants. No tyrant ever intends something bad for Qum but that the destroyer of tyrants [i.e. Allah] destroys him and keeps them away from it either by a disaster or a calamity or an enemy. The tyrants forget about Qum during their rein just as they forget [the remembrance of] Allah.

۶۲۹. Al-Kāfī(۱): `Alī b. Ibrāhīm, from his father, from ibn Abī `Umair, from Abū Ayyūb al-Khazzāz, from Muḥammad b. Muslim, from

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۱- Al-Kāfī, vol. ۱, chap. ۱۳۸, p. ۳۳۸, no. ۱۰, and chap. ۱۳۸, p. ۳۴۰, no. ۱۵: "From a group of our companions, from Aḥmad b. Muḥammad, from `Alī b. al-Ḥakam, from Abū Ayyūb al-Khazzāz, from Muḥammad b. Muslim . . ." ; Mir`āt al-`uqūl, vol. ۴, pp. ۴۶ ۵۰, no. ۱۰ ۱۵; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۴۴, no. ۲۲.

Abū `Abd-Allah (al-Ṣādiq), peace be on him, who said: "If you hear that the master of this affair is in occultation, don't deny it."

۶۳۰. Al-Kāfī(۱): A group of our companions, from Aḥmad b. Muḥammad, from al-Ḥasan b. `Alī al-Washshā, from `Alī b. Abī Ḥamza, from Abū Baṣīr, from Abū `Abd-Allah (al-Ṣādiq), peace be on him: "The master of this affair will definitely have an occultation and he will definitely have an isolation during his occultation. Ṭibba is a great dwelling and thirty people will not feel lonely."

Ghaybat al-Shaykh(۲): A group narrated to me from Abū Ja`far Muḥammad b. .۶۳۱ Sufyān al-Bazaufarī, from Aḥmad b. Idrīs, from `Alī b. Muḥammad b. Qutayba, from al-Faḍl b. Shādhān, from `Abd al-Raḥmān b. Abī Najrān, from Ṣafwān b. Yaḥyā, from Abū Ayyūb, from Abū Baṣīr, from (Imam) Abū `Abd-Allah, peace be on him, who said: ".“If the news of the occultation of your master reaches you, don’t deny it

The following traditions also prove the above concept: ۲۰۵, ۲۴۲, ۲۴۴, ۲۴۵, ۲۵۴, ۲۵۷, ۲۶۱, ۳۰۵–۳۰۸, ۳۱۷, ۴۶۵, ۴۹۷, ۴۹۸, ۴۹۹, ۵۱۱, ۵۳۵–۵۳۹, ۵۴۱, ۵۴۷, ۵۴۹–۵۵۷, ۵۵۹–۵۶۴, ۵۷۴, ۵۷۵, ۵۸۰, ۵۸۹, ۵۹۵, ۵۹۹–۶۰۷, ۶۳۲–۶۳۵, ۶۳۷, ۶۴۱, ۶۴۳, ۶۴۴, ۶۴۵, ۶۴۷, ۶۴۹, ۶۵۳, ۶۶۹, ۶۸۵, ۶۸۶, ۶۸۸–۶۹۱, ۸۰۶, ۸۱۰, ۱۱۰۴, and ۱۱۰۵

Section Twenty-Nine

The traditions that indicate the reason behind his occultation

(Comprised of nine traditions(۳

Kamāl al-dīn(۴): Narrated to us `Abd al-Wāḥid b. Muḥammad b. `Abdūs al-`Aṭṭār, .۶۳۲ may Allah be satisfied with him, from `Alī b. Muḥammad b. Qutayba al-Nīsābūrī from Ḥamdān b. Sulaimān al-Nīsābūrī, from Aḥmad

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Al-Kāfī, vol. ۱, chap. ۱۳۸, p. ۳۴۰, no. ۱۶; Mir`āt al-`uqūl, vol. ۴, p. ۵۰, no. ۱۶. Al-Majlisī - ۱ writes: “In some versions [it has been narrated like this]: ‘During his occultation, he will not be away from the people. Rather, he will be amongst them but they will not recognize him.’ The first is more probable and is in accordance with what is found in other books. ‘Ṭībba’ is the name of Medina and ‘Thirty people won’t feel lonely’ means that thirty of his close followers and special companions will be with him.” Biḥār al-anwār, vol. ۵۲, chap. ۲۳, p. ۱۵۷, no. ۲۰. He also writes: “‘Ṭayyiba’ is the name of a city. It indicates that he will mostly be there or around it and that there will be thirty of his special followers and companions with him. If anyone from them dies, he is replaced with another.”; Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۸۸, no. ۴۱; Similar to it in Ghaybat al-Shaykh, p. ۱۶۲, no. ۱۲۱, through his chain of narrators from `Alī b. Abī Ḥamza, from Abū

Baṣīr, that he, peace be on him, said: "The Master of this affair will definitely have [a period of] isolation and there will definitely be strength during his isolation. With thirty people, there will be no loneliness and Ṭayyiba is a great dwelling." Ithbāt al-hudāt, .vol. ٣, chap. ٣٢, p. ۴۴۵, no. ٢٧

Ghaybat al-Shaykh, pp. ١۶٠–١۶١, no. ١١٨; Biḥār al-anwār, vol. ۵١, chap. ۶, p. ١۴۶, no. ١۵, -٢ .a similar narration has already been mentioned from Muḥammad b. Muslim

Even though the reason behind the occultation is concealed from us, this cannot be -٣ used as a pretext to deny it hasn't occurred or the existence of a benefit in its occurrence. For, Allah's customs regarding this event and other events that occur by Allah's Wisdom are one. Just as there is no way to deny the benefits in some of His actions whose rationale and advantage are not known to us, likewise, there is no way one can deny the benefits in His Assigned-Guardian (walī) and Proof's occultation. Surely, our senses and intellect fall short of perceiving the benefits of most things including Allah's customs in his creations and religious laws. We have not even been given the power to comprehend many of the unknown things. Thus, it is best to acknowledge the deficiency in our understanding. It has been narrated from our master, (Imam) Abū `Abd-Allah Ja`far b. Muḥammad al-Ṣādiq, peace be on him: "O son of Adam! If a bird eats your heart, it will not be satiated and if your eye is poked with a needle you will become blind; Yet, you intend to recognize through these two [i.e. heart and eye] the kingdom of the heavens and the earth!" Thus, basically, we shouldn't ask about these matters after the Prophet and the Infallibles from his Ahl al-Bait, Allah's blessings be on them all, informed us about their occurrence, and the indication of correct traditions about them, and such things occurring in the previous nations, just as the Imam mentioned in the long tradition narrated by Sadīr. Al-Mufīd says in al-Fuṣūl al-`ashara: "One of Allah's friends travels in the earth while worshipping his Exalted Lord and keeps away from the oppressors through his actions and distances himself from the abode of the criminals. Through his religion he stays far away from the place of the disobedient. None of the creatures is aware of his residence and no human from them can claim to have met him or to have been in his company. He is Khiḍr, peace be on him, who lived before the time of Moses [and still lives] today. This is a universally accepted fact amongst the traditionists and completely agreed on by historians and narrators. He travels in the earth and no one

knows his abode and no one can claim to be in his company except what has been mentioned in the Holy Quran about Moses, peace be on him. Some people mention that he sometimes appears but he is not recognized. Some who have seen him think that they have met a God-fearing and abstentious person and when he leaves, they assume him to be Khiḍr even though they are neither sure nor convinced about it. Sometimes, he believes that he is one of the people of this time." Then, he mentions the occultations of Moses, Joseph, Jonah, and others. (Imam) Abū `Abd-Allah, peace be on him, has explicitly stated that the reason for his occultation will not be revealed except after his reappearance and it is a divine secret—as has been discussed in the first tradition of this chapter from `Abd-Allah b. al-Faḍl al-Hāshimī. On this basis, it will be correct if we say: the real reason (for his occultation) is concealed from us in His Wisdom and it will not be revealed completely except after his reappearance. Of course, there are numerous benefits and obvious advantages other than this. Some of these are: The people will be tested by his occultation and the level of their submission, recognition, and belief in what was revealed to the Holy Prophet, Allah's blessings be on him and his family, will be examined. Indeed, it is the custom of Allah, the Exalted, to test the people. The creation of people, sending of Messengers, and ascension of divine scripts was naught but for testing. Allah, the Exalted, says: "We have created man from a mixed semen [and] We [will] test him" (Quran ۷۶:۲). He, Honorable is His Glory, also says: "[He] Who created death and life to test you as to which of you is the best in conduct" (Quran ۶۷:۲), and "Do the people think that they will be left alone if they say 'we have believed' and they will not be tested" (Quran ۲۹:۲). From the traditions that you will be acquainted with in this book, it can be understood that testing using the medium of occultation is one the most difficult of tests and fastening to religion in this period is like pulling thorns through your fist. This is in addition to the fact that there is a special test and examination for acknowledging, believing from the depth of the heart, and being bound by what the Prophet, Allah's blessings be upon him and his family, has informed about the hidden affairs. The fruit of these will be internal purification and a strength to practice the religion of Allah, the Exalted. Through his occultation, the peoples actions, beliefs, and knowledge will be tested. As for their actions, during the occultation severe and intense fitnas will take place and the people will be placed in great dilemma in a way that the most difficult of

things will be to remain steadfast in performing one's religious duties. As for knowledge and belief, then believing in the occultation is believing in the unseen (al-ghayb) and no one will believe in it except he whose faith has been perfected, his recognition strengthened, and his intentions purified. To sum it up, the people will be tested for belief in Allah and their submission and acknowledgement regarding the Holy Prophet, Allah's blessings be on him and his family, and what he has said. It is likely that the tests regarding having faith in the unseen affairs is more severe than the other tests. Such believers have been clearly described in Allah's saying: "That Book which there is no doubt in, is guidance for the God-fearing, those who believe in the unseen" (Quran ٢:٢–٣). This is because believing in everything that is hidden from us—from the things that the Holy Prophet, Allah's blessings be on him and his family, has informed about—is not possible except for those who possess certitude and are God-fearing. Those who have been saved from the darkness of temptations and satanic doubts. Those who illuminated their souls with the light of recognition, certitude, and complete belief in Allah, His Messengers, and His Books. The perfection of human preparedness for his reappearance; because his advent is not like that of others from the Divine Proofs and Prophets and it is not based on apparent and normal causes. His actions—as you will observe in the coming chapters—will be based on realities and he will judge relying on actualities. In his government, dissimulation (taqiyya) and tolerance will be done away with in religious affairs. He will be very strict regarding the governors and sinners. Such affairs will only be achieved when the world reaches a special capacity and mankind progresses in the fields of science, recognition, thought, ethics, and morality; so that they become prepared to accept his superb teachings and reformative programs. Fear of being killed: History bears witness that apparently, the cause of his occultation is fear of being killed, because his enemies—as you will see in the coming chapters—were determined to kill him and to extinguish his light. They desired to eliminate this holy and blessed generation, but Allah wanted nothing except the perfection of His Light. Other reasons which have been mentioned in books specially authored on this subject. If someone objects and says: What is the use of an Imam who cannot be seen? There is no difference between him existing or not! Then I will answer: The benefit in the presence of a divine proof is not confined to his authority in apparent affairs. Rather, the greatest

advantage of his existence is the survival of the universe—by the permission of Allah, the Exalted—and his order. Just like what he, Allah's blessings be on him and his family, has said: "My Ahl al-Bait are a cause of safety for the inhabitants of earth. If my Ahl al-Bait cease to exist, the inhabitants of the earth will also cease to exist." He also said, "This religion will continue to survive while twelve leaders from the Quraish exist in it. When they pass away, the earth will swallow its inhabitants." Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him, has said: "Yes, by Allah! The earth will not become empty of Allah's Proof..." In the next chapter, we will mention some of the traditions about how people will benefit from him during his occultation. If he is not doing anything, it is not because this is what he wants. The people are themselves the cause of this problem. Al-Ṭūsī has pointed to two aspects in his book 'al-Tajrīd' using the following words: "His existence is a grace and his authority is another grace, and we are the cause of his absence (`adamuhū minnā)." We don't' claim with certainty that he is concealed from all his special followers—like it has been recorded in al-Shāfī and Tanzīh al-Anbiyā'—and hence, some important affairs are performed by him through his followers and special companions and they will benefit from him. What is certain and clear is the fact that he is concealed from the people and no one has access to him during his occultation except some of his special companions—and occasionally others, because of special reasons—but this does not mean that the people are also concealed from him. For, according to what can be derived from the traditions, he attends the Hajj pilgrimage every year and visits the shrines of his grandfather and infallible forefathers, accompanies the people, attends their gatherings, helps the distressed ones, visits some of the sick, and etc. Perhaps, he even fulfills their needs himself, may Allah sacrifice me for him. The impossibility of having access to him during the occultation means it is impossible to see him. It is not compulsory for the Imam to execute his authority. Rather, he implements his authority through others just as he did during his minor and major occultations. Thus, he appointed the jurists and the just scholars who were learned about the laws of judgment. He made them as proofs upon the people. So, during the occultation, they apparently protect the sharia, explain the Islamic laws, spread Islamic sciences, dispel the doubts, and take care of anything which the affairs of the people are maintained with. A detailed discussion can be found in the books on jurisprudence. If

you seek more elaboration, refer to the books of our great scholars like al-Mufīd, Sayyid al-Murtaḍā, al-Ṭūsī, al-Ṣadūq, al-Majlisī, etc. May Allah reward them on .account of religion the best of rewards

Kamāl al-dīn, vol. ۲, chap. ۱۱, pp. ۴۸۱–۴۸۲, no. ۴۴; `Ilal al-sharā'i` , pp. ۲۴۵–۲۴۶, no. ۸; -۴ Biḥār al-anwār, vol. ۵۲, chap. ۲۰, p. ۹۱, no. ۴; Ithbāt al-hudāt, vol.۳, chap. ۳۲, sect. ۵, p. .(۴۸۸, no. ۲۱۷ (short version

:b. `Abd-Allah b. Ja`far al-Madā'inī, from `Abd-Allah b. al-Faḍl al-Hāshimī who said

I heard al-Ṣādiq Ja`far b. Muḥammad, peace be on him, say, "The master of this affair will definitely have an occultation in which every liar will become doubtful." I asked, "Why, may I be sacrificed for you?" He replied, "Because of an affair that we have not been given permission to disclose to you." I asked, "What is the rationale behind his occultation?" He answered, "The rationale behind his occultation is the same rationale behind the occultations of the Proofs of Allah, High be His Remembrance, who preceded him; Surely, the rationale will not be disclosed until he reappears, just as the rationale behind al-Khiḍr's acts of drilling a hole in the ship, killing the boy, and erecting the wall were not disclosed to Moses, peace be on him, except at the time of their separation. O son of Faḍl! This affair is from the affairs of Allah, the Exalted, a secret from Allah's secrets, and an unseen from Allah's unseens. Once we know that He, Mighty and Majestic be He, is wise, then, we will acknowledge "'.[that all His actions are wisdom even if their reason is not disclosed [to us

Kamāl al-dīn(۱): Muḥammad b. Muḥammad b. `Iṣām al-Kulainī, from Muḥammad .۶۳۳ b. Ya`qūb al-Kulainī, from Isḥāq b. Ya`qūb, from the Master of Time (Ṣāḥib al-Zamān), Allah's blessings be on him, in his last signed letter (al-tauqī`) which was in reply to a question asked from him by Muḥammad

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Kamāl al-dīn, vol. ۲, pp. ۴۸۳–۴۸۵, no. ۴; Ghaybat al-Shaykh, pp. ۲۹۰–۲۹۳, no. ۲۴۷; I`lām -۱ al-warā, chap. ۳, sect. ۳; Kashf al-ghumma, vol. ۲, pp. ۵۳۰–۵۳۲; al-Kharā'ij wa l-jarā'iḥ, vol. ۳, pp. ۱۱۱۳–۱۱۱۷, no. ۳۰; al-Iḥtijāj, vol. ۲, pp. ۲۸۱–۲۸۴; Biḥār al-anwār, vol. ۵۳, chap. ۳۱,

.pp. ۱۸۰–۱۸۲, no. ۱۰, and vol. ۷۵, chap. ۳۰, p. ۳۸۰, no. ۱, citing al-Durrat al-bāhira

:b. Uthmān b. al-`Amrī

As for the reason behind the occultation, then surely Allah, Mighty and Majestic be He, says, “O you who believe! Do not ask about things which if disclosed to you will upset you.”(۱) Verily, all my forefathers had the allegiance of the tyrant of their time on their necks [i.e. were forced to pledge allegiance to them] but when I reappear, I will not have the allegiance of any oppressive king on my neck. As for benefiting from me during my occultation, then indeed, it will be like benefiting from the sun when the clouds conceal it from the eyes. I am security for the inhabitants of earth just as the stars are security for the inhabitants of the sky. So, don’t ask about things that you don’t need and don’t strain yourself in learning the knowledge of things that you will not be questioned about. Pray as much as you can for the hastening of the relief (al-faraj) because it is your relief. Peace be on you, O Isḥāq b. Ya`qūb, and [on] whoever .follows guidance

.۶۳۴ Uyūn akhbār al-Riḍā(۲): Muḥammad b. Ibrāhīm b. Isḥāq, from Aḥmad b.` Muḥammad al-Hamdānī, from `Alī b. al-Ḥasan b. `Alī b. Faḍḍāl, from his father, from Abū l-Ḥasan `Alī b. Mūsā al-Riḍā, peace be on him, who said: “It is as if I am with the Shias who are [wandering] like livestock—during the occultation of my third descendant—in search of pasture, but will not find it.” I asked, “And why will

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۱- Quran ۵:۱۰۱.

۲- Uyūn akhbār al-Riḍā, vol. ۱, chap. ۲۸, p. ۲۷۳, no. ۶; Kamāl al-dīn, vol. ۲, chap. ۴۴, p.` ۴۸۰, no. ۴; Biḥār al-anwār, vol. ۵۱, chap. ۸, p. ۱۵۲, no. ۱. I say: The third means Imam Abū Muḥammad al-Ḥasan—the father of al-Ḥujja, peace be on him—and the concealed .Imam refers to his son, al-Ḥujja, peace be on them both

it be so, O Son of Allah’s Messenger?” He answered, “Because, their Imam will be concealed from them.” “Why?” I asked again. He answered, “So that he will not have ”.the allegiance of anyone on his neck when he rises with the sword

۶۳۵. Ghaybat al-Shaykh(۱): Al-Ḥusayn b. `Ubaid Allah, from Abū Ja`far Muḥammad b. Sufyān al-Bazaufarī, from Aḥmad b. Idrīs, from `Alī b. Muḥammad b. Qutayba, from al-Faḍl b. Shādhān al-Nīsābūrī, from al-Ḥasan b. Maḥbūb, from `Alī b. Ri`āb, who said: "Zurāra said, 'The Qā'im will have an occultation before he appears.' I asked, 'Why?' He replied, 'He will fear for his life.'"

The following traditions also prove the above concept: ۳۳۷, ۶۲۶, ۶۵۴, ۶۵۶, and ۶۶۹.

Section Thirty

The traditions that indicate some of the benefits of his existence and how people benefit from him during his occultation and how he manages the affairs

Comprised of nine traditions

۶۳۶. Nahj al-balāgha(۲):

Yes, by Allah! The earth will not become empty of a person who establishes Allah's proof—either apparently [while they are] known or afraid [while they are] hidden; so that Allah's proofs and clear arguments are not nullified. How many are they and where [are they]? By Allah, they are few in number but have great stature before Allah. Through them, Allah guards His proofs and clear arguments until they entrust them to others who are like themselves and sow its seeds in the hearts of those who are similar to them.

Knowledge has led them to real understanding and they have blended themselves

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۱- Ghaybat al-Shaykh, p. ۳۳۲, no. ۲۷۴; similar to it in al-Kāfī, vol. ۱, chap. ۱۳۸, p. ۳۳۸, no. ۹, from ibn Bukair from Zurāra; Ghaybat al-Nu`mānī, pp. ۱۷۶–۱۷۷. Similar to it through numerous chains of narrators and similar wordings can be found in numbers ۱۹–۲۲ from ibn Bukair; `Ilal al-sharā'i`, p. ۲۴۶, no. ۹; Kamāl al-dīn, vol. ۲, chap. ۴۴, p. ۴۸۱, no. ۹, and similar to it from ibn Bukair and Khalid b. Najīḥ al-Jawwān and ibn Bukair from Zurāra in numbers ۷, ۸, and ۱۰; similar to it in Ithbāt al-hudāt, vol. ۶, p. ۳۵۹, no. ۲۳, with a

.difference in the narrators and minor differences in meaning

Nahj al-balāgha, p. ۴۹۷, saying no. ۱۴۷; Tadhkirat al-ḥuffāẓ, vol. ۱, p. ۱۱; Dastūr - ۲ ma`ālim al-ḥikam, chap. ۴, pp. ۸۲–۸۵, through his chain of narrators from Kumail; al-Ghārāt, vol. ۱, p. ۱۵۳; Tuḥaf al-`uqūl, section on his sayings to Kumail b. Ziyād, p. ۱۷۰; al-Khiṣāl, chap. ۳, p. ۱۸۷; al-Amālī, pp. ۱۹–۲۰, no. ۲۳; Biḥār al-anwār, vol. ۲۳, chap. ۱, pp. ۴۴–۴۶, no. ۹۱; al-Mufīd, al-Amālī, session ۲۹, p. ۲۵۰; Kamāl al-dīn, vol. ۱, chap. ۲۶, p. ۲۸۹, .no. ۲; Also see al-Bidāya wa l-nihāya, vol. ۹, p. ۴۶, and many other sources

with the spirit of certainty. They regard as easy what the extremely wealthy regard as hard. They find peace in what the ignorant have fright of. They live in this world with bodies whose souls are hanging in the highest place. They are the Successors of Allah)on His earth and the callers to His religion. Oh, oh, how I yearn to see them!(۱)

:Yanābī` al-mawadda(۲): Citing Nahj al-balāgha .۶۳۷

From us is the Mahdī. He will move in the world while carrying a radiant lamp and will tread on the path of the virtuous, in order to unfasten knots, free slaves, divide the united and unite the divided. He will be in concealment from the people. The stalker .will not find his footprints even though he pursues with his eyes

:(Also in Nahj al-balāgha ([Egypt], vol. ۲, p. ۴۷, no. ۱۴۶

O people! This is the time for the occurrence of every promised event and the approach of things which you do not know. Whoever from among us will be during these days will move through them with a burning lamp and will tread on the footsteps of the virtuous, in order to unfasten knots, free slaves, divide the united and unite the divided. He will be in concealment from the people. The stalker will not find his footprints even though he pursues with his eyes. Then a group of people will be sharpened like the sharpening of swords by the blacksmith. Their sight will be brightened by revelation, the [delicacies of the

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.Nahj al-balāgha, saying no. ۱۴۷ -۱

Yanābī` al-mawadda, p. ۴۳۷; Sharḥ nahj al-balāgha by Ṣubḥī al-Ṣāliḥ, Sermon ۱۵۰, p. -۲ .۲۰۸

Quran’s] commentary will be put in their ears and they will be given drinks of wisdom, (morning and evening.(۱)

Farā’id al-simṭain(۲): Informed us Abū Ja`far, ibn Bābawayh, may Allah be .۶۳۸ satisfied with him, from Muḥammad b. Aḥmad al-Simnānī, from Aḥmad b. Yaḥyā b. Zakariyyā al-Qattān, from Bakr b. `Abd-Allah b. Ḥabīb, from Faḍl b. al-Ṣaqr al-`Abdī, from Mu`āwiya, from Sulaimān b. Mihrān al-A’mash, from al-Ṣādiq Ja`far b. Muḥammad, peace be on him, from his father Muḥammad b. `Alī, peace be on him, :from his father `Alī b. al-Ḥusayn, peace be on him, who said

We are the leaders of the Muslims, Allah’s Proofs upon the worlds, the masters (sādat) of the believers, the chiefs of those who will have shiny faces [on the Day of Judgment], and the masters (mawālī) of the faithful. We are security for the inhabitants of the earth just as the stars are security for the inhabitants of the sky. We are those due to whom the sky is withheld from falling on the earth except with His permission; due to us, the earth is withheld from shaking its inhabitants; due to us .it rains and mercy is spread and the blessings of the earth come out

If someone from us didn’t exist on earth, the earth would have swallowed its inhabitants. Ever since Allah created Adam, the earth has not been empty of Allah’s Proof—[who has been] either apparent and known or hidden and concealed—and it [will not become empty until the Hour [i.e. Judgment Day

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Nahj al-balāgha, trans. Sayed Ali Reza (Iran: Sayed Mujtaba Musavi Lari - ۱ ;(Foundation), sermon ۱۴۹ (with some minor changes in the translation

.Farā’id al-simṭain, vol. ۱, chap. ۲, pp. ۴۵–۴۶, no. ۱۱; Yanābī` al-mawadda, p. ۴۷۷ -۲

.is established. Had it not been so, Allah would not have been worshipped

Sulaimān says, "I asked (Imam) al-Ṣādiq, peace be on him, 'How will the people benefit from a hidden and concealed proof?' He answered, 'Just like they benefit from the sun when the clouds cover it.(۱)'"

۶۳۹. Kamāl al-dīn(۲): Narrated to me my father, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from Hārūn b. Muslim, from Sa`dān, from Mas`adat b. Ṣadaqa, from Abū `Abd-Allah [al-Ṣādiq], from his forefathers, from `Alī, peace be on them all, who said:

O Allah! There must exist on Your earth Your Proof upon Your creatures, who guides them to Your religion and teaches them [from] Your knowledge, so that Your argument is not negated and the followers of Your friends are not deviated after You guide them. [This proof must exist] regardless of him being apparent and not obeyed, or hidden and fearing [for his life]. Even though he is hidden from the people—while they are guided—his knowledge and his customs are firmly established in the hearts of the believers and they act upon them.

۶۴۰. Kitāb Faḍl b. Shādhān(۳): Narrated to us Muḥammad b. Abī `Umair and Ṣafwān b. Yaḥyā, from Jamīl b. Darrāj, from (Imam) al-Ṣādiq, from his father, from his forefathers, from Amīr al-Mu'minīn, peace be on them all, who said:

Islam and a just ruler are two brothers who are always together. One will not be corrected without the other. Islam is the foundation and the just ruler is the protector.

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۱ - Al-Majlisī, may Allah have mercy on him, has mentioned some aspects of his similarity with the sun when it is covered by the clouds: The lights of existence, knowledge, and guidance reach the people through him; since it has been established through many traditions that they are the ultimate cause for the creation of the creatures. Was it not for them, the light of existence would not have reached anything other than them [i.e. no one would have come into existence]. Because of their blessings, us asking them for intercession, and by asking them for help, the sciences and knowledge have become manifest for the people and calamities have been

dispelled from them. If it was not for them, the people would have [been punished with] various punishments due to their hideous deeds. As Allah, the Exalted, declares, 'Allah will not punish them while you are with them' (Quran ٨:٣٣). We have experienced many times in affairs which we reached a dead end, in difficult issues, in times when we became distant from [Allah], the Exalted, and when the doors of grace were closed, then, when we sought their intercession and implored [through] their lights—proportional to our spiritual connection with them in that time—the problems were solved. This has been experienced by those whom Allah has decorated the eyes of their hearts with the light of faith. We have already explained this in the Book of Imamate [in Biḥār al-anwār]. Just as the people long for the sun to be uncovered so that they benefit more from it compared to when it is covered with clouds, likewise, during his occultation, the sincere Shias await his reappearance every moment and second, and don't lose hope in him. Those who deny he exists, even with the many clear signs [from him], are like those who deny the sun exists when the clouds hide it from the eyes. Sometimes, it is better for the people that the sun hides behind the clouds. Similarly, his occultation is better for them in these times, hence, he is concealed from the people. One who is staring at the sun cannot stare at it if it is not covered with clouds. One who looks at it can even become blinded due to the eyes' weakness in encompassing it. Likewise, the sun of his holy existence might be harmful for their power of discernment and can make them become blind regarding the truth. Thus, their power of discernment can tolerate having faith in him during his occultation just as man looks towards the sun from beneath the clouds and [his eyes] will not be harmed. The sun emerges from the clouds while one person can see it and another can't. Likewise, it is possible that during his occultation, he shows himself to some people but not to others. They [i.e. the Ahl al-Bait] are like the sun which is benefited by all, but, he who is blind cannot benefit from them. This has been mentioned in the traditions which explain the verse, 'He who is blind in this [world], he will [also] he blind in the hereafter and in a more deviated path' (Quran ١٧:٧٢). The sun's rays enter the houses proportional to the windows and hatches that they have and proportional to the number of obstacles that have been removed. Similarly, people benefit from the lights of their guidance proportional to the number of obstacles which they have removed from their senses and perceptions which form

the windows of their hearts—things like their desires or physical interests—and also proportional to what they remove from their hearts from the evil coverings to the extent that they reach the position where they are like those who are beneath the sky and enveloped by the sun's rays from all sides without any veil. Indeed, eight doors from this spiritual paradise have been opened for you and Allah, on account of His grace, has opened for me another eight [doors], which cannot be discussed here. Hopefully, Allah will open for us and for you a thousand doors [which lead] to their ".recognition, which a further thousand doors open from each door

Kamāl al-dīn, vol. ١, chap. ٢٧, p. ٣٠٢, no. ١١; Ithbāt al-waṣiyya, p. ٢٥١; Ithbāt al-hudāt, -٢ .vol. ۶, chap. ٣٢, sect. ٢, p. ٣۶٣, no. ١١٢

Kifāyat al-muhtadī (al-Arba`īn), pp. ٢٢٢–٢٢٣, under no. ٣٩; Kashf al-Haqq (al- - ٣ Arba`īn), p. ٢٠٣, no. ٣٥, with the following wording: "When our Qā'im departs nothing will remain from Islam and when nothing remains from Islam, nothing will remain ".from this world

What is without a foundation will be destroyed and what is without a protector will be spoiled. It is because of this that when our Qā'im departs from this world, nothing will .remain this world

The following traditions also prove the above point: ٢۴۵ and ۶٠٩

Section Thirty-One

The traditions that indicate he will live a very long life

Comprised of ٣۶٣ traditions

Kamāl al-dīn(١): Narrated to us Muḥammad b. `Alī b. Bashshār al-Qazwīnī, from .۶۴١ Abū l-Faraj al-Muẓaffar b. Aḥmad, from Muḥammad b. Ja`far al-Kūfī, from Muḥammad b. Ismā'īl al-Barmakī, from al-Ḥasan b. Muḥammad b. Ṣāliḥ al-Bazzāz, :from (Imam) al-Ḥasan b. `Alī al-`Askarī, peace be on him, who said

My son is the one who will rise after me. He is the one in whom the customs of the Prophets will occur by his long-life and occultation. [This will continue] until the people's hearts harden due to the prolonged duration. Then, no one will remain

steadfast in believing in him except he who Allah, Mighty and Majestic be He, has written faith in his heart and assisted with a Holy Spirit from Himself.(۲)

۶۴۲. Kamāl al-dīn(۳): `Alī b. Aḥmad al-Daqqāq and Muḥammad b. Aḥmad al-Shaibānī, from Muḥammad b. Abī `Abd-Allah al-Kūfī, from Mūsā b. `Imrān al-Nakha`ī, from his uncle al-Ḥusayn b. Yazīd al-Naufalī, from Ḥamzat b. Ḥumrān, from his father Ḥumrān b. A`yun, from Sa`īd b. Jubair who said: "I heard the Master of the Worshippers, `Alī b. al-Ḥusayn, peace be on him, say, 'In the Qā'im there is a resemblance to Noah and that

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۱- Kamāl al-dīn, vol. ۲, chap. ۴۶, p. ۵۲۴, no. ۴; Biḥār al-anwār, vol.۵۱, chap. ۱۳, p. ۲۲۴, no. ۱۱.

۲- Some Sunnis have considered his longevity as improbable to the extent that they have even condemned the Shia belief about his survival. As you are aware, in scientific matters and religious subjects, improbability has no value after proofs have been established, and definite arguments based on intellect and narration have been demonstrated. This [belief] is a kind of uncertainty about Allah's Power. It is based on our habit of opposing what we are used to and not on logic. Every day and night—in fact every hour and second—we agree to and witnesses thousands of normal phenomena and occurrences in the world of creation, even in the small creatures and the things that cannot be seen except with a microscope, that are more amazing and greater than the longevity of a man who has safe limbs and strength, who knows the rules of keeping himself healthy and well, and acts upon them. His longevity is not as strange as his creation, formation, and transfer from the realm of the loin (`alim al-aṣlāb) to the realm of the womb and then to this world. Using this reasoning in His Holy book, Allah refutes those who deny and view the hereafter as improbable. He, the Exalted, says, "O people! If you have doubts about resurrection, then surely We have created you from soil then from sperm . . ." (Quran ۲۲:۵). He also says, "Did not man see that We have created him from a sperm . . ." (Quran ۳۶:۷۷). In yet another place, He says, "And they say, 'When we become bones and powder . . ." (Quran ۱۷:۴۹).

This is in addition to the longevity of some of the Prophets like al-Khiḍr, Noah, Jesus, and etc., peace be on them all. How can the belief about the Mahdī's longevity be a sign of ignorance whilst the Holy Quran has stated the possibility of similar occurrences: "Had he [i.e. Jonas] not been from the glorifying ones, he would have certainly remained in [the whale's] stomach until the Day they are raised" (Quran ۳۷:۱۴۳–۱۴۴). Regarding the Prophet Noah, peace be on him, the Holy Quran says, "So, he stayed amongst his people for a thousand years save fifty" (Quran ۲۹:۱۴). Regarding Jesus, it says, "And there will not remain even one of the followers of the Book (ahl al-kitāb) except that they will most certainly believe in him before his death" (Quran ۴:۱۵۹). It also informs us about Satan and that he has been given time until the appointed hour—a fact that is neither denied by any of the Muslims nor considered improbable. Muslim has recorded in his Ṣaḥīḥ, vol. ۲, chap. "Ibn Ṣayyād," al-Tirmidhī in his Sunan, vol. ۲, and Abū Dāwūd in his Ṣaḥīḥ, chap. "The narration of ibn. Ṣā'id," have recorded numerous traditions about ibn Ṣayyād and ibn Ṣā'id and that the Holy Prophet, Allah's blessings be on him and his family, considered it probable that he was al-Dajjāl who will emerge in the end of times. Ibn Māja has recorded in his Ṣaḥīḥ (part ۲) in the chapters on fitnas, under the fitna of al-Dajjāl and the emergence of `Īsā, Abū Dāwūd has mentioned in vol. ۲ of his Sunan from the book al-Malāḥim in the chapter on the narration of al-Jassāsa, Muslim in his Ṣaḥīḥ in the chapter on the Appearance of al-Dajjāl and his staying on earth from the narration of Tamīm al-Dārī—which clearly and explicitly mentions that al-Dajjāl was alive during the time of the Prophet, Allah's blessings be upon him and his family, and that he will reappear in the end of times. If belief in the longevity of someone is a sign of ignorance, then why are none of the aforementioned scholars attributed with ignorance, whilst they have narrated many traditions in their books and Ṣaḥīḥs about the longevity of al-Dajjāl? How can someone be regarded as ignorant because he believes in the Mahdī's longevity whilst the Holy Prophet, Allah's blessings be on him and his family, has considered this permissible for al-Dajjāl, the enemy of Allah?! To sum it up, once it is shown there have lived people who have had long lives, there remains no reason for being amazed and surprised, let alone considering it improbable or believing it to be impossible for others to have long lives too. Sayyid b. Ṭāwūs, may Allah have mercy on him, writes in sect. ۷۹ of his book Kashf al-Maḥajja the story of his debate with some

Sunnis: “If a person comes and says, ‘I can walk on water in Baghdad,’ people will gather to witness him thinking that perhaps he may be able to carry it off. If he does so successfully, they will indeed be surprised at his feat. Now, if a second man comes before they have dispersed and also claims to walk on water, their amazement will certainly be less than the first one. The second one too pulls it off successfully. When some of those present disperse, their amazement will surely have been reduced. If a third person comes and makes the same claim, only a few people will wait to see him perform the feat. If he does it successfully, the amazement will definitely diminish. Finally, if a fourth person comes and makes the same claim, no one will wait to see him walk on water and [no one] will be amazed at his feat. The same applies to the Mahdī, peace be on him, because you [Sunnis] narrate that [the Prophet] Idrīs is alive and present in the sky from his era until now. You have also narrated that Khiḍr has been alive from the time of Moses, peace be on him, or even before him until now. You also believe that Jesus is alive and in the sky and will return to earth along with the Mahdī. These are three human beings who have lived long lives and no one is amazed at their longevity. Then, why can’t there be a person from the descendants of Muḥammad b. `Abd-Allah, Allah’s blessings be on him and his family, who follows their example as a sign of Allah, Mighty and Majestic be He, in his nation with his longevity? Indeed, you have mentioned and narrated that he will fill the earth with fairness and justice just as it will be filled with unfairness and injustice. If you ponder, you will verify that your acknowledgement and testimony that he will fill the earth’s east, west, far, and near with justice and fairness, is more amazing than his long survival and a greater honor conferred by Allah, Mighty be His Majesty, on His friends. You have also testified that the great Prophet, Jesus, son of Mary, peace be on him, will perform prayers behind him, will accompany him, and will help him in his wars and battles. This is an even greater position than the long-life you are considering improbable.” Al-`Allāma Sibṭ b. al-Jauzī writes in Tadhkirat al-khawāṣ, p. ٣٧٧: “Most Shias believes that the Successor, the Proof (al-khalaf al-ḥujja), is present, alive, and being given sustenance. They put forward arguments to show he is alive, some of which are: There are many people whose lives have been elongated like al-Khiḍr and Ilyās and no one knows their age. Every year, they meet and . . . It has been mentioned in the Torah that Dhū l-Qarnain lived for three thousand years but the Muslims believe that

it was one thousand and five hundred years. The [Shias] also narrate from Muḥammad b. Isḥāq the names of a large number of people who have been granted long lives. They have given a detailed presentation about the probability of him surviving since his occultation until now and that there is nothing extraordinary about his long-life." Al-Ḥāfiẓ al-Kanji al-Shāfi'ī argues about his longevity through the long-lives of Jesus, Khiḍr, and Ilyās and also the survival of al-Dajjāl and Iblīs. For the longevity of al-Dajjāl, he has mentioned the lengthy tradition Muslim has recorded in his Ṣaḥīḥ about al-Jassāsa as a reason of al-Dajjāl's longevity (al-Bayān, p. ٢٥). The Old Testament contains the names of quite a few people who had long-lives and has mentioned their stories in the Book of Genesis, as per the Hebrew, Caledonian, and Greek translation into Arabic (Beirut: ١٨٧٠): Chap. ٥, Verse ٥: "Adam lived for a total of ٩٣٠ years and died." Verse ١١: "Enosh lived for a total of ٩٠٥ years and died." Verse ١٤: "Kenan lived for a total of ٩١٠ years and died." Verse ١٧: "Mahalalel lived for a total of ٨٩٥ years and died." Verse ٢٠: "Jared lived for a total of ٩٦٢ years and died." Verse ٢٣: "Enoch lived for ٣٦٥ years." Verse ٢٧: "Methuselah lived for ٩٦٩ years and died." Verse ٣١: "Lamech lived for ٧٧٧ years and died." Chap. ٩, Verse ٢٩: "Noah lived for ٩٥٠ years and died." Chap. ١١, Verses ١٠–١٧: "These are Shem's descendants; when Shem was ١٠٠, Arpachshad was born to him, two years after the flood and, after Arpachashad's birth Shem lived five hundred years, getting sons and daughters. Arpachashad got Shelah at thirty-five and lived ٤٠٣ years after Shelah's birth, getting sons and daughters. At thirty, Shelah got Eber and he lived ٤٠٣ years after Eber's birth, getting sons and daughters. Eber at thirty-four got Peleg and lived ٤٠٣ years after Peleg's birth, getting sons and daughters. In this chapter, more people with long lives have been discussed other than those that we have mentioned. Here, for the sake of conciseness, we will only mention some of their names: Peleg, Reu, Serug, Nahor, and Terah. In chap. Twenty-five, Verse ٧, it has been mentioned that Abraham lived ١٧٥ years and in Verse ١٧, it is recorded that Ishmael lived for ١٣٧ years. These are some of the names that have been recorded in the Old Testament from those who have had long lives. This is proof for the Jews and the Christians. Al-Karājukī writes in Kanz al-fawā'id in the chapter called "Al-Burhān `alā ṣiḥḥat ṭūl `umr al-imām Ṣāḥib al-Zamān": "The people of all religions are unanimous on the possibility of longevity." After mentioning some names from the Old Testament, he says: "Islamic [books] too,

contain similar contents. A single Muslim scholar cannot be found who opposes this or believes in its falsity. Rather, they have consensus on the possibility of longevity like what we mentioned.” He has also recorded similar things from the books of the Zoroastrians, Hindus, Buddhists, and etc. Whoever desires to study more about those who had long lives must refer to the following books: Biḥār al-anwār, al-Mu`ammirīn by Abū Ḥātim al-Sajistānī, Kamāl al-dīn, Kanz al-fawā’id in the treatise called “Al-Burhān `alā ṣiḥḥat ṭūl `umr al-imām Ṣāḥib al-Zamān.” In this treatise, he has mentioned a group of those who had long lives and has thoroughly discussed the many reasons that prove longevity. This is in addition to what has been proved in biology, anatomy, and pharmacology about the possibility of longevity when the laws of health and hygiene are observed with utmost care. The reason for a human’s death is not because he has lived eighty, ninety, or whatever years. Rather, death is caused by the factors that prevent the continuation of life . . . Further explanation on .this topic can be found in our book al-Imāmat wa l-mahdawiyyat

Kamāl al-dīn, vol. ۱, chap. ۳۱, p. ۳۲۲, no. ۵; Biḥār al-anwār, vol. ۵۱, chap. ۱۳, p. ۲۱۷, no. -۳ .۵; al-Kharā’ij wa l-jarā’iḥ, vol. ۲, p. ۹۶۵; Ithbāt al-hudāt, vol. ۶, chap. ۳۲, p. ۳۹۹, no. ۲۵

”’.is long-life

Ghaybat al-Nu`mānī(۱): `Abd al-Wāḥid b. `Abd-Allah b. Yūnus, from Aḥmad b. .۶۴۳ Muḥammad b. Rabāḥ al-Zuhrī, from Aḥmad b. `Alī al-Ḥimyarī, from al-Ḥasan b. Ayyūb, from `Abd al-Karīm b. `Amr, from Muḥammad b. al-Fuḍail, from Ḥammād b. `Abd al-Karīm al-Jallāb who said: “The Qā’im was mentioned in the presence of (Imam) Abū `Abd-Allah, peace be on him, and he said, ‘When he appears, people will say ”’![astonishingly], ‘How is this possible while his bones had decomposed years ago

Al-Kharā’ij(۲): From Imam al-Ḥasan al-`Askarī, peace be on him, who said [the .۶۴۴ following] to Aḥmad b. Isḥāq who had come to ask him about his successor. When [the :Imam] saw him, he himself began to answer before being asked

His example is like that of Khiḍr and his example is like that of Dhū l-Qarnain. Khiḍr drank from the elixir of life and he will live and not die until the trumpet is blown (nufikha fī l-ṣūr). He is present during the [Hajj] season every year. He stands in

`Arafa and says Amen to the prayers of the believers. Through him, Allah will dispel the loneliness of our Qā'im during his occultation and he will accompany [the Mahdi] during his solitude. He will continue to live in the world despite being concealed from .the eyes

I say: His similarity to Dhū l-Qarnain is about him reaching the East and the West and .possibly other aspects like occultation and longevity

The following traditions also prove the above point: ۴۹۷, ۴۹۸, ۵۳۵–۵۳۹, ۵۴۷, ۵۴۹, ۵۵۱–۵۵۷, ,۵۵۹

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Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۵۵, no. ۱۴; Biḥār al-anwār, vol. ۵۱, chap. ۱۳, p. ۲۲۵, -۱ under the ۱۳th tradition with a slight variation; Ithbāt al-hudāt, vol. ۷, chap. ۳۲, sect. ۲۷, .pp. ۶۶–۶۷, no. ۴۶۷

Al-Kharā'ij wa l-jarā'iḥ, vol. ۳, p. ۱۱۷۴; Kamāl al-dīn, vol. ۲, chap. ۳۸, p. ۳۹۰, no. ۴. He -۲ has narrated it from Imam al-Riḍā, peace be on him, with differences in the narrator(s) and slight variations in the wording; Biḥār al-anwār, vol. ۵۲, chap. ۲۳, p. ۱۵۲, no. ۳. He has also narrated it from Imam al-Riḍā, peace be on him, in vol. ۱۳, chap. ۱۰, p. ۲۹۹, no. ۱۷; Muntakhab al-anwār al-muḍī'a, p. ۴۰, from Imam al-Ḥasan al-`Askarī, .peace be on him

۵۶۱, ۵۶۲, ۵۶۴, ۵۷۴, ۵۷۵, ۵۸۰, ۵۸۹, ۵۹۹, ۶۰۰, ۶۰۲–۶۰۵, ۶۰۷–۶۱۰, ۶۱۲, ۶۱۳, ۶۱۸, ۶۱۹, ۶۲۳–۶۲۶, ۶۳۲, ۶۴۵–۶۵۰, ۶۶۹, and ۶۸۶. We can add to these all the traditions mentioned in chapters one and two—on account of the traditions that mention that surely the earth will not become empty of a Divine Proof and an Imam, and on account of definite rational arguments mentioned in dialectical books—because all of these indicate that the Imams and the Divine Proofs after the Messenger of Allah, Allah's blessings be on him and his family, are limited to twelve. The first is `Alī the last is the Mahdī and the ninth from the progeny of al-Ḥusayn is the Qā'im and he is the son of Imam al-Ḥasan al-`Askarī, peace be on them all. Thus, the total number of such traditions will be ۳۶۳ because all of these traditions indicate he has survived and has been alive from his birth until now.

And Allah has the power to do what He pleases and He is the Wise, the .Knowledgeable

Section Thirty–Two

The traditions that indicate when he reappears, he will look young and the passing of time will not make him old

Comprised of ten traditions

Kamāl al-dīn(١): Muḥammad b. Muḥammad b. `Iṣām, from Muḥammad b. Ya`qūb .۶۴۵ al-Kulainī, from al-Qāsim b. al-`Alā, from Ismā'īl b. `Alī al-Qazwīnī, from `Alī b. Ismā'īl, from `Āṣim al-Ḥannāṭ, from Muḥammad b. Muslim al-Thaqafī al-Ṭaḥḥān, who :recounts

I went to see Abū Ja`far Muḥammad b. `Alī al-Bāqir, peace be upon him, with

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Kamāl al-dīn, vol. ١, chap. ٣٢, p. ٣٢٧, no. ٧; Biḥār al-anwār, vol. ۵١, chap. ١٣, pp. ٢١٧– -١ .٢١٨, no. ۶

the intention of asking him about the Qā'im from the family of Muḥammad, Allah's blessings be on him and his family. He started the conversation [before I could ask my question]: "O Muḥammad b. Muslim! Surely in the Qā'im from the progeny of Muḥammad, there are customs [i.e. similarities] from five Messengers: Yūnus b. Mattā, Yūsuf b. Ya`qūb, Moses, Jesus, and Muḥammad, Allah's blessings be on him and his family. As for the custom from Yūnus b. Mattā, it is his return after his occultation while he will [look] young despite his old age. As for the custom from Yūsuf b. Ya`qūb, it is his concealment from his close companions as well as the masses, his concealment from his brothers, and the difficult situation for his father Ya`qūb(١) .despite the little distance between him and his father, family, and followers

As for the custom from Moses, it is the continuation of his fear, the lengthening of his occultation, the concealment of his birth, and the hardships his followers will

experience after him from the tortures and degradations—until Allah, Mighty and Majestic be He, allows him to appear and gives him victory and assists him against his enemies. As for the custom from Jesus, peace be on him, it will be the differences people have concerning him, to the extent that a group will say, 'He has not been born.' Another group will say, 'He has died,' yet another will say, 'He has been killed and crucified.'

As for the custom

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۱- I say: The difficult situation of his father, peace be on him, is perhaps because Allah, the Exalted, did not inform his father about some of the things that he would go through—like the duration of his occultation and the time of his reappearance.

from his great grandfather, al-Mustafa Muḥammad, Allah's blessings be on him and his family, it is his emergence with the sword and the slaying the enemies of Allah, the enemies of His Messenger, the oppressors and the tyrants, and that he will be helped with the sword and awe. His flag will never return defeated. From the signs of his emergence are: the emergence of al-Sufyānī from Syria, the emergence of al-Yamānī [from Yemen], a loud cry from the sky in the month of Ramaḍān, and an announcer calling out his name and the name of his father from the sky."

۶۴۶. Kamāl al-dīn(۱): Muḥammad b. Ibrāhīm b. Isḥāq al-Ṭāliqānī, from Aḥmad b. `Alī al-Anṣārī, from Abū l-Ṣalt al-Harawī who said:

I asked (Imam) al-Riḍā, peace be on him, "What are the signs of your Qā'im when he emerges?" He replied, "His sign is that he will be old in age [but] young in appearance. When someone looks at him he will guess his age to be forty years or less. And from his signs is that he will not become old with the passing of the days and nights until the arrival of his death.

۶۴۷. Iqd al-durar(۲): From Imam Abū `Abd-Allah al-Ḥusayn b. `Alī, peace be on him: `"[When] the Mahdī rises, the people will refute him because he will return to them as a

healthy youth. One of the greatest tests is that their master will emerge for them as a youth while they had thought he would be a

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۱- Kamāl al-dīn, vol. ۲, chap. ۵۷, p. ۶۵۲, no. ۱۲; Biḥār al-anwār, vol. ۵۲, p. ۲۸۵, no. ۱۶; al-Kharā'ij wa l-jarā'iḥ, vol. ۳, p. ۱۱۷۰, under no. ۶۵; I`lām al-warā, chap. ۴, sect. ۴; Ithbāt al-hudāt, vol. ۳, chap. ۳۴, sect. ۸, p. ۷۳۳, no. ۹۱.

۲- `Iqd al-durar, chap. ۳, pp. ۴۱–۴۲; Yanābī` al-mawadda, p. ۴۹۲ (short version).

very old man."

۶۴۸. Ghaybat al-Nu`mānī(۱): From Abū `Abd-Allah [al-Ṣādiq], peace be on him, in a tradition: "One of the greatest tests is that their master will emerge for them as a youth while they had considered him a very old person."

۶۴۹. Ghaybat al-Nu`mānī(۲): Narrated to us `Alī b. al-Ḥusayn al-Mas`ūdī, from Muḥammad b. Yaḥyā al-`Aṭṭār, from Muḥammad b. Ḥassān al-Rāzī, from Muḥammad b. `Alī al-Kūfī, from al-Ḥasan b. Maḥbūb, from `Abd-Allah b. Jabala, from `Alī b. Abī Ḥamza, from (Imam) Abū `Abd-Allah, peace be on him, who said: "[When] the Mahdī rises the people will refute him because he will return to them as a healthy youth. No one will keep faith in him except those whose covenant Allah has taken in the first [world of] particles (al-dharr al-awwal)."

۶۵۰. Ghaybat al-Shaykh(۳): It has been narrated in a tradition that the Master of Time has a similarity with Jonah (Yūnus): "His return from his occultation while he is in the prime of his youth."

Some of the traditions which we mentioned or will soon mention, interpret and clarify other traditions like the following two:

۶۵۱. Ghaybat al-Shaykh(۴): Sa`d b. `Abd-Allah, from Muḥammad b. `Īsā b. `Ubaid, from Ismā'īl b. Abān, from `Amr b. Shimr, from Jābir al-Ju`fī, from (Imam) Abū Ja`far, peace be on him, who said:

Umar b. al-Khaṭṭāb asked Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him, "Inform me about the Mahdī, what is his name?" He replied, "As for his name, my beloved took a covenant from me that

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۱ - Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۸۸, no. ۴۳; Ghaybat al-Shaykh, p. ۴۲۰, no. ۳۹۸; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۳۶, no. ۴۸۳; Ḥilyat al-abrār, vol. ۲, chap. ۲۱, p. ۵۸۳, no. ۲.

۲ - Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۸۸, no. ۴۳; Ghaybat al-Shaykh, p. ۴۲۰, no. ۳۹۸; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۳۶, no. ۴۸۳; Ḥilyat al-abrār, vol. ۲, chap. ۲۱, p. ۵۸۳, no. ۲.

۳- Ghaybat al-Shaykh, p. ۴۲۱, no. ۳۹۹; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۱۲, no. ۳۴۱.

۴- Ghaybat al-Shaykh, p. ۴۷۰, no. ۴۸۷; I`lām al-warā, chap. ۴, sect. ۴; al-Irshād, chap. "The attributes of the Qā'im, peace be on him," no.۱; Kashf al-ghumma, vol. ۲, p. ۴۶۴; Biḥār al-anwār, vol. ۵۱, chap. ۳, p. ۳۶; Ithbāt al-hudāt, vol. ۳, chap. ۳۴, sect. ۶, p. ۷۳۰, no. ۷۱; `Iqd al-durar, chap. ۳, p. ۴۱ (short version).

I will not reveal his name until Allah sends him." He then asked, "Then inform me about his attributes." He replied, "He will be a young man of medium figure with beautiful hair that will flow over his shoulders. The light of his face will make the blackness of his beard and hair shine. May my father be sacrificed for the son of the best maid."

۶۵۲. Is`āf al-rāghibīn(۱): It has also been narrated about his characteristics that he is young, has applied kohl on his eyes, has arched eyebrows, an aquiline nose, a thick beard, and he will have a mole on his right cheek and another on his right hand.

The following traditions also prove the above concept: ۵۳۹ and ۵۵۵.

Section Thirty-Three

The traditions that indicate his birth will be concealed

Comprised of thirteen traditions

Kifāyat al-athar(۲): Abū `Abd-Allah al-Khuzā`ī informed us, from Muḥammad b. .۶۵۳ Abū `Abd-Allah al-Kūfī, from Sahl b. Ziyād al-Ādamī, from `Abd al-`Aẓīm b. `Abd-Allah :al-Ḥasanī, who said

I said to (Imam) Muḥammad b. `Alī b. Mūsā, peace be on him, "I hope that you are the Qā'im from the Ahl al-Bait of Muḥammad who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness." He replied, "O Abū l-Qāsim! There is no one from us but that he rises with Allah's commands and is the guide towards the religion of Allah. But the Qā'im through whom Allah, Mighty and Majestic be He, will cleanse the earth from the disbelievers and

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Is`āf al-rāghibīn (published in the margin of the book Nūr al-abṣār by Shablanjī), -۱ .chap. ۲, p. ۱۳۵

Kifāyat al-athar, chap. "What has been narrated from Abū Ja`far Muḥammad b. -۲ `Alī al-Riḍā, peace be on him," p. ۲۷۷, no. ۲; Kamāl al-dīn, vol. ۲, chap. ۳۶, p. ۳۷۷, no. ۲, with an addition at the end; I`lām al-warā, chap. ۲, sect. ۲, with the aforementioned addition at its end; al-Iḥtijāj, vol. ۲, p. ۴۴۹; Kifāyat al-muhtadī, pp. ۱۰۰–۱۰۱, no. ۲۶, citing .Kamāl al-dīn

deniers and will fill it with justice and fairness, is the one whose birth will be .concealed(۱) from the people

He will disappear from them and they will not be allowed to say his name. His name will be the same as the Messenger of Allah, Allah's blessings be on him and his family, and also his epithet. He is the one for whom the earth's distances will be shortened, every difficulty will be eased for, and for him will gather his companions—who are equal to the ones who participated in the Battle of Badr, three hundred and thirteen men—from distant places on earth. This is the [meaning of the] saying of Allah, Mighty ,and Majestic be He

Wherever you may be, Allah will bring forth all of you. Surely, Allah has power over all' .(things' (Quran Surah Baqarah ۲:۱۴۸

When this number of sincere people gathers for him, he will make his affair evident. When ten thousand men are complete, he will emerge with Allah’s permission. Then, he will continue slaying Allah’s enemies until Allah, Blessed and Exalted be He, becomes satisfied.” I said to him, “My Master! How will he know that Allah has become satisfied?” He answered, “Mercy will be inspired in his heart . . . (to the end of the tradition).”

۶۵۴. Kamāl al-dīn(۲): Through the same chain of narrators— meaning `Alī b. Aḥmad al-Daqqāq and Muḥammad b. Aḥmad al-Shaibānī, may Allah be satisfied with them, from Muḥammad b. Abū `Abd-Allah al-Kūfī, from Mūsā b. `Imrān

p: ۲۴۲

۱- The reason of his concealed birth was that when the Abbasids found out about the traditions from the Holy Prophet and the Imams from the Ahl al-Bait, peace be on them, that the Mahdī is the twelfth Imam who will fill the earth with justice, will conquer the forts of deviation, annihilate the governments of the merciless, will kill the tyrants, and will takeover the East and West of the earth, they decided to extinguish His light by killing him. Hence, they appointed spies, secret agents, and midwives to keep a watch on the house of the father of the Ḥujja, Imam Abū Muḥammad al-Ḥasan al-`Askarī, peace be on him. But Allah desired to complete His light. Therefore, He, Mighty and Majestic be He, concealed the pregnancy of his mother Narjis from the people. It has been narrated that al-Mu`tamid, the Abbasid Emperor, sent midwives secretly and ordered them to enter the houses of the Banī-Hāshim, especially the house of Imam al-`Askarī, peace be on him, without permission whenever they wanted to investigate and find out about his condition and affairs. But they were unable to find anything for Allah had decided to repeat the custom of His Prophet, Moses, in His proof, just as his enemies adopted the tradition of the Pharaoh and implemented his policies. When the Pharaoh found out that his kingdom would be destroyed by a man from the Israelites, he appointed inspectors to check the pregnant women and monitored their births with strict surveillance. If the new-born was a male, they would kill him instantly and if it was a female, they would

spare her. Consequently, they killed thousands of infants in their quest to find Moses. Allah, Mighty and Majestic be He, says: “They killed your sons and let you daughters live” (Quran ۲:۴۹). In this situation, Allah, the Exalted, placed His Prophet under His protection and concealed his birth from them. Allah, the Exalted, says: “And We revealed to the mother of Moses, ‘Suckle him and when you fear for him, throw him in the river and neither fear nor grieve. Surely, We will return him to you and appoint him as a messenger’” (Quran ۲۸:۷). His similarities with Abraham and Moses have also been mentioned in numerous traditions. It has been narrated in Ilzām al-nāṣib from one of the books of the highly learned scholar, Muḥammad Yūsuf al-Dihkhārqānī, which he authored during the reign of Shah Abbās II: “One day, he [i.e. Imam al-Mahdī] was in the room of his mother in the courtyard when Narjis realized that some midwives were near. She became extremely anxious but did not have enough time to hide that light. An announcer called out to her, ‘Throw the Proof of Allah, the defeater (al-qahhār), in the well in the courtyard.’ So she did. The midwives heard the voice of the child and rushed into the house. They thoroughly searched the house but found no trace of him. They went out confused and perplexed. When the house became empty of strangers, Narjis went towards the well to find out what had happened to the apple of her eye. As she looked over the well, she saw that its water had risen to the level of the ground of the house and the Divine Proof was floating on the water, safe and sound, like a shining full moon. His diaper had not become wet at all. So she took him, suckled him, and praised Allah and prostrated to express her gratitude for Him . . .” From what we have mentioned, it becomes clear why al-Ḥujja’s birth was concealed—but not his forefathers’ births. The reason is the glad tidings that were given about him: that he would conquer the forts, destroy the foundations of polytheism and hypocrisy, and inherit the earth and rule it in the end of times. The enemies of his forefathers knew they were practicing dissimulation (taqiyya) and would not rise with the sword until the voice would be heard from the sky and the signs were manifested. They also knew that the Mahdī—who is the last Imam and their seal—would rise with the sword, would put aside dissimulation (al-taqiyya), and would kill the enemies of Allah and cleanse the earth from polytheism, merciless rulers, oppressors, and .disbelievers

Kamāl al-dīn, vol. ۱, chap. ۳۱, pp. ۳۲۲–۳۲۳, no. ۶; I`lām al-warā, chap. ۲, sect. ۲; Biḥār -۲

.al-anwār, vol. ۵۱, chap. ۴, p. ۱۳۵, no. ۳; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۶۶, no. ۱۲۶

al-Nakha`ī, from his uncle al-Ḥusayn b. Yazīd, from Ḥamzat b. Ḥumrān, from his father Ḥumrān b. A`yun, from Sa`īd b. Jubair—from `Alī b. al-Ḥusayn, the Master of the Worshippers, peace be on him, who said: "The birth of our Qā'im will be concealed from the people until they will say, 'He hasn't been born yet.' [It is concealed] so that ".when he reappears, he will not have pledged allegiance to anybody

Kamāl al-dīn(۱): Narrated to us Aḥmad b. Hārūn al-Fāmī and `Alī b. al-Ḥusayn b. .۶۵۵ Shādhawayh al-Mu'addib Ja`far b. Muḥammad b. Masrūr and Ja`far b. al-Ḥusayn, may Allah be satisfied with them, from Muḥammad b. `Abd-Allah b. Ja`far al-Ḥimyarī, from his father, from Ayyūb b. Nūḥ, from al-`Abbās b. `Āmir al-Qaṣabānī, from Ja`far b. `Alī b. al-Ḥasan b. `Alī b. `Abd-Allah b. al-Mughaira al-Kūfī, from his grandfather al-Ḥasan b. `Alī b. `Abd-Allah, from al-`Abbās b. `Āmir al-Qaṣabānī, from Mūsā b. Hilāl :al-Ḍabbī, from `Abd-Allah b. `Aṭā who said

I said to (Imam) Abū Ja`far, peace be on him, "Your followers in Iraq are plenty. By Allah, there is no one in your Ahl al-Bait like you! So, why do you not rise [against the government]?" He replied, "O `Abd-Allah b. `Aṭā! You have you have filled your ears with nonsense. By Allah, I am not your Master (ṣāḥibukum)." I asked, "So, who is our Master?" He answered, "See [who is the one] whose birth is concealed from the ".people; he is your master

Kamāl al-dīn(۲): `Abd al-Wāḥid b. Muḥammad al-`Aṭṭār, from .۶۵۶

p: ۲۴۳

Kamāl al-dīn, vol. ۱, chap. ۳۲, p. ۳۲۵, no. ۲; I`lām al-warā, chap. ۲, sect. ۲; Kashf al- -۱ ghumma, vol. ۲, pp. ۵۲۲–۵۲۳; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۶۷, no. ۱۲۹. I say: Other traditions have also been recorded with this meaning, see al-Kāfī, vol. ۱, chap. ۱۳۸, p. .۳۴۲, no. ۲۶; Ghaybat al-Nu`mānī, pp. ۱۶۷–۱۶۸, no. ۷–۹; Biḥār al-anwār, vol. ۵۱, p. ۱۲۸

.Kamāl al-dīn, vol. ۲, p. ۴۸۰, no. ۵; Biḥār al-anwār, vol. ۵۲, chap. ۲۰, p. ۹۶, no. ۱۵ -۲

Abū `Amr al-Laithī, from Muḥammad b. Mas`ūd, from Jabra'īl b. Aḥmad, from

Muḥammad b. `Īsā, from Muḥammad b. Abī `Umair, from Sa`īd b. Ghazwān, from Abū Baṣīr, from (Imam) Abū `Abd-Allah, peace be on him, who said: "The birth of the Master of this affair will be concealed from these people so he will not have pledged allegiance with anyone when he reappears. Allah, Mighty and Majestic be He, will set right his affairs in one [single] night."

۶۵۷. Ghaybat al-Nu`mānī(۱): Al-Kulainī, from a number of our companions, from Sa`d b. `Abd-Allah, from Ayyūb b. Nūḥ who said:

I said to Abū l-Ḥasan al-Riḍā, peace be on him, "We hope that you are the master of this affair and that Allah will hand it to you by pardoning [the people] and not by using the sword; because they have pledged allegiance to you and the coins have been forged with your name inscribed on them." He responded, "There is no one from us except that when letters are sent to him or is pointed at by fingers [i.e. he becomes famous] or is asked questions or wealth is taken to him, that he is either assassinated or will die in his bed until Allah sends a boy(۲) from us for this affair. His birth and upbringing will be hidden but his parentage will not be concealed."

۶۵۸. Ithbāt al-Waṣiyya(۳): From Sa`d b. `Abd-Allah, through his chain of narrators from (Imam) Abū Ja`far, peace be on him: "The Qā'im is the one whose birth

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۱- Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۶۸, no. ۹; Kamāl al-dīn, vol. ۲, chap. ۳۵, p. ۳۷۰, no. ۱, similar to it.

۲- The author of Lisān al-`Arab writes: "It is said 'so and so is the boy of the people' even if he is old, which is like saying, 'so and so is the youth of the army' even if he is old" (Lisān al-`Arab, vol. ۱۲, p. ۴۴۰).

۳- Ithbāt al-waṣiyya, pp. ۲۲۲–۲۲۳. I say: Here, 'people' means 'non-Shias' because in numerous traditions 'non-Shias' have been referred to as 'people'.

will be concealed from the people."

۶۵۹. Ghaybat al-Nu`mānī(۱): Narrated to us `Alī b. Aḥmad, from `Ubaid-Allah b. Mūsā

al-`Alawī, from Muḥammad b. Aḥmad al-Qalānisī—in Mecca in the year ۲۶۷ AH—from `Alī b. al-Ḥasan, from al-`Abbās b. `Āmir, from Mūsā b. Hilāl, from `Abd-Allah b. `Aṭā al-Makkī who said:

I started the Hajj pilgrimage from Wāsiṭ and I met (Imam) Abū Ja`far Muḥammad b. `Alī, peace be on him, who asked me about the people and the prices. I replied, "I left the people while they were yearning for you. If you rise, the people will indeed follow you." He answered, "O son of `Aṭā! You have listened to [the speech] of foolish people. By Allah, I am not your master (ṣāḥibukum). None of us is pointed at with fingers or with eyebrows but that he will be killed or that he will die naturally."

I asked, "What do you mean by he will die naturally?" He replied, "He will die in his deathbed but in a state of anger, until Allah raises the one whose birth is unknown." I said, "And who is the one whose birth is unknown?" He answered, "See who is the one that the people are not sure whether he has been born or not. He is your master."

The following traditions also prove the above concept: ۵۳۹, ۵۷۴, ۶۱۰, ۶۴۵, ۶۸۶, and ۶۸۸.

Section Thirty-Four

The traditions that indicate he will not have pledged allegiance with anyone

Comprised of twelve traditions

۶۶۰. Ghaybat al-Nu`mānī(۲): `Alī b. al-Ḥusayn, from Muḥammad b.

p: ۲۴۵

۱- Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۶۸, no. ۸. I say: As we already mentioned above, 'people' refers to 'non-Shias'.

۲- Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۹۱, no. ۴۵.

Yaḥyā, from Muḥammad b. Ḥassān al-Rāzī, from Muḥammad b. `Alī al-Kūfī, from Ibrāhīm b. Hishām, from Ḥammād b. `Īsā, from Ibrāhīm b. `Umar al-Yamānī, from (Imam) Abū `Abd-Allah, peace be on him, who said: "The Qā'im will rise and he will not

".have pledged allegiance with anybody

Al-Kāfī(۱): Muḥammad b. Yaḥyā, from Aḥmad b. Muḥammad, from al-Ḥusayn b. .۶۶۱
Sa`īd, from ibn Abī `Umair, from Hishām b. Sālim, from (Imam) Abū `Abd-Allah al-Ṣādiq, peace be upon him, who said: "The Qā'im will rise while he will not have pledged ".an oath, promise, or allegiance to anybody

Ithbāt al-Waṣiyya(۲): al-Ḥimyarī from Muḥammad b. al-Ḥusayn, from Muḥammad .۶۶۲
b. Sinān, from Abū l-Jārūd, from Uthmān b. Nashīṭ, from Amīr al-Mu'minīn, peace be on him, who said: "The Master of this affair will not have pledged an oath, promise, or ".pact to anybody

Kamāl al-dīn(۳): Narrated to us Muḥammad b. Mūsā al- Mutawakkil, may Allah be .۶۶۳
satisfied with him, from Muḥammad b. Yaḥyā al-`Aṭṭār, from Muḥammad b. `Īsā b. `Ubaid, from Muḥammad b. Abī `Umair, from Sa`īd b. Ghazwān, from Abū Baṣīr, from (Imam) Abū `Abd-Allah, peace be on him, who said: "The birth of the master of this affair will be concealed from [these] people so that he will not have pledged allegiance ".with anyone when he emerges

Kamāl al-dīn(۴): Narrated to us my father and Muḥammad b. al-Ḥasan, may Allah .۶۶۴
have mercy on both of them, from Sa`d b. `Abd-Allah, from Muḥammad b. `Ubaid and Muḥammad b. al-Ḥusayn b. Abū l-Khaṭṭāb, from Muḥammad

p: ۲۴۶

.Al-Kāfī, vol. ۱, p. ۳۴۲, no. ۲۷; Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۷۱, no. ۴ -۱

.Ithbāt al-waṣiyya, p. ۲۲۳ -۲

.Kamāl al-dīn, vol. ۲, chap. ۴۴, p. ۴۷۹, no. ۱ -۳

Kamāl al-dīn, vol. ۲, chap. ۴۴, pp. ۴۷۹–۴۸۰, no. ۲; Ithbāt al-hudāt, vol. ۶, chap. ۳۲, p. ۴۵۳, -۴ .no. ۲۰۸

b. Abī `Umair, from Jamīl b. Ṣāliḥ, from Abū `Abd-Allah, peace be on him, who said: ".“The Qā'im will be sent while he will not have pledged allegiance to anyone

۶۶۵. Kamāl al-dīn(۱): My father, may Allah have mercy on him, narrated to me from Sa`d b. `Abd-Allah, from Ya`qūb b. Yazīd and al-Ḥasan b. Ẓarīf, both from Muḥammad b. Abī `Umair, from Hishām b. Sālim, from Abū `Abd-Allah, peace be on him, who said: "The Qā'im will rise while he will not have pledged allegiance to anybody."

The following traditions also establish the aforementioned concept: ۵۳۹, ۶۰۱, ۶۱۰, ۶۳۴, ۶۵۴, and ۶۵۶.

Section Thirty-Five

The traditions that indicate he will kill Allah's enemies, purify the earth from polytheism and all injustice and unfairness, destroy the kingdoms of the tyrants, and will fight for the interpretation (yuqātil `alā l-ta'wīl) of the Holy Quran just as the Messenger of Allah, Allah's blessings be on him and his family, fought for its descent ((al-tanzīl

Comprised of eighteen traditions

۶۶۶. Kamāl al-dīn(۲): Ja`far b. Muḥammad b. Masrūr, from al-Ḥusayn b. Muḥammad b. `Āmir, from his uncle `Abd-Allah b. `Āmir, from Muḥammad b. Abī `Umair, from someone he mentioned, from Abū `Abd-Allah, peace be on him, who said: "The Qā'im will not reappear until the deposits of Allah, Mighty and Majestic be He, are brought forth. When these are brought forth, he will reappear and will fight against the enemies of Allah and kill them."

۶۶۷. Kamāl al-dīn(۳): Al-Muẓaffar b. Ja`far al-Muẓaffar, may Allah be satisfied with him, from Ja`far

۱- Kamāl al-dīn, vol. ۲, chap. ۴۴, p. ۴۸۰, no. ۳; Ithbāt al-hudāt, vol. ۶, chap. ۳۲, p. ۴۳۶, no. ۲۰۹.

۲- Kamāl al-dīn, vol. ۲, p. ۶۴۱.

۳- Kamāl al-dīn, vol. ۲, pp. ۶۴۱–۶۴۲; Tafsīr nūr al-thaqalain, vol. ۵, p. ۷۰; Tafsīr al-Qummī,

.vol. ٢, p. ٣١۶; al-Maḥajja, verse ٣٨, p. ٢٠۶; `Ilal al-sharā'i`, vol. ١, p. ١۴٧, no. ٣

b. Muḥammad b. Mas`ūd, from his father, from `Alī b. Muḥammad, from Aḥmad b. :Muḥammad, from al-Ḥasan b. Maḥbūb, from Ibrāhīm al-Karkhī who said

I—or someone—asked (Imam) Abū `Abd-Allah, peace be on him, "May Allah set right your affairs! Wasn't `Alī, peace be on him, strong in the religion of Allah, Mighty and Majestic be He?" He replied, "Yes [he was]." I said, "Then how did the people defeat him and why didn't he repel them? What stopped him from doing so?" He answered, "A verse from the Book of Allah, Mighty and Majestic be He, prevented him from doing "?so." I said, "And what was that verse

He replied, "The saying of Allah, Mighty and Majestic be He, 'Had they been separated, We would have surely punished those who disbelieved from amongst them with a painful punishment.'(١) Allah, Mighty and Majestic be He, put in the loins of the disbelievers and hypocrites the deposits of the believers. `Alī, peace be on him, did not kill the fathers until the deposits came out [i.e. their faithful children were born]. When the deposits came out, he stood up against [the opponents] and fought against them. The same applies to the Qā'im from our Ahl al-Bait. He will not reappear until the deposits of Allah, Mighty and Majestic be He, appear. When they all appear, ".he will stand up against [his opponents] and will kill them

The following traditions also prove the above concept: ٢٨٣, ۴٢٣, ۴٣٢, ۴۴۶, ۴۵٠, ۴۶٣, ۵٢٩, ,۵٣۵, ۵٣٧, ۵۵١

.Quran ۴٨:٢۵ -١

.and ١١٩۵ ,۶۵٣ ,۶۴۵ ,۵٧۴ ,۵۵۴ ,۵۵٣

Section Thirty-Six

The traditions that indicate he will manifest the affairs of Allah, make the religion of truth victorious, destroy innovations and falsehood, will be assisted with Allah's help,

will be helped with Allah's angels, will spread Islam on earth and will rule it, and Allah will give life to the earth after its death

Comprised of ۵۱ traditions

۶۶۸. Kitāb Faḍl b. Shādhān(۱): Narrated to us Faḍālat b. Ayyūb, may Allah be satisfied with him, from `Abd-Allah b. Sinān, who said:

My father asked Abū `Abd-Allah, peace be on him, about the Just Sultan (al-sultān al-`ādil). He said, "He is the one whom Allah has made his obedience compulsory upon the Jinn and the humans—all of them—after the Prophets and the Messengers. There will be a sultan after a sultan until they terminate at the twelfth sultan."

A person from his companions requested, "Describe them for us, O Son of Allah's Messenger!" He replied, "They are those about whom Allah, the Exalted, has said, 'Obey Allah and obey the Messenger and those who have authority amongst you.'(۲) They are those that during the rule of the last of them, Jesus, peace be on him, will descend, and pray behind him. He is the one who will slay the Anti-Christ (al-Dajjāl). Through him, Allah will conquer the Easts and the Wests of the earth. His government will remain until to the Day of Judgment."

۶۶۹. Kamāl al-dīn(۳): Narrated to us Muḥammad b. Muḥammad b. `Iṣām, may Allah be

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۱- Kifāyat al-muhtadī (al-Arba`īn), under no. ۳۹; Kashf al-ḥaqq (al-Arba`īn), no. ۳۴.

۲- Quran ۴:۵۹.

۳- Kamāl al-dīn, vol. ۱, chap. ۳۲, pp. ۳۳۰–۳۳۱, no. ۱۶; Biḥār al-anwār, vol. ۵۲, chap. ۲۵, pp. ۱۹۱–۱۹۲, no. ۲۴. I say: We already mentioned a similar tradition in the first section under no. ۳۲۷ from Imam Abū `Abd-Allah al-Sadiq, peace be on him, which mentioned: "His name is Muḥammad b. Muḥammad and his title is al-Nafs al-Zakiyya."

satisfied with him, from Muḥammad b. Ya`qūb al-Kulainī, from al-Qāsim b. al-`Alā, from Ismā'īl b. `Alī al-Qazwīnī, from `Alī b. Ismā'īl, from `Aṣim b. Ḥamīd al-Ḥannāṭ,

:from Muḥammad b. Muslim al-Thaqafī who said

I heard Abū Ja`far Muḥammad b. `Alī al-Bāqir, peace be on him, say, "The Qā'im is from us. He will be helped with awe and assisted with victory. The earth's [distances] will be shortened for him, treasures will be manifested for him, and his kingdom will extend to the East and the West. Through him, Allah, Mighty and Majestic be He, will make his religion victorious over all other religions even if the polytheists detest it. Then, there will not remain a ruin on earth but that he will repair it. The Spirit of Allah, ".Jesus, son of Mary, peace be on him, will descend and pray behind him

I asked, "O Son of Allah's Messenger! When will your Qā'im emerge?" He replied, "When men will make themselves look like women and women will make themselves look like men. Men will fulfill [their sexual desires] using men and women using women. Women will mount on saddles, false testimonies will be accepted, the testimonies of the just will be rejected, bloodshed, adultery, and loans with interest will be regarded as normal, the wicked will be respected for fear of their tongue, al-Sufyānī will emerge from Syria, al-Yamānī will come from Yemen, the desert will sink in the earth at al-Baidā', a youth from the family of Muḥammad, Allah's blessings

be on him and his family, who will be called Muḥammad b. al-Ḥasan—al-Nafs al-Zakiyya (the Pure Soul)—will be killed between the Rukn and the Maqām (at Ka`ba). A cry will be heard from the sky that 'the truth is with him and with his followers.' It is then that our Qā'im will appear. When he appears, he will lean his back towards the Ka`ba and ٣١٣ men will gather around him. The first thing that he will say will be this (verse, 'The remnant of Allah is better for you if you are believers.'(١

Then, he will say, 'I am the Remnant of Allah on His earth; His Caliph and His Proof upon you.' No Muslim will salute him except by these words, 'Peace be on you, O Remnant of Allah (baqiyyat Allāh) on His earth.' When the `iqd—meaning ten thousand men—gather around him, he will rise. Then, there will not remain anything being worshipped on earth other than Allah, Mighty and Majestic be He—from the idols or any other thing—except that it will catch fire and be destroyed. This will occur

after a long occultation so that Allah [tests] and recognizes those who obey Him ".regarding the unseen and believe in Him

Kamāl al-dīn(٢): Abū Ṭālib al-Muẓaffar b. Ja`far b. al-Muẓaffar al-`Alawī al- . ۶٧٠ Samarqandī, may Allah be satisfied with him, from Ja`far b. Muḥammad b. Mas`ūd, from his father, from Muḥammad b. Naṣīr, from Muḥammad b. `Īsā, [from Ḥammād b. ,`Īsā], from `Amr b. Shimr, from Jābir b. Yazīd al-Ju`fī

p: ٢۵١

.Quran ١١:٨۶ -١

Kamāl al-dīn, vol. ٢, chap. ٣٨, p. ٣٩۴, no. ۴; Biḥār al-anwār, vol. ١٢, chap. ٨, pp. ١٩۴–١٩۵, -٢ no. ١٩. I say: Apparently, Muḥammad b. Naṣīr—the narrator from Muḥammad b. `Īsā —refers to Muḥammad b. Naṣīr al-Kashī, the highly reliable and extremely learned scholar. He should not be confused in such traditions and reliable narrations with .Muḥammad b. Naṣīr al-Numayrī

from Jābir b. `Abd-Allah al-Anṣārī who heard the Messenger of Allah, Allah's blessings :be on him and his family, say

Dhū l-Qarnain was a righteous servant whom Allah, Mighty and Majestic be He, appointed as a proof upon His servants. He called his people towards Allah and ordered them to fear Him but they struck his temple. Consequently, he went into occultation for some time until they said, "He has died, or perished, or to which land "?has he gone

After some time, he reappeared and returned to his people but they struck his other temple. Amongst you is the one who will follow his custom. Surely, Allah, Mighty and Majestic be He, gave power to Dhū l-Qarnain on earth and gave him a means for everything and he conquered the East and the West. Allah, Blessed and High be He, will implement this custom in the Qā'im from my descendants. He will conquer the .East and the West of the earth

There will neither remain a waterhole nor a spot from the land or the mountains that

Dhū l-Qarnain tread on but that the Qā’im will set foot on it. Allah, Mighty and Majestic be He, will bring out for him the treasures of the earth and its mines and He will help him with awe. Through him, He will fill the earth with justice and fairness just as it will .be filled with injustice and unfairness

Tafsīr al-`Ayyāshī(۱): From Rifā`at b. Mūsā who heard (Imam) Abū `Abd-Allah, .۶۷۱ peace be

p: ۲۵۲

Tafsīr al-`Ayyāshī, vol. ۱, p. ۱۸۲, no. ۸۱; al-Maḥajja, Verse ۴, p. ۵; Yanābī` al- - ۱ ”.mawadda, chap. ۷۱, p. ۴۲۱, which says: “When the Qā’im—the Mahdī—rises

on him, say about the verse “And to Him submits whatever is in the heavens and the earth, willingly or unwillingly(۱)”: “When the Qā’im, peace be on him, rises, there will not remain a land but that the testimony, ‘There is no god but Allah and that surely ”.Muḥammad is the Messenger of Allah,’ will be called out in it

Tafsīr al-`Ayyāshī(۲): From Zurāra, from (Imam) Abū `Abd-Allah, peace be on him, .۶۷۲ :who said

My father was asked about the sayings of Allah, “And fight against all the polytheists just as they all fight against you”(۳) and “Until there remains no fitna and religion becomes exclusively for Allah.”(۴) He replied, “The interpretation of this verse has not occurred yet. When our Qā’im rises, those who will have reached his time will see the occurrence of the interpretation of this verse. The religion of Muḥammad, Allah’s blessings be on him and his family, will reach wherever that night reaches [i.e. everywhere]. There will remain no polytheism [or polytheist] on the face of earth just ”.as Allah has stated

Yanābī` al-mawadda(۵): From Zain al-`Ābidīn and from al-Bāqir, [peace be on .۶۷۳ them]: “When the Qā’im, peace be on him, rises, Allah will make Islam victorious over ”.all religions

۶۷۴. Yanābī` al-mawadda(۶): From Abū Baṣīr, from Ja`far al-Ṣādiq, may Allah be satisfied with him: “When the Qā’im rises, the believers will rejoice because of the victory from Allah.”

۶۷۵. Tafsīr `Alī b. Ibrāhīm al-Qummī(۷): Regarding the interpretation of the verse, “Or He who answers the distressed one

p: ۲۵۳

۱- Quran ۳:۸۳.

۲- Tafsīr al-`Ayyāshī, vol. ۲, p. ۵۶, no. ۴۸; Majma` al-bayān, vol. ۴, p. ۵۴۳, with very minor differences and the addition of the following at its end: “just as Allah, the Exalted, states, ‘They will worship only Me [and] will associate nothing with Me’” (Quran ۲۴:۵۵); Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۵۵, no. ۴۱; al-Maḥajja, verses ۲۱ and ۲۵; Yanābī` al-mawadda, chap. ۷۱, p. ۴۲۳.

۳- Quran ۹:۳۶.

۴- Quran ۸:۳۹.

۵- Yanābī` al-mawadda, chap. ۷۱, p. ۴۲۳, citing al-Maḥajja.

۶- Yanābī` al-mawadda, chap. ۷۱, p. ۴۲۶, citing al-Maḥajja.

۷- Tafsīr `Alī b. Ibrāhīm al-Qummī, vol. ۲, p. ۱۲۹; al-Maḥajja, verse ۷۳, p. ۱۶۵.

when he calls Him and removes the badness, and He will make you the successors on earth,”(۱) narrated to me my father, from al-Ḥasan b. `Alī b. Faḍḍāl, from Ṣāliḥ b. `Uqba, from Abū `Abd-Allah, peace be on him, who said: “This verse was revealed concerning the Qā’im from the family of Muḥammad, peace be on them. By Allah, he is the distressed one. When he prays beside the Maqām [of Ibrāhīm] two units of prayers (rak`atain) and invokes Allah, He will answer him and will remove the badness and make him the successor on earth.”

۶۷۶. Mā nazala min al-Quran fī Ahl al-Bait `alayhim al-salām(۲): Through his chains of narrators [from Ḥumaid b. Ziyād, from al-Ḥasan b. Muḥammad b. Samā`a, from Ibrāhīm b. `Abd al-Ḥamīd], from `Abd al-Ḥamīd, from Muḥammad b. Muslim, from (Imam) Abū Ja`far, peace be on him, concerning the saying of Allah, Mighty and

Majestic be He, "Or He who answers the distressed one when he calls,"(۳) he, peace be on him, said: "This verse was descended about the Qā'im, peace be on him. When he emerges, he will wear a turban and will pray beside the Maqām [of Ibrāhīm]. He will plead to his Lord, then, none of his flags will return [defeated]."

۶۷۷. Mā nazala min al-Quran fī Ahl al-Bait `alayhim al-salām(۴): Narrated to us Yūsuf b. Ya`qūb, from Muḥammad b. Abī Bakr al-Muqrī, from Nu`aim b. Sulaimān, from Laith, from Mujāhid, from ibn `Abbās, concerning the saying of Allah, Mighty and Majestic be He, "So

p: ۲۵۴

۱- Quran ۲۷:۶۲.

۲- Ta'wīl al-āyāt al-ẓāhira, p. ۳۹۹.

۳- Quran ۲۷:۶۲.

۴- Ta'wīl al-āyāt al-ẓāhira, p. ۶۶۳; Yanābī` al-mawadda, chap. ۷۱, p. ۴۲۳ (short version); Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۶۱, no. ۵۹.

that He makes it victorious over all religions even if the polytheists detest it,"(۱) he said:

This will not happen until there remains no follower of Judaism, Christianity, or any other religion except Islam; until the sheep[s], the wolf[s], the cow[s], the lion[s], the men, and the snake[s] are all safe and secure; until the rat does not nibble at the sack; until jizya is imposed; the cross is broken; and the pig is killed. [This] is the saying of Allah, the Exalted, "So that He makes it victorious over all religions even if the polytheists detest it." All this will happen when the Qā'im, peace be on him, rises.

۶۷۸. Kamāl al-dīn(۲): Through this chain of narrators [meaning `Alī b. Ḥātim, from Ḥumaid b. Ziyād, from al-Ḥasan b. `Alī b. Samā`a], from Aḥmad b. al-Ḥasan al-Maithamī, from al-Ḥasan b. Maḥbūb, from Mu'min al-Ṭāq, from Salām b. al-Mustanīr, from Abū Ja`far, peace be on him, concerning the saying of Allah, Mighty and Majestic be He,

(Know that Allah will give life to the earth after its death” (Quran Surah Hadid ۵۷:۱۷“

He said, “Allah, Mighty and Majestic be He, will give life to it through the Qā’im, peace be on him, after it has died. Its death means the disbelief (kufr) of its inhabitants and a ”.disbeliever (kāfir) is [regarded as] a dead person

Ghaybat al-Nu`mānī(۳): Narrated to us Abū Sulaimān Aḥmad b. Haudha, from .۶۷۹ Ibrāhīm b. Isḥāq al-Nahāwandī, from `Abd-Allah b. Ḥammād al-Anṣārī, from `Alī b. :Abī Ḥamza, who said

,Imam) Abū `Abd-Allah)

p: ۲۵۵

.Quran ۹:۳۳ -۱
.Kamāl al-dīn, vol. ۲, chap. ۵۸, p. ۶۶۸, no. ۱۳ -۲
.Ghaybat al-Nu`mānī, chap. ۱۳, p. ۲۴۴, no. ۴۴ -۳

peace be on him, said, “When the Qā’im, Allah’s blessings be on him, rises, the angels [present during the Battle of] Badr—which are five thousand—will descend. One-third will be on white horses, one-third on black and white horses, and one-third on al-ḥuw ”.horses.” I asked, “What is al-ḥuw?” He answered, “Red

Uyūn akhbār al-Riḍā(۱): In a tradition recorded by him from Muḥammad b. `Alī` .۶۸۰ Mājīlawayh, may Allah be satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from his father, from al-Rayyān b. Shabīb, from al-Riḍā, peace be on him, who said [in a part of :[it

O son of Shabīb! If you [want to] cry for anything, then cry for al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on him. Because he was slaughtered like sheep are slaughtered and with him were killed eighteen of his family members whose kind could not be found anywhere on earth. The seven skies and the earths cried for his death. Four thousand angels descended on the earth to help him but they were not given permission. They remain by his grave—disarrayed and dusty—until the Qā’im, peace be on him, rises.

Then, they will assist him and their slogan will be, ‘[Let us] avenge the blood of al-Ḥusayn,’ (yā lathārāt al-ḥussain).

۶۸۱. `Uyūn al-mu`jizāt(۲): It has been narrated from one of the knowledgeable [Imams] from the Ahl al-Bait, peace be on them, that

Allah, the Exalted, sent down four thousand angels to [assist] al-Ḥusayn. These were the same angels that had descended on the Messenger of

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۱- `Uyūn akhbār al-Riḍā, vol. ۱, chap. ۲۸, pp. ۲۳۳–۲۳۴, no. ۵۸.
۲- `Uyūn al-mu`jizāt, p. ۷۰.

Allah, Allah’s blessings be on him and his family, on the day of (the Battle of) Badr. He was asked to choose between being victorious against his enemies and meeting his grandfather. He chose meeting his grandfather. So, Allah, the Exalted, ordered the angels to stand by his grave while they are disarrayed and dusty, awaiting the rising of the Qā’im from his descendants—the Master of the Time, peace be on him. The following traditions also prove the above concept: ۱۶۱, ۲۰۵, ۲۴۳, ۳۲۴–۳۳۲, ۳۳۷–۳۳۹, ۳۴۲, ۳۴۳, ۳۴۶, ۳۷۳, ۴۱۹, ۴۲۳, ۴۳۲, ۴۳۵, ۵۲۵, ۵۲۹, ۵۳۶, ۵۳۸, ۵۴۸, ۵۵۳, ۷۱۹, ۸۰۷, ۹۳۶, ۱۱۰۵, ۱۱۳۸, ۱۱۷۷, ۱۱۹۵, and ۱۱۹۹.

Section Thirty-Seven

The traditions that indicate he will return the people to guidance, the Quran, and the sunna

Comprised of many traditions

۶۸۲. Nahj al-balāgha(۱): One of his sermons, peace be on him, in which he mentioned the bloody battles:

He will direct desires towards guidance while people will have turned guidance towards desires, and he will

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Nahj al-balāgha, trans. Sayed Ali Reza (Iran: Sayed Mujtaba Musavi Lari - ۱ Foundation), sermon ۱۳۸; Yanābī` al-mawadda, chap. ۷۲, p. ۴۳۷, which says: "The Mahdī will direct desires . . ."; Shaykh Muḥammad `Abduh—the Egyptian jurist—and ibn Abī l-Ḥadīd have both stated that this section of Nahj al-balāgha refers to the .Mahdī

turn their views to the direction of the Quran while the people will have turned the Quran to their views. [Before this enjoiner of good, matters will deteriorate] until war will rage among you with full force, showing forth its teeth, with udders full of sweet .milk but with sour tip

Beware! It will be tomorrow and the morrow will come soon with things which you do not know. The man in power, not from this crowd, will take to task all those who were formerly appointed for their ill deeds and the earth will pour forth its internal treasures and fling before him easily her keys. He will show you the just way of behavior and revive the Quran and the sunna which have become lifeless [among .[people

The topic of this section has been mentioned in numerous narrations. This is because returning the people to the Book [of Allah] and the Sunna is one of the greatest feats of the Mahdī, peace be on him, and one of his main tasks. One can rarely find a .tradition that doesn't directly or indirectly establish this fact

Thus, only the person who fulfills this promises can be the Mahdī. He will not rise except to establish the Truth and he will not make the people rise but to return them to the Book of Allah and the Sunna of His Prophet. The world will not be filled with justice and fairness except through him. Allah's affairs will not be manifested and

Islam will not defeat the other religions except by the return of the people to Allah's Book and the Sunna of His Prophet. Reformative actions will not be accomplished but

through him and he will not appear, rise, and emerge except for the establishment of the sharia and for the implementation of the laws of Allah and His religion.

Section Thirty-Eight

The traditions that indicate he will take revenge on the enemies of Allah, the enemies of His Messenger, and the enemies of the Imams, peace be on them

Comprised of thirteen traditions

۶۸۳. Dalā'il al-imāma(۱): `Alī b. Hibat-Allah informed me, from Abū Ja`far Muḥammad b. `Alī b. al-Ḥusayn b. Mūsā al-Qummī, from `Alī b. Aḥmad b. Mūsā b. Muḥammad al-Daqqāq and Muḥammad b. Muḥammad b. `Iṣām, from Muḥammad b. Ya`qūb, from al-Qāsim b. al-`Alā, from Ismā'īl al-Fazārī, from Muḥammad b. Jumhūr al-`Ammī, from ibn Abī Najrān, from someone he mentioned, from Abū Ḥamza Thābit b. Dīnār al-Thumālī who said:

I asked Abū Ja`far Muḥammad al-Bāqir, peace be on him, "O Son of Allah's Messenger! Why was `Alī, peace be on him, given the title of Amīr al-Mu'minīn (the Leader of the Believers) while no one before him had this title and it is not permissible for anyone to have this title after him?" He answered, "Because he is the source of knowledge and from him knowledge must be taken and not from anyone except him."

I asked, "Why is his sword called Dhū l-Faqār?" He said, "Because he didn't strike anyone from

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۱- Dalā'il al-imāma, chap. "Ma`rifat wujūb al-Qā'im . . .,", p. ۲۳۹, no. ۱۴; `Ilal al-sharā'i`, chap. ۱۲۹, p. ۱۶۰, no. ۱, similar to it, through his chain of narrators from al-Thumālī. After "Don't all of you rise with the truth?" he writes: "He replied, 'Yes.' I asked, 'Then why is the Qā'im called the Qā'im (the one who will rise)?' (To the end of the tradition)"; Biḥār al-anwār, vol. ۳۷, chap. ۵۴, p. ۲۹۴, no. ۸ (Al-Majlisī has explained this narration after narrating it).

the people of the world with it but that his family and children lost him [in this world]

the people of the world with it but that his family and children lost him [in this world] and he lost Paradise in the hereafter." I said, "O Son of Allah's Messenger! Are not all of you the risers with the truth?" He answered, "When my grandfather al-Ḥusayn, peace be on him, was martyred, the angels cried and wailed and said, 'Our God! Are you going to pardon the one who has killed Your chosen one and the son of Your chosen one and the best one from Your creation?'

So Allah revealed to them, 'Calm down, O My angels! [I swear] by My Might and My Majesty, I will certainly take revenge on them even after some time passes.' Then, the Imams from the descendants of al-Ḥusayn were revealed for them. The angels rejoiced because of this and saw one of them standing (qā'iman) and praying. Allah, Glorified be He, said, 'I will take revenge on them through [the one] that is standing (al-Qā'im).'"

۶۸۴. Al-Amālī(۱): Informed us Muḥammad b. Muḥammad, from Abū l-Ḥasan Aḥmad b. Muḥammad b. al-Ḥasan b. al-Walīd, from his father, from Muḥammad b. al-Ḥasan al-Ṣaffār, from Muḥammad b. `Ubaid, from `Alī b. Asbāṭ, from Saif b. `Umaira, from Muḥammad b. Ḥumrān, from (Imam) Abū `Abd-Allah, peace be on him, who said:

When the events about Imam al-Ḥusayn, peace be on him, occurred, the angels cried to Allah, the Exalted, "O Lord! [You stand aside] and they do this with al-Ḥusayn, Your chosen one and the son of

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۱- Al-Ṭūsī, Al-Amālī, vol. ۲, p. ۳۳; Biḥār al-anwār, vol. ۴۵, chap. ۴۱, p. ۲۲۱, no. ۳.

Your Prophet?" So Allah showed them the figure of the Qā'im, peace be on him, and said, "Through him I will take revenge on those who oppressed him."

۶۸۵. Ghaybat al-Nu`mānī(۱): Muḥammad b. Hammām, from Ja`far b. Muḥammad b. Mālik, from Isḥāq b. Sinān, from `Ubaid b. Khārija, from `Alī b. `Uthmān, from furāt b. Aḥnaf, from Abū `Abd-Allah Ja`far b. Muḥammad, from his forefathers, peace be on them, who said:

The (river) Euphrates overflowed during the reign of Amīr al-Mu'minīn, peace be on him. He and his two sons—al-Ḥasan and al-Ḥusayn, peace be on them—mounted and passed by a village. The [villagers] said, "`Alī has come to drive away the water." `Alī, peace be on him, answered, "By Allah, I and these two sons of mine will be martyred. Then, Allah will send a person from my descendants in the end of times who will avenge our blood (yuṭālibu dimā'anā). He will go in occultation so that the people of deviation will be separated [from the real believers]. [It will continue for so long] until an ignorant will say, 'The family of Muḥammad are unimportant for Allah.'"

The following traditions also establish the above concept: ١٠٩, ٢٥٥, ٢٥٨, ٢۶۶, ٢٧٠, ٢٩٣, ٣٠۵, ۴٢۴, ۴٣٢, and ۵١۵.

Section Thirty-Nine

The traditions that indicate in him will be customs (sunan) from the Divine Prophets, one of these customs being occultation

Comprised of twenty-three traditions

۶٨۶. Kamāl al-dīn(٢): Al-Sharīf Abū l-Ḥasan `Alī b. Mūsā b. Aḥmad b. Ibrāhīm b. Muḥammad b. `Abd-Allah b. Mūsā b. Ja`far b. Muḥammad

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١- Ghaybat al-Nu`mānī, chap. ١٠, pp. ١۴٠–١۴١, no. ١.

٢- Kamāl al-dīn, vol. ١, chap. ٣١, p. ٣٢١, no. ٣; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, sect. ۵, p. ۴۶۶, no. ١٢۴, with slight variations; I`lām al-warā, chap. ٢, sect. ٢, which says, "Customs from six Prophets" instead of "From seven Prophets." It also says: "A custom from Noah" instead of "A custom from our father Adam, a custom from Noah"; Biḥār al-anwār, vol. ۵١, chap. ١٣, p. ٢١٧, no. ۴.

b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on them, from Muḥammad b. Hammām, from Aḥmad b. Muḥammad b. al-Naufalī, from Aḥmad b. Hilāl, from `Uthmān b. `Īsā al-Kilābī, from Khālid b. Najīḥ [Najḥ], from Ḥamzat b. Ḥumrān, from his father, from Sa`īd b. Jubair, from the Master of the Worshippers, `Alī b. al-Ḥusayn

:b. `Alī b. Abī Ṭālib, peace be on him, who said

In the Qā’im are customs from seven Prophets: A custom from our father Adam, a custom from Noah, a custom from Abraham, a custom from Moses, a custom from Jesus, a custom from Ayyūb (Job), and a custom from Muḥammad, Allah’s blessings be on them all. As for the [custom] from Adam and Noah, it is longevity. As for Abraham, it is concealed birth and solitude. As for Moses, it is fear and occultation. As for Jesus, it is the disagreement amongst the people about him. As for Ayyūb (Job), it .is relief after calamity, and as for Muḥammad, it is emergence with the sword

Ghaybat al-Nu`mānī(1): Informed us Aḥmad b. Muḥammad b. Sa`īd, from . ۶۸۷ Muḥammad b. al-Mufaḍḍal and Sa`dān b. Isḥāq b. Sa`īd, Aḥmad b. al-Ḥusayn and Muḥammad b. Aḥmad b. al-Ḥasan al-Qaṭawānī, all of them from al-Ḥasan b. Maḥbūb, from Hishām b. Sālim al-Jawālīqī, from Yazīd al-Kunāsī, from Abū Ja`far al-Bāqir, peace be on him, who said: “The Master of this affair will have a similarity with Yūsuf. He will be the son of a dark-skinned slave-maid and Allah will set

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Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۶۳, no. ۳; Kamāl al-dīn, vol. ۱, chap. ۳۲, p. ۳۲۹, no. -۱ ۱۲; Biḥār al-anwār, vol. ۵۱, chap. ۱۳, p. ۲۱۸, no. ۸; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, p. ۴۶۹, no. ۱۳۵, citing Kamāl al-dīn with the wording: “In the master of this affair is a custom from Yūsuf [the son of a slave-maid], Allah will set right his affairs in a single night.” The author of Biḥār al-anwār writes: “His saying, ‘the son of a black slave-maid’ apparently contradicts the numerous narrations that mention the attributes of his mother, peace be on him, except if mother is interpreted as his grandmother.” I say: This sentence does not exist in the copy of the Persian translation of Kamāl al-dīn nor in the Najaf edition printed in the year ۱۳۸۹ AH, p. ۳۲۰. See vol. ۱, p. ۴۴۵. This is in addition to the fact that his similarity with Yūsuf was in occultation and imprisonment. It is probable that something has been added to the tradition and Allah knows the .best

”.right his affairs in one night

۶۸۸. Kamāl al-dīn(۱): Narrated to us my father [and Muḥammad b. al-Ḥasan], may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from al-Mu`allā b. Muḥammad al-Baṣrī, from Muḥammad b. Jumhūr and others, from [Muḥammad] b. Abī `Umair, from `Abd-Allah b. Sinān who said:

I heard (Imam) Abū `Abd-Allah, peace be on him, say, "In the Qā'im, there is a custom from Moses, son of `Imrān, peace be on him." I asked, "What is the custom from Moses, son of `Imrān?" He replied, "His concealed birth and his occultation from his people." I asked, "How long was Moses, son of `Imrān, occulted from his nation and his family?" He replied, "Twenty-eight years."

۶۸۹. Kamāl al-dīn(۲): Narrated to us al-Muẓaffar b. Ja`far b. al-Muẓaffar al-`Alawī, may Allah be satisfied with him, from Ja`far b. Muḥammad b. Mas`ūd, from his father Muḥammad b. Mas`ūd al-`Ayyāshī, from `Alī b. Muḥammad b. Shujā`, from Muḥammad b. `Īsā, from Yūnus, from `Alī b. Abī Ḥamza, from Abū Baṣīr, from (Imam) Abū `Abd-Allah, peace be on him, who said:

In the Master of this affair are customs from the prophets; a custom from Moses, son of `Imrān, a custom from Jesus, a custom from Yūsuf, and a custom from Muḥammad, Allah's blessings be on them. As for the custom from Moses, son of `Imrān, he will be fearful and watchful. As for the custom from Jesus, it will be said about him what was said about Jesus. As for the custom from Yūsuf, it

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۱- Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۰, no. ۱۸; Biḥār al-anwār, vol. ۵۱, chap. ۱۳, p. ۲۱۶, no. ۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, pp. ۴۷۱–۴۷۲, no. ۱۴۷.

۲- Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۵۰, no. ۴۶; Biḥār al-anwār, vol. ۵۱, chap. ۱۳, pp. ۲۲۳–۲۲۴, no. ۱۰, which says: "custom from the prophets"; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, p. ۴۷۴, no. ۱۵۹.

is the screen that Allah will put between him and the people as a covering; they will see him but will not recognize him. As for the custom from Muḥammad, Allah's blessings be on him and his family, he will guide with his guidance and will follow his

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Al-Imāma wa l-tabṣira(۱): `Abd-Allah b. Ja`far al-Ḥimyarī, from Muḥammad b. .۶۹۰ `Īsā, from Sulaimān b. Dāwūd, from Abū Baṣīr, from Abū Ja`far, peace be on him, :who said

In the master of this affair, there are four customs from four Prophets: a custom from Moses, a custom from Jesus, a custom from Yūsuf, and a custom from Muḥammad, Allah's blessings be on him and his family. As for the custom from Moses, he will be fearful and watchful. As for the custom from Yūsuf, it is imprisonment. As for the custom from Jesus, it will be said, "He has died," but he would be alive. As for the .custom from Muḥammad, Allah's blessings be on him and his family, it is the sword

Ithbāt al-waṣiyya(۲): Al-Ḥimyarī, from Muḥammad b. `Īsā, from Sulaimān b. .۶۹۱ Dāwūd, from Abū Naṣr [or Abū Baṣīr], from (Imam) Abū Ja`far, peace be on him, who :said

In the Master of this affair, there are four customs from four Prophets: A custom from Moses [which is] his occultation; a custom from Jesus concerning his fear and his watchfulness regarding the Jews and them saying that he has died, whilst he hadn't died, [and them saying] he has been killed, whilst he

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Al-Imāma wa l-tabṣira, pp. ۹۳–۹۴, no. ۸۴; Ghaybat al-Shaykh, p. ۴۲۴, no. ۴۰۸, which -۱ says: "And as for the custom from Yūsuf, peace be on him, it is occultation" and on p. ۶۰, no. ۵۷, he has mentioned "imprisonment" which probably refers to occultation; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۱۲, p. ۴۹۹, no. ۲۷۷, and chap. ۳۲, sect. ۵, p. ۴۶۰, no. ۱۰۱; Biḥār al-anwār, vol. ۵۱, chap. ۱۳, pp. ۲۱۶–۲۱۷, no. ۳; Kamāl al-dīn, vol. ۱, chap. ۶, pp. ۱۵۲–۱۵۳, no. ۱۶, which says: "and imprisonment," and also vol. ۱, chap. ۳۲, pp. ۳۲۶–۳۲۷, ".no. ۶, which says: "confinement

.Ithbāt al-waṣiyya (first edition), p. ۲۰۲ -۲

hadn't been killed; a custom from Yūsuf concerning his handsomeness and his

generosity; and a custom from Muḥammad, Allah's blessings be on him and his family, .is the sword with which he will emerge

The following traditions also establish the above concept: ۶۹, ۲۴۹, ۲۸۶, ۵۴۰, ۵۵۳, ۵۵۷, ۵۶۴, .۵۷۵, ۶۲۰, ۶۲۶, ۶۲۸, ۶۳۲, ۶۴۱, ۶۴۲, ۶۴۴, ۶۴۵, and ۶۵۰

Section Forty

The traditions that indicate he will rise with the sword

Comprised of ten traditions

.۶۹۲ Kamāl al-dīn(۱): Narrated to me my father, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from Muḥammad b. al-Ḥusayn b. Abī l-Khaṭṭāb, from al-Ḥasan b. Maḥbūb, from `Alī b. Ri'āb, from (Imam) Abū `Abd-Allah, peace be on him, concerning the saying of Allah, Mighty and Majestic be He, "On the day when some of the signs of your Lord will come, becoming a believer will be of no use to he who hadn't already believed."(۲) He said: "Signs [refers to] the Imams and the awaited sign is the Qā'im, peace be on him. On that day, becoming a believer will be of no use for anyone who had not become a believer before the rising of the Qā'im with the sword, even if he ".had believed in his forefathers, peace be on them

.۶۹۳ Ghaybat al-Nu`mānī(۳): `Alī b. al-Ḥusayn, from Muḥammad b. Yaḥyā al-`Aṭṭār, from Muḥammad b. Ḥasan al-Rāzī, from Muḥammad b. `Alī al-Kūfī, from Aḥmad b. Muḥammad b. Abī Naṣr, from `Abd-Allah b. Bukair, from his father, from Zurāra who :said

,I asked (Imam) Abū Ja`far

۱- Kamāl al-dīn, vol. ۱, p. ۸, and vol. ۲, p. ۳۳۶; Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۵۱, no. ۲۵; .Yanābī` al-mawadda, chap. ۷۱, p. ۴۲۲

۲- .Quran ۶:۱۵۸

۳- Ghaybat al-Nu`mānī, chap. ۱۳, p. ۲۳۱, no. ۱۴; Ithbāt al-hudāt, vol. ۷, chap. ۳۲, sect. ۲۷,

.pp. ۷۷–۷۸, no. ۵۰۰; Biḥār al-anwār, vol. ۵۲, chap. ۲۶, p. ۳۵۳, no. ۱۰۹

peace be on him, "Name for me the Righteous from the righteous ones [and] I mean the Qā'im, peace be on him." He replied, "His name is my name." I asked, "Will he follow the customs of Muḥammad, Allah's blessings be on him and his family?" He answered, "No, no, o Zurāra! He will not follow his customs." I asked, "May I be sacrificed for you! Why?" He replied, "The Messenger of Allah adopted the path of gentleness in his nation and was very friendly towards the people. But the Qā'im will adopt the path of killing. He is ordered to adopt the path of killing in the book which is with him. He will not seek repentance from anyone. Woe to he who opposes him!"(۱)

۶۹۴. Ghaybat al-Nu`mānī(۲): Informed us Aḥmad b. Muḥammad b. Sa`īd b. `Uqda, from `Alī b. al-Ḥasan, from Muḥammad b. Khālid, from Tha`labat b. Maimūn, from al-Ḥasan b. Hārūn who said:

I was sitting with (Imam) Abū `Abd-Allah, peace be on him, when Mu`allā b. Khunais asked him, "When the Qā'im appears, will his approach differ from that of `Alī?" He replied, "Yes. Because `Alī, peace be on him, adopted the path of kindness and restraint; because he knew that his followers would be dominated after him. But when the Qā'im rises, he will adopt the approach of sword and captivity; because he will know that his followers will never be dominated [by anyone] after him."

۶۹۵. Tafsīr al-Qurtubī(۳): Concerning the saying of Allah, the Exalted: "And most

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۱- There is no contradiction between this tradition and those that indicate he will follow the customs of the Messenger of Allah, Allah's blessings be on him and his family. For, when it is said he will follow his customs, it means he will rise with the sword, which differs from Jesus' approach from amongst the prophets. His similarity to him, Allah's blessings be on him and his family, is in destroying the signs of disbelief, and ending wicked habits and false regulations and the laws that will appear in the end of times.

۲- Ghaybat al-Nu`mānī, chap. ۱۳, p. ۲۳۲, no. ۱۶; Biḥār al-anwār, vol. ۵۲, chap. ۲۶, p. ۳۵۳,

no. ١١١; `Ilal al-sharā'i`, vol. ١, p. ٢١٠, with some variations in the chain of narrators; .Ḥilyat al-abrār, vol. ٢, pp. ۶٢٨–۶٢٩

Tafsīr al-Qurtubī (al-Jāmi` li-aḥkām al-Quran), vol. ١۴, p. ١٠٧; Tafsīr al-`Ālūsī (Rūḥ -٣ al-ma`ānī), vol. ٢١, p. ١٢١; Rūḥ al-bayān, vol. ٢١, p. ١٢۴, from al-Lubāb from Tafsīr al-Naqqāsh: "The lower [chastisement] will be high prices and the greater [chastisement] will be the reappearance of the Mahdī with the sword"; Tafsīr al-tibyān, vol. ٨, p. ٣٠۶, from Ja`far b. Muḥammad, peace be on him: "The lower punishment will be famine and the greater will be the emergence of the Mahdī with the sword"; Al-Maḥajja, p. ١٧٣, from al-Mufaḍḍal b. `Umar: "Lower refers to the punishment in the grave and greater refers to the Mahdī with the sword"; From Muḥammad b. al-Ḥasan al-Shaibānī in Kashf al-Bayān: "Lower refers to famine and drought and greater refers to the emergence of the Riser, al-Mahdī, with the sword in the end of times"; Biḥār al-anwār, vol. ۵١, p. ۵٩, and Ta'wīl al-āyāt al-ẓāhira, p. ۴٣٧: "Lower chastisement refers to high prices while greater refers to [the reappearance of] the Mahdī with the sword; It has been mentioned in Ilzām al-Nāṣib that "Lower refers to the punishment in Hell and greater refers to [the emergence] of the Mahdī, peace be on him, with the sword in the end of times." I say: It is legitimate to interpret 'lower punishment' as famine and other things that will take place before the appearance of the Mahdī—may my mother and father be sacrificed for him—and it being one of its examples. Such an interpretation will not contradict the other interpretations which can be found in various exegeses. Likewise, it is legitimate to interpret 'the greater chastisement' as his reappearance with the sword or another event, because it is one of its examples. There is no contradiction with this interpretation and with interpreting the major chastisement as the punishment of the Hereafter. Moreover, when the commentators have differences about the interpretation of the verses, what should be relied upon is what has been narrated from of the Ahl al-Bait, peace be on them, .just as we have explained in our book Amān al-umma min al-ḍalāl wa l-ikhtilāf

certainly We will make them taste the lower chastisement before the greater chastisement,"(١) he has narrated from Ja`far b. Muḥammad, [peace be on him], that "it [i.e. the greater chastisement] refers to the emergence of the Mahdī with the sword ".and the lower chastisement refers to high prices

In Tafsīr al-Ālūsī these words have been used: “From Ja`far b. Muḥammad, may Allah be satisfied with him: ‘It refers to the emergence of the Mahdī with the sword’.”

٦٩٦. Al-Kāfī(٢): Muḥammad b. Yaḥyā, from Aḥmad b. Muḥammad b. `Īsā, from ibn Maḥbūb, from Hishām b. Sālim, from Abū Khālid al-Kabulī, from (Imam) Abū Ja`far, peace be on him, who mentions that they saw in the Book of `Alī:

“The land belongs to Allah; He will [give it as] inheritance to whoever He wishes from His servants, and the end belongs the pious (al-muttaqīn)” (Quran ٧:١٢٨), I and my Ahl al-Bait are those whom Allah will give them the earth as inheritance and we are the pious (al-muttaqūn). All the earth belongs to us.

Whoever from the Muslims enlivens a piece of land and inhabits it, should pay its tax to the Imam from my Ahl al-Bait and what he eats from it [remains] for him. If he abandons it or spoils it and another person from the Muslims takes it, inhabits it, and gives life to it, then the latter has more right over it than the former who has abandoned it.

The latter should pay its tax to the Imam from my Ahl

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١- Quran ٣٢:٢١.

٢- Al-Kāfī, vol. ١, chap. “The entire earth belongs to the Imam,” pp. ٤٠٧–٤٠٨, no. ١; Tafsīr nūr al-thaqalain, vol. ٢, p. ٥٦, no. ٢٢٢, under the commentary of Sura al-A`rāf; Tafsīr al-`Ayyāshī, vol. ٢, p. ٢٥, no. ٦٦; Tafsīr al-Ṣāfī, vol. ٢, p. ٢٢٨, under the commentary of Sura al-A`rāf; Tafsīr al-burhān, vol. ٢, p. ٢٨, under the commentary of Sura al-A`rāf; Biḥār al-anwār, vol. ١٠٠, chap. ٩, p. ٥٨, no. ٢.

al-Bait and whatever he eats from it [remains] for him. [This will apply] until the Qā’im from my Ahl al-Bait appears with the sword. He will take over all the [lands], deprive [their inhabitants] of them, and [force the inhabitants] out of [the lands] just as the Messenger of Allah, Allah’s blessings be on him and his family, took over [the lands] and deprived [their inhabitants] of them. [The only exception] will be the possessions

of our Shias (shī`atunā). He will leave them with what they possess and will leave the earth in their hands.

The following traditions also prove the above concept: ۴۲۳, ۴۲۶, ۵۷۲, ۷۱۳, and ۷۱۵.

Section Forty-One

The traditions that indicate the people will assist his government

Comprised of three traditions

۶۹۷. Sunan ibn Māja(۱): Narrated to us Ḥarmalat b. Yaḥyā al-Miṣrī and Ibrāhīm b. Sa`īd al-Jauharī, from Abū Ṣāliḥ `Abd al-Ghaffār b. Dāwūd al-Ḥarrānī, from Abū Lahī`a, from Abū Zur`a Amr b. Jābir al-Ḥaḍramī, from `Abd-Allah b. al-Ḥarth b. Jaz' al-Zubaidī, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "A [group of] people will emerge from the East and will prepare for the Mahdī—meaning his government."

۶۹۸. Sunan Abī Dāwūd(۲): From Hārūn, from `Amr b. Abī Qays, from Muṭarrif b. Ṭarīf, from Abū l-Ḥasan, from Hilāl b. `Amr, from `Alī, may Allah be satisfied with him, from the Messenger of Allah, Allah's blessings be on him and his family, who said:

A person will emerge from Mā Warā' al-Nahr. He will be called al-Ḥārith

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۱- Sunan ibn Māja, vol. ۲, chap. "The emergence of the Mahdī," p. ۱۳۶۸, citing Kitāb al-fitan, chap. ۳۴, no. ۴۰۸۸; `Iqd al-durar, chap. ۵, p. ۱۲۵, citing Sunan ibn Māja and al-Bayhaqī. He has also recorded it in al-Tadhkira, p. ۲۴۰, from Abū Dāwūd with the difference: "they will prepare for the Mahdī the throne of his kingdom"; Farā'id al-simṭain, vol. ۲, chap. ۶۱, p. ۳۳۳; al-Ṭabarānī, al-Mu`jam al-ausaṭ, vol. ۱, p. ۲۰۰, no. ۲۸۷, with minor variation; al-Munār al-munīf, sect. ۵۰, p. ۱۴۵, no. ۳۳۲; Nihāyat al-bidāya wa l-nihāya, vol. ۱, p. ۴۱; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۷, p. ۱۴۷, no. ۲, which says: "they will prepare for the Mahdī his kingdom"; Mukhtaṣar tadhkirat al-Qurtubī by al-Sha`rānī, p. ۴۰, which says "they will prepare for the Mahdī the throne of

his kingdom"; al-Idhā`a, p. ١٢۴; Kanz al-`ummāl, vol. ١۴, p. ٢۶٣, no. ٣٨۶۵٧; Majma` al-zawā'id, vol. ٧, p. ٣١٨, and many more references.

٢- Sunan Abī Dāwūd, vol. ۴, "Kitāb al-Mahdī," pp. ١٠٨–١٠٩, no. ۴٢٩٠; Maṣābīḥ al-sunna, vol. ٢, p. ١٩۴; `Iqd al-durar, chap. ۵, p. ١٣٠, citing Abū Dāwūd, Sunan al-Nisā'ī, al-Bayhaqī, and al-Maṣābīḥ; Jam` al-jawāmi`, vol. ١, p. ٩٩٧, citing Abū Dāwūd; al-Tadhkira, p. ٢۴٠, with the difference: "a person from the ministers of al-Mahdī will emerge who will be called al-Ḥarth b. al-Ḥarrāth" and "or he said—to help him"; Yanābī` al-mawadda, chap. ٧٢, p. ۴٣٠; al-Tāj al-Jāmi` lil-uṣūl, vol. ۵, p. ٣۴۴, and many other references.

b. al-Ḥarrāth; in the vanguard [of his army] will be a person called Manṣūr. He will organize or prepare for the family of Muḥammad just as the Quraish prepared for the Messenger of Allah, Allah's blessings be on him [and his family]. It is compulsory for every believer to assist him—or he said—to respond to his [call].

Tradition no. ٧٢٠ also establishes the above concept.

Section Forty-Two

The traditions that indicate his character and approach

Comprised of forty-seven narrations

۶٩٩. Al-Fitan(١): Narrated to us Abū Mu`āwiya, from Dāwūd, from Abū Naḍra, from Abū Sa`īd, may Allah be satisfied with him, from the Holy Prophet, Allah's blessings be on him and his family, who said: "In the end of times a Caliph will emerge [who] will distribute wealth without counting [it]."

٧٠٠. Al-Fitan(٢): Narrated to us `Abd al-Razzāq, from Mu`ammar, from Qatāda, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "He will bring out the treasures, will distribute wealth, and will correctly establish Islam."

٧٠١. Al-Fitan(٣): Narrated to us al-Walīd, from Sa`īd, from Qatāda, from Abī Naḍra, from Abū Sa`īd al-Khudrī, may Allah be satisfied with him, who said: "He will give away wealth abundantly and will not even count it. He will fill the earth with justice just as it

".will be filled with injustice and unfairness

Ghaybat al-Nu`mānī(۴): Informed us `Abd al-Wāḥid b. `Abd-Allah b. Yūnus, from .۷۰۲ Aḥmad b. Muḥammad b. Rabāḥ, from Aḥmad b. `Alī al-Ḥimyarī, from al-Ḥasan b. Ayyūb, from `Abd al-Karīm b. `Amr, from

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.Al-Fitan, vol. ۵, p. ۱۹۱ -۱

Al-Fitan, vol. ۵, p. ۱۹۲; al-Malāḥim wa l-fitan, chap. ۱۴۶, p. ۶۹, which mentions - ۲ .'Mu`ammar b. Qatāda' which is wrong

Al-Fitan, vol. ۵, p. ۱۹۲; al-Malāḥim wa l-fitan, chap. ۱۴۷, p. ۶۹; Ḥilyat al-abrār, vol. ۲, -۳ chap. ۵۴, p. ۷۱۳, no. ۹۹. He writes: "This tradition is established and correct"; Ḥāfiẓ Muslim has recorded it in his Ṣaḥīḥ and has written "a caliph from your caliphs," and he has not recorded the end of the tradition; Ṣaḥīḥ Muslim, vol. ۱۸, "Kitāb al-Fitan," p. ۳۹, which says: "from your caliphs is a caliph who will give away wealth abundantly." He .too, has not recorded the end of the tradition

Ghaybat al-Nu`mānī, chap. "What has been narrated about his attributes and his - ۴ .approach," p. ۲۳۰, no. ۱۳; Ḥilyat al-abrār, vol. ۲, chap. ۳۷, pp. ۶۲۷–۶۲۸

Aḥmad b. al-Ḥasan b. Abān, from `Abd-Allah b. `Aṭā' al-Makkī, who asked a Shaykh from the scholars, meaning, (Imam) Abū `Abd-Allah, peace be on him, "What will be the approach of the Mahdī (sīratuh)?" He replied, "He will act like the Messenger of Allah, Allah's blessings be on him and his family. He will destroy all that was before him just as the Messenger of Allah, Allah's blessings be on him and his family, destroyed the affairs of ignorance (amr al-jāhiliyya). He will re-establish Islam from the (beginning."(۱

Ghaybat al-Nu`mānī(۲): Informed us Aḥmad b. Muḥammad b. Sa`īd, from `Alī b. .۷۰۳ :al-Ḥasan, from his father, from Rifā`at b. Mūsā, from `Abd-Allah b. `Aṭā' who said

I asked (Imam) Abū Ja`far al-Bāqir, peace be on him, "When the Qā'im rises, what will be his approach towards the people?" He replied, "Like the Messenger of Allah, Allah's blessings be on him and his family, he will destroy what was before [him]; and he will

re-establish Islam from the beginning.”

۷۰۴. Qurb al-isnād(۳): Hārūn b. Muslim, from Mas`adat b. Ziyād, from Ja`far, from his father who said: “The Messenger of Allah, Allah’s blessings be on him and his family . . . said, ‘When our Qā’im rises fiefdom will vanish and no fiefs will remain.’”

۷۰۵. Al-Kāfī(۴): `Alī b. Ibrāhīm, from his father, from ibn Abī `Umair, from Manṣūr, from Faḍl al-A`war, from Abū `Ubaida al-Ḥadhdhā’, in a hadith from (Imam) Abū `Abd-Allah Ja`far b. Muḥammad al-Ṣādiq, peace be on him, who said: “O Abū `Ubaida! When

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۱- In this tradition and others, ‘all that was before him’ refers to all the evil traditions, condemnable habits, false foundations, and deficient and tyrannical laws that will appear in the end of times. “He will re-establish Islam from the beginning,” means he will call upon the people to acknowledge and practice what has been taught in the sharia.

۲- Ghaybat al-Nu`mānī, chap. “What has been narrated about his attributes,” p. ۲۳۲, no. ۱۷; Ḥilyat al-abrār, vol. ۲, chap. ۳۷, p. ۶۹.

۳- Qurb al-isnād, p. ۳۹.

۴- Al-Kāfī, vol. ۱, p. ۳۹۷, no. ۱; Biḥār al-anwār, vol. ۲۳, chap. ۴, pp. ۸۵–۸۶, no. ۲۸, which ends like this: “he will not ask people for evidence”; Baṣā’ir al-darajāt, chap. ۱۵, p. ۲۵۹, no. ۳, which ends like this: “he will not ask people for evidence”; Ithbāt al-hudāt, vol. ۷, chap. ۳۲, p. ۴۵, no. ۴۰۴; al-Kharā’ij wa l-jarā’iḥ, vol. ۲, p. ۸۶۱, under no. ۷۷, which ends like this: “he will not ask people for evidence.”

the Qā’im from the family of Muḥammad, peace be on them, rises, he will judge like [the Prophets] David and Solomon. That is, he will not ask for evidence.”(۱)

۷۰۶. Al-Kāfī(۲): Muḥammad b. Yaḥyā, from Aḥmad b. Muḥammad, from Muḥammad b. Sinān, from Abān, from (Imam) Abū `Abd-Allah, peace be on him, who said: “The world will not come to an end until a person from me emerges. He will judge like the judgments of the family of David. He will not ask for evidence and will give everyone

".their rights

Al-Kāfī(٣): Isḥāq narrates from al-Ḥasan b. Ẓarīf that .٧٠٧

Two issues were making me restless and I intended to write about them to (Imam) Abū Muḥammad, peace be on him. I wrote to him and asked him how the Qā'im, peace be on him, would judge and where he would seat for judging between the people. I also intended to ask him for a [medicine] for Quartan fever(۴) but I forgot to .do so

He replied like this: "You asked about the Qā'im, then [know] that when he rises, he will judge amongst the people by his knowledge—like how David used to judge, without asking for evidence. You also intended to ask about Quartan fever but forgot. Write on a piece of paper [the following verse] and hang it on the person who has this fever and he will soon be cured with Allah's permission, if Allah pleases, 'O fire, be cold and safe on Ibrāhīm.'" We hung it on him as

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It is appropriate here to answer the objection raised by some those who oppose us, -١ which is as follows: The Muslims are unanimous that there will be no prophet after the Messenger of Allah, Allah's blessings be on him and his family, but you Shias think that when the Qā'im rises, he will not accept the jizya from the People of the Book, he will kill all those who have attained the age of twenty but have failed to acquire deep knowledge in religion, will destroy all the mosques and shrines, will judge like the Prophet David and will not ask for evidence, and etc. All of these are an abrogation of the Islamic sharia. A group of scholars have answered this objection in their books. We will suffice here with the reply given by the majestic scholar al-Shaykh al-Ṭabrisī in his book I`lām al-warā. He writes: "We don't believe in what has been mentioned in the question that he will not accept the jizya from the Peoples of the Book and will kill all those who have attained the age of twenty but have failed to acquire deep knowledge in religion. Because they have been mentioned in a tradition whose correctness has not been proved. As for the destruction of the mosques and the

shrines, then we too have heard about that. It is legitimate to confine this to those mosques and shrines that have been built without having Allah in mind and in opposition to the commands of Allah. This is perfectly legal and is what the Prophet did himself. As for him judging like David (and) not asking for evidence, again this has not been mentioned [in a correct tradition]. If it is correct, then it means that he will judge using his knowledge. For, when an Imam or a judge knows about an affair, then he must judge according to his knowledge without asking for any evidence. There is absolutely no abrogation of the Sharia in these. Even if what they say about him neither accepting the jizya nor asking for evidence is correct, then that will also not be an abrogation of the Sharia. Because, an abrogating law is the one that comes after the abrogated one and not at the same time with it. If they exist together, then one will not be abrogating the other even if they are apparently contradictory to each other in judgment. Therefore, we agree that if Allah had said, 'You restrict yourself until such and such time and not thereafter,' then this will not be abrogation because the removal factor is accompanied with the obliging factor. If this statement is correct and the Holy Prophet, Allah's blessings be on him and his family, has informed us that it is obligatory to follow and agree with the Qā'im from his progeny, then we have to follow what judgment he passes concerning us even if it is contradictory to some of the earlier laws and no abrogation will have occurred."

٢- Al-Kāfī, vol. ١, pp. ٣٩٧–٣٩٨, no. ٢.

٣- Al-Kāfī, vol. ١, p. ٥٠٩, no. ١٣; al-Irshād, p. ٣۴٣, with the difference that it says: "He said, 'Narrated to me al-Ḥusayn b. Ẓarīf.'" The following section has not been recorded in it: "and he will soon be cured with Allah's permission, if Allah so pleases."; Ithbāt al-hudāt, vol. ٣, chap. ٣١, p. ۴٠٣, no. ١۵; Biḥār al-anwār, vol. ٩۵, chap. ۵۵, pp. ۶۶–۶٧, no. ۴۶, and vol. ۵٠, chap. ٣, p. ٢۶۴, no. ٢۴; al-Manāqib by ibn Shahr Āshūb, vol. ۴, p. ۴٣١ (short version); al-Kharā'ij wa l-jarā'iḥ, vol. ١, pp. ۴٣١–۴٣٢, no. ١٠; Kashf al-ghumma, vol. ٢, p. ۴١٣; I`lām al-warā, p. ٣۵٧; al-Da`awāt by Quṭb al-Dīn al-Rāwandī, p. ٢٠٩, no. ۵۶٧.

۴- A mild form of malaria causing a fever that recurs every third day (Concise Oxford English Dictionary).

(Imam) Abū Muḥammad, peace be on him, had ordered and he was healed.

٧٠٨. Al-Tahdhīb(١): Muḥammad b. al-Ḥasan al-Ṣaffār, from Muḥammad b. al-Ḥusayn ibn Abī al-Khaṭṭāb, from Ja`far b. Bashīr and Muḥammad b. `Abd-Allah b. Hilāl, from al-`Alā' b. Razīn al-Qallā, from Muḥammad b. Muslim who said:

I asked (Imam) Abū Ja`far, peace be on him, "When the Qā'im—may Allah hasten his relief—rises, what will be his approach towards the people?" He replied, "He will adopt the approach of the Messenger of Allah, Allah's blessings be on him and his family, until Islam becomes victorious." I enquired, "What was the approach of the Messenger of Allah, Allah's blessings be on him and his family?" He replied, "He extinguished what prevailed during the time of ignorance (al-jāhiliyya) and dealt with the people with justice. The same applies to the Qā'im. He will remove the un-Islamic laws that will prevail [during the occultation, because of a lack of a true Islamic government] and will deal with the people justly."

٧٠٩. Al-Tahdhīb(٢): Muḥammad b. Ismā'īl b. Bazī`, from Ḥamzat b. Zaid, from `Alī b. Suwayd, from (Imam) Abū l-Ḥasan Mūsā, peace be on him, who said:

When our Qā'im rises, he will call out, "O horsemen! Tread on the middle of the road. O pedestrians! walk on the two sides of the road." Then, if any rider goes to the roadside and hurts a pedestrian, he will have to compensate [the pedestrian, i.e. pay diya to him], but if a pedestrian walks in the middle of the

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١- Al-Tahdhīb, vol. ۶, chap. "The Imam's attitude," p. ١۵۴, no. ١ (٢٧٠); Ithbāt al-hudāt, vol. ۶, sect. ٢, chap. ٣٢, p. ٣٧٧, no. ٧۶.

٢- Al-Tahdhīb, vol. ١٠, chap. ٢٨, p. ٣١۴, no. ١٠ (١١۶٩); Ithbāt al-hudāt, vol. ۶, chap. ٣٢, sect. ٢, p. ٣٧٩, no. ٨١ (short version).

road and is hurt, then he will not be compensated.

٧١٠. Al-Tahdhīb(١): From him [meaning Muḥammad b. al-Ḥasan al-Ṣaffār], from Ya`qūb, from al-Ḥasan b. `Alī b. Faḍḍāl, from Shu`ayb al-Aqarqūfū, from Abū Ḥamza al-Thumālī, from (Imam) Abū `Abd-Allah, peace be on him, who said:

The earth will not survive unless if there is a learned person from us who can distinguish the truth from falsehood within it. The purpose of dissimulation (al-taqiyya) is to safeguard the blood [of the Shias]. When dissimulation (al-taqiyya) reaches the [threshold of] bloodshed, then [at that time] it should be put aside. By Allah! If you are called to help us you will say, "We will not do so because we are dissimulating." Dissimulation is indeed dearer to you than you fathers and mothers. When the Qā'im, peace be on him, rises, he will not be in need to ask you about this. Indeed, he will carry out Allah's punishments (ḥadd) on most of the hypocrites from amongst you.

۷۱۱. Al-Tahdhīb(۲): From him [meaning al-Ḥusayn b. Sa`īd], from al-Naḍr b. Suwayd, from `Abd-Allah b. Sinān, from his father who said:

I asked (Imam) Abū `Abd-Allah, peace be on him, "I have a piece of land that was taken as tax [from someone else and given to me by the government] and I don't have a good feeling towards it. Should I abandon it?" He was silent for a while, then said, "When our Qā'im rises, you will be granted much more land than that." He continued, "When our Qā'im

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۱- (۳۳۵) Al-Tahdhīb, vol. ۶, chap. ۷۹, p. ۱۷۲, no. ۱۳.

۲- Al-Tahdhīb, vol. ۷, p. ۱۴۹, no. ۶ (۶۶۰); Ithbāt al-hudāt, chap. ۳۲, sect. ۲, vol. ۶, no. ۷۸.

rises, the people will have better than their current properties."

۷۱۲. Al-Khiṣāl(۱): My father, Muḥammad b. al-Ḥasan, and Aḥmad b. Muḥammad b. Yaḥyā al-`Aṭṭār, may Allah be satisfied with them, from Sa`d b. `Abd-Allah, from Muḥammad b. al-Ḥusayn b. Abī l-Khaṭṭāb, from Mūsā b. Sa`dān, from `Abd-Allah b. al-Qāsim al-Ḥaḍramī, from Mālik b. `Aṭiyya, from Abān b. Taghlib, from (Imam) Abū `Abd-Allah, peace be on him, who said:

Soon, three hundred and thirteen men will come to this Mosque of yours—meaning Mecca. The people of Mecca will know that these people are not from them. With

them will be swords and on each sword will be scribed a word which will open up a thousand words. They will send the wind and it will call out in every valley, "This is the Mahdī. He will judge like the judgments of the family of David; he will not ask for ".evidence

The following traditions also establish the above concept: ۳۴۴, ۳۴۵, ۳۴۶, ۳۶۸, ۳۸۳, ۴۰۳, ۴۰۵, ۴۱۹, ۴۲۵, ۴۲۶, ۴۳۲, ۴۶۶, ۴۸۱, ۴۸۴, ۵۳۵, ۵۸۳, ۶۸۲, ۶۸۹, ۶۹۲–۶۹۵, ۷۱۳–۷۱۸, ۷۱۹, ۷۲۶, ۷۳۲, ۱۱۱۵, and .۱۱۹۹

Section Forty-Three

(The traditions that indicate his asceticism (zuhd

Comprised of six traditions

Ghaybat al-Nu`mānī(۲): Informed us Aḥmad b. Muḥammad b. Sa`īd b. `Uqda, .۷۱۳ from Aḥmad b. Yūsuf b. Ya`qūb Abū l-Ḥasan al-Ju`fī, from Ismā'īl b. Mihrān, from al-Ḥasan b. `Alī b. Abī Ḥamza, from his father and Wuhaib, from Abū Baṣīr, from (Imam) :Abū `Abd-Allah, peace be on him, who said

When the Qā'im emerges, nothing will remain between him, the

Al-Khiṣāl, vol. ۲, p. ۶۴۹, no. ۴۳; Ithbāt al-hudāt, vol. ۶, chap. ۳۲, sect. ۸, p. ۴۵۵, no. ۲۶۱, -۱ and vol. ۷, pp. ۹۱–۹۲, no. ۵۳۹, with variations in context and chain of narrators. The .same has been recorded in Ghaybat al-Nu'mānī, pp. ۳۱۴–۳۱۵, no. ۷

Ghaybat al-Nu`mānī, chap. ۱۳, p. ۲۳۴, no. ۲۱; Ithbāt al-hudāt, vol. ۷, chap. ۳۲, sect. ۲۷, -۲ .p. ۷۹, no. ۵۰۴ (short version); Ḥilyat al-abrār, vol. ۲, chap. ۳۷, pp. ۶۲۹–۶۳۰

Arabs, and the Quraish except the sword and he will receive nothing from them but the sword. Why are they hastening for his emergence? By Allah, his clothes will not be but coarse; his food will not be but crude barley [bread]. [Life] will be accompanied by .the sword and death is beneath the shadow of the sword

Ghaybat al-Nu`mānī(۱): Informed us `Alī b. al-Ḥusayn, from Muḥammad b. Yaḥyā .۷۱۴ al-`Aṭṭār at Qum, from Muḥammad b. Ḥasan al-Rāzī, from Muḥammad b. `Alī al-Kūfī, :from Mu`ammar b. Khallād who said

The Qā'im was mentioned in of the presence of (Imam) Abū l-Ḥasan al-Riḍā, peace be on him. He said, "Today, you are more in comfort than you think you will be on that day." They asked, "How?" He answered, "When the Qā'im, peace be on him, emerges, there will not be anything but blood, sweat, and sleeping on the saddles. The clothes ".of the Qā'im will not be but rough and his food will be nothing but coarse

Ghaybat al-Nu`mānī(۲): `Alī b. al-Ḥusayn, through his chain of narrators from .۷۱۵ Muḥammad b. `Alī al-Kūfī, from al-Ḥasan b. Maḥbūb, from `Alī b. Abī Ḥamza, from Abū Baṣīr, from (Imam) Abū `Abd-Allah (al-Ṣādiq), peace be on him, who said: "Why are you in such a hurry for the appearance of the Qā'im? By Allah! His clothes are not but rough and his food is not but coarse. [Life] will be accompanied by the sword and ".death is beneath the shadow of the sword

.Al-Kāfī(۳): `Alī b .۷۱۶

p: ۲۷۵

Ghaybat al-Nu`mānī, chap. ۱۵, p. ۲۸۵, no. ۵; Ithbāt al-hudāt, vol. ۷, chap. ۳۲, sect. ۲۷, -۱ .p. ۸۵, no. ۵۲۷

Ghaybat al-Nu`mānī, chap. ۱۳, p. ۲۳۳, no. ۲۰; Ghaybat al-Shaykh, p. ۲۷۷, which has -۲ the following chain of narrators: "From him—meaning al-Faḍl—from `Abd al-Raḥmān [b.] Abī Hāshim, from `Alī b. Abī Ḥamza, from Abū Baṣīr, from Abū `Abd-Allah, peace be on him." Its text is like that of Ghaybat al-Nu`mānī with the difference that it mentions the word barley before coarse; Ithbāt al-hudāt, vol. ۷, chap. ۳۲, sect. ۲۷, p. ۷۹, .no. ۵۰۳; Ḥilyat al-abrār, vol. ۲, chap. ۳۷, p. ۶۲۹

.Al-Kāfī,vol.۱, p. ۴۱۰, no. ۲ -۳

Ibrāhīm, from his father, from ibn Abī `Umair, from Ḥammād b. `Uthmān, from al-:Mu`allā b. Khunais who said

One day, I said to (Imam) Abū `Abd-Allah al-Ṣādiq, peace be on him, “May I be sacrificed for you! You mentioned the family of so and so (ālu fulan) and the luxury that they enjoy! Had you been in power, we would have lived with you [in luxury].” He remarked, “Never, O Mu`allā! By Allah, had this been the case [i.e. had we come to power], it would mean nothing except administration by night, traveling by the day, wearing rough clothes, and eating coarse food. [Now] these [hard tasks] have been removed [due to the Umayyads and Abbasids who have withheld our rights] and have ”?you ever seen the withholding of a right that results in a blessing except this

Ghaybat al-Nu`mānī(١): Narrated to us `Abd al-Wāḥid b. `Abd-Allah b. Yūnus, .٧١٧ from Abū Sulaimān Aḥmad b. Haudha al-Bāhilī, from Ibrāhīm b. Isḥāq al-Nahāwandī, :from `Abd-Allah b. Ḥammād al-Anṣārī, from al-Mufaḍḍal b. `Umar who said

I was with (Imam) Abū `Abd-Allah, peace be on him, performing the circumambulation (al-ṭawāf). He looked at me and asked, “O Mufaḍḍal! Why do I see you grieved and distressed?” I said to him, “May I be sacrificed for you! I see the Abbasids and the power, authority, and clout that they enjoy. Had this been for you, ”.we would have enjoyed it with you

,[He answered, “O Mufaḍḍal! Had this been the case [i.e. had we been in power

p: ٢٧۶

Ghaybat al-Nu`mānī, chap. ١, pp. ٢٨۶–٢٨٧, no. ٧; Biḥār al-anwār, vol. ۵٢, chap. ٢٧, p. -١ .٣۵٩, no. ١٢٧, with differences in the chain of narrators

it wouldn’t be but administration by the night, traveling by the day, eating coarse food, and wearing rough clothes similar [to the lifestyle] of Amīr al-Mu’minīn, peace be on him; otherwise, [our abode] would be the fire. Since [power and kingdom] have been removed from us, we can eat and drink [as we like]. Have you seen an oppression that ”’?Allah has turned into a blessing like this

Ghaybat al-Nu`mānī(١): Abū Sulaimān, from Ibrāhīm b. Isḥāq, from `Abd-Allah b. .٧١٨ :Ḥammād, from `Amr b. Shimr who said

I was with (Imam) Abū `Abd-Allah, peace be on him, in his house—which was filled with people. People would come forward and ask him questions; and he would not be questioned about a thing except that he answered it. I started crying from one corner of the house and he said to me, "Why are you crying, O `Amr?" I replied, "May I be sacrificed for you! And why shouldn't I cry? Is there anyone in this nation like you? And yet, the door has been shut on you and a veil drawn over you!" He replied, "O `Amr! Don't cry. We eat delicious [food] and wear soft clothes. Had the case been what you say [i.e. had we been in power], it wouldn't have been but eating coarse food and wearing rough clothes like Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him. [If we practiced anything other than this], the remedy would be chains in the hellfire."

Section Forty-Four

The traditions that indicate

p: ۲۷۷

۱- Ghaybat al-Nu`mānī, chap. ۱۵, pp. ۲۸۷–۲۸۸, no. ۸; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, p. ۳۶۰, no. ۱۲۸.

his complete justice and the spread of justice and security during his government

Comprised of seventeen traditions

۷۱۹. Al-Irshād(۱): Narrated `Alī b. `Uqba, from his father that

When the Qā'im, peace be on him, rises, he will judge justly and during his reign injustice will be eliminated. The roads will become safe, the earth will bring out its blessings, the right of each individual will be returned to him, and the followers of no religion will remain except that they will express [their belief in] Islam and acknowledge [the truth of this] faith. Have you not heard Allah, the Purified, say,

"And to Him submit those in the skies and the earth—willingly or unwillingly—and to Him they will be returned."(۲)

He will judge amongst the people like the judgment of the family of David and the judgment of Muḥammad, Allah's blessings be on him and his family. It is then that the earth will reveal its treasures and expose its blessings. No one from you will find a needy person on that day to give him charity or be beneficent to him, because all the believers will have become wealthy. Our government is the last of governments and there will not remain a group except that they will have ruled before us so that they will not say when they see our approach [in governance], "If we had the opportunity to rule, we too would have ruled in this manner." And this is [the meaning of] the saying of Allah, the Exalted,

"And the

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١ - Al-Irshād, pp. ٣۶۴–٣۶۵; Kashf al-ghumma, vol. ٢, pp. ۴۶۵–۴۶۶, which says: "and narrated `Alī b. `Uqba, from Abū `Abd-Allah, peace be on him"; I`lām al-warā, p. ۴٣٢; Biḥār al-anwār, vol. ۵٢, p. ٣٣٨, no. ٨٣.

٢- Quran ٣:٨٣.

Hereafter belongs to the pious (lil-muttaqīn)."(١)

٧٢٠. Al-Maḥajja(٢): (Imam) Abū Ja`far, peace be on him, said:

By Allah, they will fight until [those being fought] will acknowledge the Oneness of Allah and will associate nothing with Him and until an old and frail lady comes out from the East intending to go to the West and no one will prevent her. Allah will bring out of the earth its seedlings and will send down from the skies its raindrops. The people will put their taxes on their necks [i.e. backs] and take them to the Mahdī, peace be on him (to the end of the tradition . . .).

٧٢١. Al-Fitan(٣): Narrated to us Mu`tamir b. Sulaimān [Mu`ammar b. Sulaimān], from Ja`far b. Sayyār al-Shāmī who said: "The Mahdī, peace be on him, will return the usurped rights to their rightful owners. Even if a thing [unjustly taken] is beneath the molar tooth of a man, he will remove it and return it [to its rightful owner]."

The following traditions also support the above concept: ٣٦٧, ٣٦٨, ۴۵۵, ۵۰۵, ۵٣٨, ۵۵۴, ۵٨۴, ٧٢۶, ١٢٠۴, ١٢١٠, ١٢١٣, ١٢١۴, ١٢١٧, ١٢۴۶, and many other traditions.

Section Forty-Five

The traditions that indicate his knowledge

Comprised of six traditions

٧٢٢. `Iqd al-durar(۴): From al-Ḥārith b. al-Mughaira al-Naḍrī [al-Naṣrī] who said:

I asked (Imam) Abū `Abd-Allah al-Ḥusayn b. `Alī, peace be on him, "(What are the attributes) of Imam al-Mahdī that he can be recognized with?" He replied, "Serenity and dignity." I asked, "What else?" He said, "[He will] gave [complete] knowledge about

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١- Quran ٧:١٢٨.

٢- Al-Maḥajja; pp. ٧٩–٨۴, verse ٢٢; It has been narrated in Yanābī` al-mawadda, chap. ٧١, p. ۴٢٣, from Zurāra, from him, peace be on him, with a slight variation in the words; Tafsīr al-`Ayyāshī, vol. ٢, pp. ۵۶–۶١, which is a long tradition in which some aspects of his appearance and other details are mentioned.

٣- Al-Fitan, p. ١٩١, no. ۵; al-Malāḥim wa l-fitan, chap. ١٣٩, p. ۶٨, from Nu`aim; `Iqd al-durar, chap. ٣, p. ٣۶, with the difference that he said: "Ja`far b. Yasār al-Shāmī."

۴- `Iqd al-durar, chap. ٣, p. ۴١. I say: Abū `Abd-Allah—the person from whom the tradition has been narrated—is Imam Abū `Abd-Allah Ja`far b. Muḥammad al-Ṣādiq, peace be on him, and not our master Imam Abū `Abd-Allah al-Ḥusayn, the grandson of the Prophet and the chief of the youth of Paradise. This error has been repeated in numerous places in the book `Iqd al-durar. I do not know whether this error has been introduced by the author, already existed in the source from which he had recorded the narrations from, or made by the copyists. (The narrator,) al-Ḥārith b. al-Mughaira al-Naṣrī, is related to [the tribe of] Banī-Naṣr, as has been recorded in Mu`jam rijāl al-ḥadīth by al-Kashī. He has narrated from Imam Abū Ja`far Muḥammad al-Bāqir, his son Imam Ja`far b. Muḥammad, his son Imam Mūsā b. Ja`far, and Zaid the martyr,

peace be on them all. It is written in Lisān al-mīzān, vol. ٢, p. ١۶٠: “Al-Ḥārith b. al-Mughaira al-Naḍrī or al-Baṣrī. He has narrated from al-Bāqir, his brother Zaid b. `Alī, and Ja`far b. Muḥammad, may Allah be satisfied with him. Al-Ṭūsī and ibn al-Najāshī have mentioned him as one of the reliable Shia narrators. `Alī b. al-Ḥakam has said, ‘He was the most pious (aura`) of men.’ Tha`labat b. Maimūn, Hishām b. Sālim, Ja`far b. Bashīr, and others have narrated from him.’”

the permissible (ḥalāl) and the prohibited (ḥarām) and the people will need him but he will not need anyone.”

٧٢٣. Kamāl al-dīn(١): `Alī b. Aḥmad b. Mūsā, may Allah be satisfied with him, from Muḥammad b. Abī `Abd-Allah al-Kūfī, from Muḥammad b. Ismā`īl al-Barmakī, from Ismā`īl b. Mālik, from Muḥammad b. Sinān, from `Amr b. Shimr, from Jābir, from (Imam) Abū Ja`far, peace be on him, who said:

The knowledge of the Book of Allah, Mighty and Majestic be He, and the sunna of His Prophet, Allah’s blessings be on him and his family, will grow in the heart of our Mahdī like the finest things that a crop can grow. Whoever amongst you survives to see him must say when he sees him, “Peace be on you, O People of the House of Mercy and prophethood and the source of knowledge and the position of Messenger-ship.”

٧٢۴. Ghaybat al-Nu`mānī(٢): `Alī b. Aḥmad, from `Ubaid-Allah b. Mūsā al-`Alawī, from Abū Muḥammad Mūsā b. Hārūn b. `Īsā al-Ma`badī, from `Abd-Allah b. Muslimat b. Qa`nab, from Sulaimān b. Bilāl, from (Imam) Ja`far b. Muḥammad, peace be on him, from his father, from his grandfather, from (Imam) al-Ḥusayn b. `Alī, peace be on them all, who said:

A man came to Amīr al-Mu’minīn, peace be on him, and said, “O Amīr al-Mu’minīn! Inform us about your Mahdī?” He replied, “When the things that must pass away, pass away; the believers become rare, and the troublemakers perish, it is then, it is then.” The man asked, “Which [tribe]

Kamāl al-dīn, vol. ٢, chap. ٥٧, p. ٦٥٣, no. ١٨; Ḥilyat al-abrār, vol. ٢, chap. ١٥, p. ٥٥٧, and -١
.chap. ٤٢, p. ٦٣٩; Biḥār al-anwār, vol. ٥٢, chap. ٢٧, pp. ٣١٧–٣١٨, no. ١٦
.Ghaybat al-Nu`mānī, chap. ٣, pp. ٢١٢٢١٤, no. ١ -٢

"?does this man belong to

He replied, "He is a Hashemite, the most exalted of the Arabs, a sea to which all waters pour into, a sanctuary for those who seek refuge, and the pure source when others become murky. He doesn't cower when death attacks, doesn't weaken when death shows its face, and doesn't recede in the clashes in which the heroes fall. He is a skilled winner, a defeater, a lion, reaper [of the enemies], and fearless. He is a sword from the swords of Allah. He is a chief who possesses all goodness, is from a great glorious family, and whose glory originates from the best of roots. Let none of those who hasten towards mischief, speak the evilest of words, and hide their corruptions ".inside them when keeping silent, prevent you from pledging allegiance to him

He then returned to describing the attributes of the Mahdī, peace be on him, and said, "He is the most generous in giving refuge, the most knowledgeable, and the kindest of you to his kin. O Allah! Make his advent an end to sorrows and unite the umma by him. If Allah chooses goodness for you, be determined and do not deviate from [the Mahdī] if you have success in reaching him and don not turn away from him if you are guided to him." Then, [Amīr al-Mu'minīn, peace be on him] sighed and pointed at his chest .with his hand and expressed his eagerness to see him

Sunan al-Dānī(١): Ibn .٧٢٥

Iqd al-durar, chap. ٣, pp. ٤٠–٤١; al-Burhān, chap. ٨, p. ١٥٧, no. ٧; Is`āf al-rāghibīn,` -١ chap. ٢, p. ١٣٩, which says: "It has been mentioned in some traditions, '. . . surely the Mahdī, peace be on him, will bring out the Ark of the Covenant (tābūt al-sakīna) from the cave of Antioch (Anṭākiya) and the Scrolls of the Torah (asfār al-turāt) from a mountain in Syria—by which he will argue with the Jews. Consequently, many of them will accept Islam.'" I say: The biography of ibn Shaudhab has been mentioned in

Tahdhīb al-tahdhīb and his full name is `Abd-Allah b. Shaudhab al-Khurāsānī. We have mentioned what he has said amongst these hadiths on the basis that people like him do not express their own views about these events which are not known to anybody except those who has been given knowledge by Allah, the Exalted; except something that reached them from the Messenger of Allah, Allah's blessings be on him and his family. Nevertheless, when similar things are narrated by him from Ka`b al-Aḥbār—whose condition is well-known—it is probable that he was the source of what ibn Shaudhab and his ilk have narrated, without relying on the hadiths of the Messenger of Allah, Allah's blessings be on him and his family, and hence, one cannot .rely on those traditions

Shaudhab said: "He is called the Mahdī (the guided one) because he will guide to a mountain from the mountains of Syria and will bring out of it the Scrolls of the Torah (asfār al-turāt) and argue by them against the Jews; consequently, a group of Jews ".will accept Islam at his hands

.The following traditions endorse the above concept: ۷۲۶ and ۱۱۸۲

Section Forty-Six

The traditions that indicate his generosity and that he will distribute wealth without counting it

Comprised of twenty-nine traditions

.۷۲۶ Ilal al-sharā'i` (۱): Narrated to me my father, may Allah have mercy on him, from` Sa`d b. `Abd-Allah, from al-Ḥasan b. `Alī al-Kūfī, from `Abd-Allah b. al-Mughaira, :from Sufyān b. `Abd al-Mu'min al-Anṣārī, from `Amr b. Shimr, from Jābir who said

A man came to (Imam) Abū Ja`far, peace be on him, while I was with him and said, "May Allah have mercy on you! Take these five-hundred dirhams and donate them wherever [you deem] appropriate. It is the zakāt of my wealth." (Imam) Abū Ja`far, peace be on him, said to him, "No! Take it yourself and give it to your neighbors, the orphans, the poor, and your [needy] brothers from amongst the Muslims. [During the occultation you can donate the zakāt yourselves] but when the Qā'im rises [it is

(compulsory to pay the zakāt to him].(٢)

He will distribute equally and deal justly with the creatures of the Beneficent, regardless of them being good-doers or sinners. Whoever obeys him has indeed obeyed Allah and whoever disobeys him has indeed

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١- `Ilal al-sharā'i`, vol. ١, chap. ١٢٩, p. ١٦١, no. ٣; Biḥār al-anwār, vol. ٥١, p. ٢٩, no. ٢; Ghaybat al-Nu`mānī, chap. ١٣, p. ٢٣٧, no. ٢٦, similar to it, through his chain of narrators from Jābir; Biḥār al-anwār, vol. ٥٢, chap. ٢٧, pp. ٣٥٠–٣٥١, no. ١٠٣, with some differences; Ḥilyat al-abrār, vol. ٢, chap. ١٤, p. ٥٥٦.

٢- The expressions in the brackets are al-Majlisī's explanations under this tradition—Ed.

disobeyed Allah. He has been named Mahdī (the guided one) because he will guide to a concealed affair. He will bring out the Torah and all the other Books of Allah from a cave in Antioch(١).

Then, he will judge amongst the followers of the Torah using the Torah, amongst the followers of the Bible using the Bible, amongst the followers of the Psalms using the Psalms, and amongst the followers of the Quran with the Quran. All the wealth of the world will be gathered for him—whether it be inside the earth or on it.

He will say to the people, 'Come and take this [wealth], for which, you broke off with your relatives, shed blood, and committed what Allah had prohibited.' He will give things that no one before him had ever given. The Messenger of Allah, Allah's blessings be on him and his family, said, 'He is a man from me; his name is like my name. Allah will protect my [religion] by him and he will act according to my sunna. He will fill the earth with fairness, justice, and light after it will be filled with unfairness, injustice, and evil.'"

٧٢٧. Al-Muṣannaf(٢): Informed us `Abd al-Razzāq, from Mu`ammar, from Sa`īd al-Jarīrī, from Abū Naḍra, from Jābir b. `Abd-Allah who said: "An Imam will rule over the

".people who will not count the dirhams but will just give them away

p: ۲۸۳

۱- .An ancient city in Syria which is modern-day Antakya in South Turkey—Trans

۲- .Al-Muṣannaf, vol. ۱۱, no. ۲۰۷۷۴

۷۲۸. Ṣaḥīḥ Muslim(۱): Narrated to me Zuhair b. Ḥarb and `Alī b. Ḥajar, from Ismā`īl b. Ibrāhīm, from al-Jarīrī, from Abū Naḍra who said:

We were with Jābir b. `Abd-Allah when he said, "Soon, no money will reach the people of Iraq— even a small amount." I asked, "Why will [they be in such a state?]" He replied, "The non-Arabs will deprive them of this." Again, he said, "Soon, no money will reach the people of Syria—even a small amount." I asked, "Why will [they be in such a state?]" He replied, "The Romans." He was a silent for a while and then said, "The Messenger of Allah, Allah's blessings be on him and his family, said, 'In the end of my nation (ākhir ummatī), there will be a caliph who will give away wealth abundantly but will not even count it.'"

He says I asked Abū Naḍra and Abū l-`Alā: "Do you think (the caliph) is `Umar b. `Abd al-`Azīz?" Both of them replied in the negative.

And ibn al-Muthannā narrated to us, from `Abd al-Wahhāb, from Sa`īd—meaning al-Jarīrī—similar to the above narration through the same chain of narrators.

۷۲۹. Ṣaḥīḥ Muslim(۲): Narrated to us Naṣr b. `Alī al-Jahḍamī, from Bishr b. al-Mufaḍḍal and `Alī b. Ḥujr al-Sa`dī, from Ismā'īl b. `Ulayya, both of them from Sa`īd

p: ۲۸۴

۱- Ṣaḥīḥ Muslim, vol. ۸, p. ۱۸۵; Ḥilyat al-abrār, vol. ۲, chap. ۵۴, p. ۷۱۳, no. ۹۸ (short version); Kashf al-ghumma, vol. ۲, p. ۴۸۲, with minor variations; al-Bayān fī akhbār Ṣāḥib al-Zamān, chap. ۱۰, p. ۱۲۱.

۲- Ṣaḥīḥ Muslim, vol. ۸, p. ۱۸۵. I say: It has been mentioned in the notes of Ṣaḥīḥ Muslim (the published edition from which we have recorded the hadith) that "Al-Ābī notes that

Al-Tirmidhī and Abū Dāwūd have mentioned this Caliph and referred to him as the Mahdī." There is no doubt that this Caliph is the Mahdī, peace be on him, specially by considering the traditions that have been mentioned concerning him like: "in the end of my nation" and "in the end of times." It will not be unknown to any specialist in the science of traditions that what has been mentioned about an Imam who will rise in the end of times or a Caliph or the one who will fill the earth with fairness and justice, all refer to one individual possessing all these attributes and he is the Mahdī, peace be on him. Al-Shaykh `Alī Nāṣif writes in Ghāyat al-ma'mūl, vol. ۵, p. ۳۱۱: "This is the Mahdī, may Allah be satisfied with him, because of the hadith that will follow [in which the Mahdī is clearly mentioned] and this attitude is the result of abundant war booties and victories accompanied with his generosity and munificence towards all the people." Ḥilyat al-abrār, vol. ۲, chap. ۵۴, p. ۷۱۳, no. ۹۹; Kashf al-ghumma, vol. ۲, p. ۴۸۳; al-Bayān fī .akhbār Ṣāḥib al-Zamān, chap. ۱۰, p. ۱۲۲, and other references

b. Yazīd, from Abū Naḍra, from Abū Sa`īd that the Messenger of Allah, Allah's blessings be on him and his family, said: "Amongst your caliphs is a caliph who will ".distribute wealth munificently without even counting it

Ṣaḥīḥ Muslim(۱): Narrated to me Zuhair b. Ḥarb, from `Abd al-Ṣamad b. `Abd al- .۷۳۰ Wārith, from his father, from Dāwūd, from Abū Naḍra, from Abū Sa`īd and Jābir b. `Abd-Allah, both from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "In the end of times there will be a caliph who will distribute wealth ".but will not count it

And narrated to us Abū Bakr b. Abī Shaiba, from Abū Mu`āwiya, from Dāwūd b. Abī Hind, from Abū Naḍra, from Abū Sa`īd, from the Prophet, Allah's blessings be on him .[and his family], likewise

Sunan al-Tirmidhī(۲): Narrated to us Muḥammad b. Bashshār, from Muḥammad b. .۷۳۱ Ja`far, from Shu`ba, from Zaid al-`Ammī, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd :al-Khudrī who said

We feared a tragedy [would occur] after our Prophet. So we asked the Prophet of Allah, Allah's blessings be on him [and his family], about it. He said, "In my nation is the

Mahdī. He will emerge and live for five, seven, or nine (the uncertainty [in the numbers] is from Zaid, one of the narrators).” We asked, “What are these [numbers]?” He answered, “Years.” He then continued, “A person will come to him and say, ‘O Mahdī! Give me, give me!’ He will put so much [wealth] in

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۱- Ṣaḥīḥ Muslim, vol. ۸, p. ۱۸۵; Ḥilyat al-abrār, vol. ۲, chap. ۵۴, p. ۷۱۳, no. ۱۰۰; al-Bayān fī akhbār Ṣāḥib al-Zamān, pp. ۱۲۲–۱۲۳; Musnad Aḥmad b. Ḥanbal, vol. ۳, p. ۳۳۳ p. ۳۸; Kashf al-ghumma, vol. ۲, p. ۴۸۳.

۲- Sunan al-Tirmidhī, vol. ۴, p. ۵۰۶; Kitāb al-fitan, chap. ۵۳, no. ۲۲۳۲; Maṣābīḥ al-sunna, vol. ۲, p. ۱۹۴; Kanz al-`ummāl, vol. ۱۴, p. ۲۶۲, no. ۳۸۶۵۴; Muntakhab kanz al-`ummāl, vol. ۶, p. ۲۹; Yanābī` al-mawadda, pp. ۴۳۱ ۴۳۵; Kashf al-ghumma, vol. ۲, p. ۴۷۸.

his dress that he will not be able to carry it.”

Abū `Īsā says: “This is a good (ḥasan) tradition. It has also been narrated through other chains of narrators from Abū Sa`īd, from the Prophet, Allah’s blessings be on him [and his family]. The name of Abū l-Ṣiddīq al-Nājī is Bakr b. `Amr. Some have also said it is Bakr b. Qays.”

۷۳۲. Al-Fitan(۱): Narrated to us Fuḍail b. `Ayyāḍ and ibn `Uyayna, both from Laith, from Ṭāwūs who said: “The sign of the Mahdī is that he will be strict with the government agents, generous regarding wealth, and merciful to the poor.”

۷۳۳. Al-Fitan(۲): Narrated to us `Abd al-Razzāq, from Mu`ammar, from Qatāda that the Messenger of Allah, Allah’s blessings be on him [and his family], said: “He—meaning the Mahdī—will bring out the treasures, distribute wealth, and will correctly establish Islam.”

۷۳۴. Al-Fitan(۳): Narrated to us ibn `Uyayna, from Ibrāhīm b. Maisara, from Ṭāwūs who said: “I wish I don’t die until I reach the time of the Mahdī. He will increase the good-doers’ goodness and will forgive the sinners.”

It has also been mentioned in it,) narrated to us Ḥumaid al-Rawāsī, from Muḥammad) b. Muslim, from Ibrāhīm b. Maisara, from Ṭāwūs who said: “When the Mahdī comes, he will increase the good-doers’ goodness and will forgive the sinners’ wrongdoings. He will give away wealth, be strict with the government agents, and be merciful ”.towards the poor

Al-Fitan(۴): Narrated to us Yaḥyā, from Saif b. Wāṣil, from Abū Yūnus, from Abū .۷۳۵ Ru’ba who

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.Al-Fitan, vol. ۵, p. ۱۹۱; `Iqd al-durar, chap. ۸, p. ۱۶۷ -۱

.Al-Fitan, vol. ۵, p. ۱۹۳ -۲

.Al-Fitan, vol. ۵, p. ۱۹۳; `Iqd al-durar, chap. ۷, p. ۱۴۳ -۳

.Al-Fitan, vol. ۵, p. ۱۹۱; `Iqd al-durar, chap. ۹, sect. ۳, p. ۲۲۷ -۴

”.said: “As if [I am seeing] the Mahdī feeding the needy with his own hands

The following traditions also establish the above concept: ۱۶۰, ۳۵۸, ۳۷۹, ۳۸۰, ۳۸۳–۳۸۹, ۴۳۶, .۴۳۷, ۴۵۳, ۵۰۳, ۵۸۳, ۶۹۹, ۷۰۰, and ۷۰۱

Section Forty-Seven

The traditions that indicate Allah, the Exalted, will make him perform the miracles of the Prophets to complete His Proof (itmām al-ḥujja) on the enemies. With him are the inheritances of the Prophets and the banner of the Messenger of Allah, Allah’s blessings be on him and his family

Comprised of fifteen traditions

Ghaybat al-Nu`mānī(۱): Informed us Abū Sulaimān Aḥmad b. Haudha, from . ۷۳۶ Ibrāhīm b. Isḥāq al-Nahāwandī, from `Abd-Allah b. Ḥammād al-Anṣārī, from Abū l-Jārūd Ziyād b. al-Mundhir, from (Imam) Abū Ja`far Muḥammad b. `Alī, peace be on :him, who said

When the Qā’im reappears, he will have with him the banner of Allah’s Messenger, Allah's blessings be on him and his family, the ring of Solomon, and the stone of Moses and his staff. Then, he will order his announcer to declare, “Know that none of you should carry any food, drink, or fodder.” His companions will say, “He wants to kill us and our animals with hunger and thirst.” He will travel and they will travel with him. The first place at which they stop, he will strike the stone [of Moses] and from it will come out food, drink, and fodder. They will eat and drink and so will their animals, until .they reach Najaf—at the back of Kūfa

Al-Amālī by Shaykh .۷۳۷

p: ۲۸۷

.Ghaybat al-Nu`mānī, chap. ۱۳, p. ۲۳۸, no. ۲۸; Ḥilyat al-abrār, vol. ۲, chap. ۱۹, p. ۵۷۹ -۱

al-Mufīd(۱): Informed me Abū l-Qāsim Ja`far b. Muḥammad b. Qūlawayh, may Allah have mercy on him, from his father, from Sa`d b. `Abd-Allah, from Aḥmad b. Muḥammad b. `Īsā, from ibn Abī `Umair, from `Abd-Allah b. Muskān, from Bashīr al-Kunāsī, from Abū Khālid al-Kabulī, from (Imam) `Alī b. al-Ḥusayn, peace be on him, :who said

O Abū Khālid! Soon, a fitna will arrive which is like the darkness of night. No one will be saved except those from whom Allah has taken his covenant. They are the lamps of guidance and the sources of knowledge. Allah will save them from every dark fitna. As if I am standing with your master on top of your [city], Najaf, behind Kūfa along with about three hundred and ten men; Jabra’īl (Gabriel) is on his right and Mīkā’īl (Michael) is on his left and Isrāfīl is in front of him. He has with him the banner of the Messenger of Allah, Allah’s blessings be on him and his family, which he has spread. He will not approach any group with this banner but that Allah, Mighty and Majestic be He, will .destroy them

Al-Ghayba by Faḍl b. Shādhān(۲): Narrated to us Aḥmad b. Muḥammad b. Abī Naṣr, .۷۳۸ may Allah be satisfied with him, from Ḥammād b. `Īsā, from `Abd-Allah b. Abī Ya`fūr, from (Imam) Abū `Abd-Allah Ja`far b. Muḥammad, peace be on him, who said: “There

won’t remain a miracle from the miracles of the Prophets and their heirs but that Allah, Blessed and

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.Al-Amālī, session ۵, p. ۴۵ -١

Kifāyat al-muhtadī (al-Arba`īn), p. ١۴١, no. ٣٧; Kashf al-Ḥaqq (al-Arba`īn), p. ۶٧, no. -٢ .١٣; Ithbāt al-hudāt, vol. ٣, chap. ٣٣, sect. ٧, p. ٧٠٠, no. ١٣٧, citing Faḍl b. Shādhān’s book

High be He, will manifest its like at the hands of our Qā’im to complete the proof ”.[against the enemies [of Allah

Al-Kāfī(١): Muḥammad b. Yaḥyā, from Salmat b. al-Khaṭṭāb, from `Abd-Allah b. .٧٣٩ Muḥammad, from Manī` b. al-Ḥajjāj al-Baṣrī, from Mujāshi`, from Mu`allā, from :Muḥammad b. al-Faiḍ, from (Imam) Abū Ja`far, peace be on him, who said

The staff of Moses belonged to Adam, peace be on him, then it was transferred to [the Prophet] Shu`ayb who gave it to Moses son of Amram (`Imrān). Now, it is with us and I recently looked at it. Its [color] is green like its form when it was plucked from the tree and it speaks when spoken to. It has been prepared for our Qā’im, peace be on .him

He will do with it what Moses did. It will frighten [the enemies], will devour their deceptions, and will do what it is ordered. Whenever it comes forward to devour their deceptions, it will open its jaws: One jaw will be on the ground and the other overhead. The distance between [these two] will be [the length] of forty arms (dhirā`). ”.It will eat their deceptions with its tongue

Al-Kāfī(٢): Muḥammad b. Yaḥyā, from Muḥammad b. al-Ḥusayn, from Mūsā b. .٧۴٠ Sa`dān, from `Abd-Allah b. al-Qāsim, from Abū Sa`īd al-Khurāsānī, from (Imam) Abū :`Abd-Allah, peace be on him, from (Imam) Abū Ja`far, peace be on him, who said

When the Qā’im rises at Mecca and intends to go towards Kūfa, his announcer will call out, “No

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Al-Kāfī, vol. ۱, chap. "The things from the signs of the prophets that are with the -۱ Imams," p. ۲۳۱, no. ۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۳۹, no. ۲; Baṣā'ir al-darajāt, part ۴, chap. "What is with the Imams from the weapons of the Messenger of Allah, Allah's blessings be on him and his family . . .," p. ۱۸۳, no. ۳۶; Biḥār al-anwār, vol. ۵۲, pp. ۲۷, ۳۱۸, and ۳۱۹, no. ۹۰; Kamāl al-dīn, vol. ۲, chap. ۵۸, p. ۶۷۴, no. ۲۷; Ḥilyat al-abrār, vol. ۲, .chap. ۱۹, p. ۵۷۸

Al-Kāfī, vol. ۱, chap. "What is with the Imams from the signs of the prophets, peace -۲ be on them," p. ۲۳۱, no. ۱; Ḥilyat al-abrār, vol. ۲, chap. ۱۹, p. ۵۷۹; Kamāl al-dīn, vol. ۲, chap. ۵۸, pp. ۶۷۰–۶۷۱, no. ۱۷, with some differences; Kashf al-ḥaqq, p. ۲۰۷, no. ۳۷, which is a short version and has variations in the chain of narrators; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, p. ۳۲۴, no. ۳۷, with minor differences in the wording and the chain of .narrators; Ithbāt al-hudāt, vol. ۶, chap. ۳۲, p. ۳۵۱, no. ۳

one should carry with him food or drink." He will carry with him the stone of Moses, son of Amram (`Imrān) which can hardly be carried by a camel. They will not stop at any place except that a spring will flow from [the stone]. Whoever is hungry will be satiated and whoever is thirsty will be quenched. It will be their provision until they .stop at Najaf [located] at the back of Kūfa

Kamāl al-dīn(۱): Through this chain of narrators (meaning ibn al-Walīd from al- .۷۴۱ Ṣaffār, from Ya`qūb, from ibn Abī Umair, from Abān b. `Uthmān), from Abān b. :Taghlib, from (Imam) Abū `Abd-Allah, peace be on him, who said

It is as if I am seeing the Qā'im, peace be on him, in the outskirts of Najaf. When he reaches Kūfa, he will mount a dark piebald horse which has a white stripe between his eyes. The horse will shake him [or he will move the horse] and there will not remain a city but that its inhabitants will think that he is with them in their city. When he spreads the banner of the Messenger of Allah, Allah's blessings be on him and his family, thirteen thousand and thirteen angels will descend upon him who were all awaiting .the Qā'im, peace be on him

They are the same [angels] who were with Noah, peace be on him, in the Ark, with Abraham, the friend (khalīl) of Allah, peace be on him, when he was thrown in the fire, and

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۱- Kamāl al-dīn, vol. ۲, chap. ۵۸, pp. ۶۷۱–۶۷۲, no. ۲۲; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, p. ۳۲۵, no. ۴۰; Ḥilyat al-abrār, vol. ۲, chap. ۴۴, p. ۶۴۲ (short version); Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۹۳, no. ۲۴۴–۲۴۵ (short version).

with Jesus, peace be on him, when he was taken up [to the sky]. [These angels will be joined by] four thousand marked angels—who will follow one-another in rows—and the three hundred and thirteen angels from the Battle of Badr and the four thousand angels who had descended to fight alongside al-Ḥusayn b. `Alī, peace be on him, but were not given permission and they ascended to seek permission [from Allah] but when they descended, al-Ḥusayn, peace be on him, had already been martyred. They are in a disheveled state and dusty and will cry beside al-Ḥusayn's grave, peace be on him, until the Day of Judgment. Between the grave of Imam al-Ḥusayn and the sky is the pathway of the angels.

۷۴۲. Kamāl al-dīn(۱): Through the same chain of narrators from Abān b. Taghlib, from Abū Ḥamza al-Thumālī who said:

(Imam) Abū Ja`far, peace be on him, said, "It is as if I am looking at the Qā'im, peace be on him, who has appeared at Najaf. When he appears at Najaf, he will spread the banner of the Messenger of Allah, Allah's blessings be on him and his family, whose pole is [made] from the pillar of the Throne of Allah, the Exalted. The rest of it [is made from] the Assistance of Allah, Mighty and Majestic be He. He will not desire to approach with it anyone except that Allah, the Exalted, will destroy him." I asked, "Is it already with him or will it be brought for him?"

۱- Kamāl al-dīn, vol. ۲, chap. ۵۸, p. ۶۷۲, no. ۲۳; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, p. ۳۲۶, no.

۴۱; Al-Nawādir, chap. ۶۶, p. ۱۸۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۹۳, no. ۲۴۵ (short version).

He replied, "It will be brought for him and Gabriel (Jabra'īl), peace be on him, is the one who will bring it for him."

۷۴۳. Ghaybat al-Nu`mānī(۱): Aḥmad b. Muḥammad b. Sa`īd b. `Uqda, from Muḥammad b. al-Mufaḍḍal b. Ibrāhīm, Sa`dān b. Isḥāq b. Sa`īd, Aḥmad b. al-Ḥusayn b. `Abd al-Malik, and Muḥammad b. Aḥmad b. al-Ḥasan al-Qaṭawānī, all of them from al-Ḥasan b. Maḥbūb, from `Abd-Allah b. Sinān, from (Imam) Abū `Abd-Allah, peace be on him, who said:

The staff of Moses is a stick from a myrtle (al-ās) [tree] grown in Paradise. Gabriel (Jabra'īl), peace be on him, brought it for him when he wanted to go to [the city of] Midian (Madyan). This [staff] and the casket of Adam are in the lake of Tiberias (Ṭabariyya)(۲) and will never decay nor change until the Qā'im, peace be on him, brings them both out when he rises.

۷۴۴. Kāmil al-ziyārāt(۳): Narrated to me al-Ḥusayn b. Muḥammad b. `Āmir, from Aḥmad b. Isḥāq b. Sa`d, from Sa`dān b. Muslim, from `Umar b. Abān, from Abān b. Taghlib, who said:

(Imam) Abū `Abd-Allah, peace be on him, said: "It is as if I am with the Qā'im at (Najaf) [near] Kūfa while he is wearing the armor of the Messenger of Allah, Allah's blessings be on him and his family. He will shake [the armor] and it will fit [on his body]. Then, he will cover it with a howdah made of brocade and will mount a dark-colored horse between whose eyes there will

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۱- Ghaybat al-Nu`mānī, chap. ۱۳, p. ۲۳۸, no. ۲۷; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, p. ۳۵۱, no. ۱۰۴; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۲۷, pp. ۵۴۰–۵۴۱, no. ۵۰۸; Ḥilyat al-abrār, vol. ۲, chap. ۱۹, pp. ۵۷۹–۵۸۰.

۲- A city in Palestine on the Western shore of the Sea of Galilee—Trans.

Kāmil al-ziyārāt, chap. ۴۱, pp. ۱۱۹–۱۲۰, no. ۵; Biḥār al-anwār, vol. ۵۲, p. ۳۲۸, no. ۴۸, and -۳ chap. ۲۷, p. ۳۹۱, no. ۲۱۴, citing the aforementioned book and mentioning a similar tradition; Dalā'il al-imāma, p. ۲۴۳, with differences in some of the words; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۹۳, no. ۲۴۴ (short version); al-`Udad al-qawiyya, p. ۷۴.

be a white stripe. The horse will shake in such a way that there will not remain the inhabitants of a city but that they will think that he is with them in their city. He will spread the banner of the Messenger of Allah, Allah's blessings be on him and his family, whose pole is from the pillars of the Throne (al-`Arsh), and the rest of it is [made from] Allah's Assistance.

He will not desire to approach with it against anyone except that Allah, the Exalted, will destroy him. When he waves it, there will not remain a believer but that his heart will become like a slab of iron. Each believer will be given the strength of forty men. There will not remain a [deceased] believer but that this [event] will make him joyful in his grave. They will visit each other in their graves and will give glad-tidings to each other about the rise of the Qā'im. Then, thirteen thousand three hundred and thirteen angels will descend upon him."

I asked, "Are they all angels?" He answered, "Yes. They are the angels who were with Noah in the Ark, those who were with Abraham when he was thrown in the fire, those who were with Moses when he split the sea for the Israelites, and those who were with Jesus when Allah took him up towards Himself. [These will be joined by] four thousand marked angels who were with the Prophet, Allah's blessings be on him

and his family, with another one thousand—who follow one another row after row—and the three hundred and thirteen angels of [the Battle of] Badr. [These will be accompanied by] the four thousand angels who had come down to fight alongside (Imam) al-Ḥusayn, peace be on him, but were not granted permission to fight.

They are at his grave in a disheveled state and dusty, crying for him until the Day of Judgment. The chief of these angels is an angel called Manṣūr. No pilgrim (zā'ir) will

visit his grave except that they will welcome him, no one [from the pilgrims] departs but that they will bid him farewell; or becomes ill but that they will visit him; or dies but that they will pray on his body and seek forgiveness for him after his death. All of them are on earth, awaiting the rise of the Qā'im until the time of his appearance, Allah's blessings be on him."

۷۴۵. Ghaybat al-Nu`mānī(۱): `Abd al-Wāḥid b. `Abd-Allah b. Yūnus, from Muḥammad b. Ja`far al-Qurashī, from Muḥammad b. al-Ḥusayn b. Abī l-Khaṭṭāb, from Muḥammad b. Sinān, from Ḥammād b. Abī Ṭalḥa, from Abū Ḥamza al-Thumālī who said:

(Imam) Abū Ja`far, peace be on him, said to me, "O Thābit(۲)! It is as if I am with the Qā'im from my Ahl al-Bait while he is looking at Najaf—and he pointed with his hand towards Kūfa. When he looks at Najaf, he will spread the banner of the Messenger of Allah, Allah's blessings be on him

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۱- Ghaybat al-Nu`mānī, chap. ۱۹, pp. ۳۰۸–۳۰۹, no. ۳; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, pp. ۳۶۱–۳۶۲, no. ۱۳۰; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, pp. ۵۴۵–۵۴۶, no. ۵۳۴.

۲- Thābit is Abū Ḥamza al-Thumālī's name—Ed.

and his family. When he spreads it, the angels from [the Battle of] Badr will descend on him."

I asked, "What is the banner of the Messenger of Allah, Allah's blessings be on him and his family?" He replied, "Its pole is from the pillar of the Throne of Allah and His Mercy. The rest of it is [made from] the Assistance of Allah. He will not desire to approach anyone with it but that Allah will make him perish." I asked, "Is this flag concealed with you until the Qā'im, peace be on him, rises or will it be brought for him?" He replied, "It will be brought for him." I asked, "Who will bring it for him?" He answered, "Gabriel, peace be on him."

۷۴۶. Ghaybat al-Nu`mānī(۱): Muḥammad b. Hammām, from Aḥmad b. Mābundādh, from Aḥmad b. Hilāl, from Muḥammad b. Abī `Umair, from Abū l-Maghrā', from Abū

:Baṣīr, from (Imam) Abū `Abd-Allah, peace be on him, who said

When Amīr al-Mu'minīn, peace be on him, faced the people of Baṣra [during the Battle of Jamal], he spread the banner—the banner of the Messenger of Allah, Allah's blessings be on him and his family—due to which their feet started trembling. The sun had hardly become yellow [i.e. was beginning to set] when they said, "We surrender, O "!son of Abū Ṭālib

At this juncture, he declared, "Don't kill the captives, don't finish off the wounded, and don't pursue the fleeing ones. Whoever puts down his weapon is safe and whoever

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Ghaybat al-Nu`mānī, chap. ۱۹, p. ۳۰۷, no. ۱; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, p. ۳۶۷, -۱ .no. ۱۵۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, pp. ۵۴۴–۵۴۵, no. ۵۳۲

shuts the door [of his house] is safe." When the day of [the Battle of] Ṣiffīn came, [his soldiers] asked him to spread the banner but he refused. They tried to persuade him [to do this] through (Imams) al-Ḥasan and al-Ḥusayn, peace be on them, and `Ammār b. Yāsir, may Allah be satisfied with him. So he said to al-Ḥasan, "O my son! For this group is a time which they will reach (muddatan yablughūnahā); no one after me will ".spread this banner except the Qā'im, Allah's blessings be on him

Al-Fitan(۱): Narrated to us Yaḥyā b. al-Yamān, from Qays, from `Abd-Allah b. .۷۴۷ Sharīk who said: "With the Mahdī is the banner of the messenger of Allah, Allah's ".(blessings be on him and his family, which is the victory-bringer (al-mighlaba

I say : There were narrations from Ka`b al-Aḥbār which were suitable for this section, but we didn't mention them because we didn't need them. The following traditions .also establish the above concept: ۳۷۳, ۵۵۵, and ۱۲۱۳

Section Forty-Eight

The traditions that indicate he will not reappear except after intense examinations (imtiḥān), the falling of believers into intense difficulties, and the occurrence of great

calamities

Comprised of forty-two traditions

Al-Muṣannaf(۲): `Abd al-Razzāq informed us, from Mu`ammar, from Abī Isḥāq, .۷۴۸ from `Aṣim b. Ḍamra, from `Alī who said: "The earth will certainly be filled with injustice and unfairness to the extent that no one will say 'Allah, Allah' . . . Then, it will certainly be filled with fairness and justice just as it

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.Al-Fitan, vol. ۵, p. ۱۹۱ -۱

.Al-Muṣannaf, vol. ۱۱, chap. "al-Mahdī," no. ۲۰۷۷۶ -۲

".was filled with unfairness and injustice

Ghaybat al-Shaykh(۱): Al-Ḥusayn b. `Ubaid-Allah informed us, from Abū Ja`far .۷۴۹ Muḥammad b. Sufyān al-Bazaufarī, from Aḥmad b. Idrīs, from `Alī b. Muḥammad b. Qutayba, from al-Faḍl b. Shādhān al-Nīsābūrī, from ibn Abī Najrān, from Muḥammad :b. Manṣūr, from his father who said

We—a group of people—were talking in the presence of (Imam) Abū `Abd-Allah (al-Ṣādiq), peace be on him. He turned towards us and said, "What are you discussing? Alas! Alas! By Allah, whatever you are longing for will not occur until you are screened out. By Allah, whatever you are longing for will not happen until you are separated. By Allah, Whatever you are longing for will not take place until you are sifted. [By Allah,] whatever you are longing for will not happen except after despair. By Allah, whatever you are longing for will not happen until [those destined to become] wretched, ".become wretched, and [those destined to become] felicitous, become felicitous

Dalā'il al-imāma(۲): Abū `Alī al-Nahāwandī, from al-Qāshānī, from Muḥammad b. .۷۵۰ Sulaimān, from `Alī b. Saif, from his father, from al-Mufaḍḍal b. `Umar, from (Imam) :Abū `Abd-Allah, peace be on him, who said

A person came to Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him, and complained

to him about the length of the government of injustice (dawlat al-jur). Amīr al-Mu’minīn, peace be on him, said to him, “By Allah, what you wish for [will not occur] until the people of falsehood perish, the ignorant disappear, and the pious (muttaqūn) become

p: ٢٩٧

١- Ghaybat al-Shaykh, pp. ٣٣۵–٣٣۶, no. ٢٨١; Biḥār al-anwār, vol. ۵٢, chap. ٢١, p. ١١٢, no. ٢٣; Ghaybat al-Nu`mānī, pp. ٢٠٨-٢٠٩, chap. ١٢, no. ۶٠, with differences in wording and that he has recorded it from Muḥammad b. Manṣūr b. al-Ṣaiqal, from his father who said: “I went to Abū Ja`far al-Bāqir, peace be on him . . . (to the end of the tradition).” I say: Manṣūr b. al-Walīd al-Ṣaiqal was a resident of Kūfa and his epithet was Abū Muḥammad. He has narrated from both of them (Jāmi` al-ruwāt). In Ṭabaqāt rijāl al-Kāfī—by our great teacher al-Sayyid al-Burūjirdī, may his grave be sanctified—it is written that he is Manṣūr b. `Abd-Allah al-Ṣaiqal who has narrated from Imam Abū `Abd-Allah, peace be on him, and his son is Muḥammad b. Manṣūr.

٢- Dalā’il al-imāma, chap. “Ma`rifat wujūb al-Qā’im,” pp. ٢۵١–٢۵٢, no. ۴٩; Ilzām al-nāṣib, vol. ١, p. ۶٨, verse thirty-six, His saying, the Exalted, “Until when the apostles despaired and they thought that they were indeed told a lie, Our help came to them” (Quran ١٢:١١٠); al-Maḥajja fī mā nazala fī l-Qā’im al-ḥujja, verse ٣٧, p. ١٠٧.

safe. Once this happens, you [will be deprived] to an extent that you will not be able to set foot on the ground and you will be regarded as worthless as a dead body . . . You will be in this condition when the help and victory of Allah will come. This is the saying of Allah, Mighty and Majestic be He, in His Book, ‘Until when the apostles despaired and they thought that they were indeed told a lie, Our help came to them’ (Quran ١٢:١١٠).”

٧۵١. Nahj al-balāgha(١): Regarding the vicissitudes of time (the mischiefs that are to occur and the absence of lawful ways of livehood):

May my father and my mother be sacrificed for those whose names are well-known in the sky and not known on the earth. Beware! You should expect such things as

adversity in your affairs, the breaking of relations, and the rising up of inferior people to befall you. This will happen when the blow of a sword will be easier for a believer .than to secure one dirham lawfully

This will happen when the reward of the beggar is more than that of the giver. This will be when you are intoxicated, not by drinking, but with wealth and plenty, when you are swearing [oaths] without compulsion and are speaking lies without compulsion. This will be when troubles hurt you as the saddle hurts the hump of the camel. How long will these tribulations be and how distant the hope [for deliverance

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Nahj al-balāgha, trans. Sayed Ali Reza (Iran: Sayed Mujtaba Musavi Lari - ١ .Foundation), sermon ١٨۶

?[from them

Ghaybat al-Shaykh(١): Aḥmad b. Idrīs, from `Alī b. Muḥammad b. Qutayba, from .٧۵٢ al-Faḍl b. Shādhān, from Aḥmad b. Muḥammad b. Abī Naṣr, from (Imam) Abū l-Ḥasan, peace be on him, who said: "By Allah! What you desire will not happen until you are separated and sifted; until no one remains from you except few." Then, he recited, 'Or do you think that you will be left [as you are] while Allah has not yet made known "(those of you who have struggled hard and those who have patience.'(٢

:Ghaybat al-Shaykh: From Jābir al-Ju`fī who said .٧۵٣

I asked (Imam) Abū Ja`far, peace be on him, "When will your relief (faraj) occur?" He answered, "It is far! It is far! Our relief will not occur until you are screened out, then you are screened out [again], and then you are screened out [again]—and he repeated it three times—until Allah, the Exalted, removes the impure (al-kidir) and (keeps the pure."(٣

Ghaybat al-Shaykh(۴): From him (meaning Muḥammad b. `Abd-Allah b. Ja`far al- .٧۵۴ Ḥimyarī), from his father, from Ayyūb b. Nūḥ, from al-`Abbās b. `Āmir, from al-Rabī`

:b. Muḥammad al-Muslī, from (Imam) Abū `Abd-Allah, peace be on him, who said

By Allah, you will be broken like the breaking of glass; glass can be restored and it takes its original form. By Allah, you will be broken like the breaking of earthenware and earthenware cannot be restored to its original form. [By Allah, you will be ,separated]. By Allah, you will be sifted. By Allah

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Ghaybat al-Shaykh, pp. ۳۳۶–۳۳۷, no. ۲۸۳; Biḥār al-anwār, vol. ۵۲, chap. ۲۱, p. ۱۱۳, no. -۱ .۲۴

This is a combination of verses ۹:۱۶ and ۳:۱۴۲ and is probably a mistake made by one -۲ .of the narrators or scribes—Ed

.Ghaybat al-Shaykh, p. ۳۳۹, no. ۲۸۷; Biḥār al-anwār, vol. ۵۲, chap. ۲۱, p. ۱۱۳, no. ۲۸ -۳

Ghaybat al-Shaykh, p. ۳۴۰, no. ۲۸۹; Biḥār al-anwār, vol. ۵۲, chap. ۲۱, pp. ۱۰۱–۱۰۲, no. ۳; -۴ Ghaybat al-Nu`mānī, chap. ۱۲, p. ۲۰۷, no. ۱۳, with the addition: "From Rabī`, from ".Mihzam and others, from Abū `Abd-Allah, peace be on him

.you will be screened out like darnel is screened out from wheat

Al-Kāfī(۱): Muḥammad b. Yaḥyā and al-Ḥasan b. Muḥammad [al-Ḥasan b. `Alī], .۷۵۵ from Ja`far b. Muḥammad, from al-Ḥasan b. Muḥammad al-Ṣairafī, from Ja`far b. Muḥammad b. al-Ṣaiqal, from his father, from Manṣūr, from (Imam) Abū `Abd-Allah, :peace be on him, who said

O Manṣūr! Surely, this affair will not come to you except after despair. By Allah, [it will not come to you] until you are sifted. By Allah, [it will not come to you] until you are separated. By Allah, [it will not come to you] until [those destined to become] wretched, become wretched, and [those destined to become] felicitous, become .felicitous

:The traditions with the following numbers also prove the above concept

۱۱۳, ۲۴۵, ۲۵۴, ۲۸۶, ۳۲۷, ۳۳۷, ۳۴۲, ۴۰۷, ۴۱۱, ۴۲۷, ۴۳۳, ۴۵۶, ۵۱۱, ۵۲۷, ۵۳۴, ۵۳۸, ۶۱۷, ۶۱۸, ۶۱۹, ۶۴۱, ۶۶۹,

.and ۱۱۹۵ ,۱۱۳۰ ,۱۰۲۴ ,۱۰۲۳ ,۱۰۲۲ ,۱۰۱۹ ,۱۰۱۸ ,۱۰۱۷ ,۱۰۱۵ ,۹۷۱ ,۹۱۲ ,۹۱۱ ,۹۰۸

Section Forty-Nine

The traditions that indicate he will lead (the prayers) for Jesus, son of Mary, and Jesus will follow him in prayers

Comprised of thirty-six traditions

Al-Bayān fī akhbār Ṣāḥib al-Zamān(۲): Al-Ḥāfiẓ Yūsuf informed us at Aleppo(۳), .۷۵۶ from al-Qāḍī Abū l-Makārim, from [Abū l-Ḥasan b. Aḥmad] Abū `Alī al-Ḥasan b. Aḥmad, from al-Ḥāfiẓ [Abū l-Faraj] Abū Nu`aim, from Abū l-Faraj al-Iṣbahānī, from Aḥmad b. al-Ḥasan b. Shu`ba, from his father, from Ḥaṣīn b. Mukhāriq, from al-Khalīl b. Laṭīf, from Abū Hārūn al-`Abdī, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's blessings be

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Al-Kāfī, vol. ۱, chap. ۱۴۱, p. ۳۷۰, no. ۳; Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۶, no. ۳۲, with -۱ minor differences in wording, from Muḥammad b. al-Fuḍail, from his father, from .Manṣūr.; Biḥār al-anwār, vol. ۵۲, chap. ۲۱, p. ۱۱۱, no. ۲۰

Al-Bayān fī akhbār Ṣāḥib al-Zamān, chap. ۷, p. ۱۱۶; Kanz al-`ummāl, vol. ۱۴, chap. -۲ ۲۶۶, no. ۳۸۶۷۳. He has recorded it from Abū Nu`aim in the Book al-Mahdī from Abū Sa`īd; Muntakhab kanz al-`ummāl, vol. ۶, p. ۳۰; Ḥilyat al-abrār, vol. ۲, chap. ۵۴, p. ۷۰۶, .no. ۷۳; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۹, p. ۱۵۸, no. ۱

.A city in Syria with the Arabic name of Ḥalab—Trans -۳

on him and his family, who said: "From us is the one behind whom, Jesus, son of Mary, ".will pray

The author of al-Bayān says] al-Ḥāfiẓ Abū Nu`aim has recorded it in his book] .Manāqib al-Mahdī `alayhi al-salām

:(Ghāyat al-ma'mūl(۱ .۷۵۷

The Mahdī will turn his face [towards] Jesus, son of Mary— who will have descended. It will be is as if water is dripping from [Jesus'] hair. The Mahdī will say to him, "Come forward and lead the prayers for the people." He will reply, "The prayers have been established for you." So, [Jesus] will pray behind a person from my descendants and .he is the Mahdī

Al-Fitan(۲): From more than one person, from Ḥammād b. Salma, from `Alī b. Zaid, .۷۵۸ from a person, from `Abd-Allah b. `Amr: "The Mahdī is the one that Jesus, son of ".Mary, will descend in his presence and will pray behind him—peace be on them

Al-Fitan(۳): Narrated to us Abū Usāma, from Hishām, from Muḥammad who said: .۷۵۹ "The Mahdī is from this nation. He is the one who will lead the prayers for Jesus, son of ".Mary—peace be on them

Al-Muṣannaf(۴): Narrated to us Abū Usāma, from Hishām, from ibn Sīrīn that "The .۷۶۰ Mahdī is from this nation. He is the one who will lead the prayers for Jesus son of ".Mary

Al-Fitan by Abū Ṣāliḥ al-Salīlī(۵): Narrated to us al-Ḥasan b. `Alī, from Sufyān b. .۷۶۱ Sa`īd al-Thaurī, from Manṣūr b. al-Mu`tamir, from Raba`ī b. Khirāsh, from the Messenger of Allah, Allah's blessings be on him

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Al-Ṭabarānī, Ghāyat al-ma'mūl (Sharḥ al-tāj al-jāmi` lil-uṣūl), vol. ۵, p. ۳۶۵; Is`āf al- -۱ rāghibīn, p. ۱۴۷, and he says, "Similar to this [has been recorded] in ibn Ḥibbān's Ṣaḥīḥ, in Imāmat al-Mahdī"; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۵۸: "From Abū `Amr al-Dānī in his Sunan, from Ḥudhayfa, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "The Mahdī will turn . . . (to the end of the tradition)"; al-Ṣawā`iq al-muḥriqa, under the twelfth verse from the verses which are about [the Ahl al-Bait, peace be on them], p. ۱۶۴, citing al-Ṭabarānī and Ṣaḥīḥ ibn Ḥibbān; Yanābī` al-mawadda, chaps. ۷۳ and ۸۵, pp. ۴۳۳ ۴۶۹; Jawāhir al-`iqdain, sect. ۲, under no. ۸, from Ḥudhayfa. He says: "al-Ṭabarānī has recorded it, and in ibn Ḥibbān's Ṣaḥīḥ similar to it has been recorded from the tradition of `Aqabat b. `Āmir about the

Imamate of the Mahdī; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۹, p. ۱۶۰, no. ۹, citing Abū `Amr al-Dānī's Sunan; Ḥilyat al-abrār, vol. ۲, chap. ۵۴, p. ۷۱۹, no. ۱۲۱ (short version) from Mu`jam al-Ṭabarānī and Abū Nu`aim's Manāqib al-Mahdī.

۲- Al-Fitan, vol. ۵, p. ۲۰۰.

۳- Al-Fitan, vol. ۵, chap. "Nisbat al-Mahdī," p. ۲۰۰; Ḥilyat al-abrār, vol. ۲, chap. ۵۴, p. ۷۱۹, no. ۱۲۳; Yanābī` al-mawadda, chap. ۷۸, p. ۴۴۹.

۴- Ibn Abī Shaiba, al-Muṣannaf, vol. ۵, "Kitāb al-Fitan," p. ۱۹۸, no. ۱۹۴۹۵; al-I`lām bi ḥukm `Īsā `alayhi al-salām (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۲۹۹; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۵.

۵- Al-Malāḥim wa l-fitan, chap. ۸۳, p. ۱۵۳, from what he has recorded from Abū Ṣāliḥ al-Salīlī's al-Fitan.

and his family, who mentioned a long tradition about the unrests (fitan) that will occur and said: "Triumphant is that nation from whom I am the first and Jesus is at its end. [Jesus] will pray behind a person from my descendants . . . (to the end of the narration)."

۷۶۲. Al-Durr al-manthūr(۱): Ibn Abī Shaiba, Aḥmad, al-Ṭabarānī, and al-Ḥākim have recorded the (following) tradition and have regarded it as authentic (Ṣaḥīḥ): From `Uthmān b. Abī l-`Āṣ, from the Messenger of Allah, Allah's blessings be on him [and his family], who said:

. . . Jesus will descend at the time of the morning prayers (ṣalāt al-fajr). The commander of the people will say to him, "Come forward, O Spirit of Allah, and lead the prayers for us." He will reply, "Surely, you from the people of this nation, some of you are commanders of others. You come forward and lead the prayers for us."

Thus, [the Mahdī] will go forward and will lead the prayers. When he finishes, Jesus will take his spear towards the Antichrist (al-Dajjāl). When he sees him, he will melt like the melting of lead. Then, he will pierce between his breasts with his spear and will kill him and then he will defeat his followers. On that day, nothing will give cover to [the Antichrist's followers]—to such an extent that the stone will call out, "O believer! Here is a disbeliever, kill him." And the tree will call out, "O believer! Here is a

,disbeliever

p:٣٠٢

۱- Al-Durr al-manthūr, vol. ٢, p ٢۴٣; al-I`lām bi ḥukmi `Īsā `alayhi al-salām (al-Ḥāwī lil-fatāwī), vol. ٢, p. ٢٩٨; Majma` al-zawā'id, vol. ٧, chap. "Mā jā'a fī l-Dajjāl", p. ٣۴٢; Musnad Aḥmad, vol. ۴, pp. ٢١۶–٢١٧, similar to it; al-Taṣrīḥ bi mā tawātara fī nuzūl al-Masīḥ, pp. ١۶٢–١۶۴, no. ١٢; al-Mustadrak, vol. ۴, p. ۴٧٨.

".kill him

٧۶٣. Sunan ibn Māja(١): Narrated to us `Ali ibn Muḥammad, from `Abd al-Raḥmān al-Muḥāribī, from Ismā'īl b. Rāfi` Abī Rāfi`, from Abī Zur`a al-Shaibānī Yaḥyā b. Abī `Amr, from Abū Umāma al-Bāhilī who said:

The Messenger of Allah, Allah's blessings be on him [and his family], gave a sermon to us and most of his sermon was about the Antichrist (al-Dajjāl) and he cautioned us about him . . . He continued the narration until he said, "And their Imam will be a righteous man. When their Imam goes forward to lead the morning prayers, Jesus, son of Mary, will descend in the morning. Then, the Imam will withdraw a bit—walking backwards—so that Jesus would come forward to lead the prayers for the people. On [seeing] this, Jesus will place his hand [on the Imam's back] between his shoulders and say to him, 'Go ahead and pray! The prayers have been established for you.' So, their Imam will lead the prayers for them . . ."

٧۶۴. `Uyūn al-mu`jizāt(٢): From the Messenger of Allah, Allah's blessings be on him and his family . . . who informed about the emergence of the Mahdī who is the seal of the Imams, who will fill the earth with fairness and justice just as it will be filled with unfairness and injustice. That Jesus will descend upon him at the time of his emergence and reappearance and will pray behind him. [The author of `Uyūn al-mu`jizāt says,] "This is a report on which the

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۱- Sunan ibn Māja, vol. ۲, pp. ۱۳۵۹–۱۳۶۲, no. ۴۴۰۷; Sunan Abī Dāwūd, vol. ۴, p. ۱۱۷; Ṣaḥīḥ ibn Khuzayma (Manuscript); al-Mustadrak, vol. ۴, p. ۵۳۶, and al-Dhahabī has endorsed it Talkhīṣ al-mustadrak; Fatḥ al-bārī, vol. ۶, pp. ۳۵۸ and ۴۵۰, and vol. ۱۳, pp. ۸۳–۸۴, ۸۷–۸۸, and ۹۳; Tafsīr ibn Kathīr, vol. ۱, p. ۵۸۱; al-Taṣrīḥ bi mā tawātara fī nuzūl al-Masīḥ, pp. ۱۴۲–۱۵۶, no. ۱۳; `Iqd al-durar, chap. ۱۰, p. ۲۳۱; Ḥilyat al-auliyā’, vol. ۲, p. ۷۱۲, no. ۹۴ (short version), and vol. ۶, p. ۱۰۸; al-I`lām bi ḥukm `Īsā alayhi al-salām (al-Ḥāwī lil-fatāwī), vol. ۳, p. ۲۹۸; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۹, p. ۱۶۰, no. ۶; Nūr al-abṣār, p. ۱۸۸. I say: This tradition does not clearly state that Jesus will pray behind the Mahdī—peace be on them—but this meaning is apparent from the context of similar traditions and also the current tradition; because Jesus’s turning away from the congregational prayers, not praying behind him, and praying along with the Muslims is highly improbable. It seems as if the narration has been summarized and only the details have been mentioned.

۲- `Uyūn al-mu`jizāt, p. ۱۴۱.

Shias, scholars, non-scholars, the Sunnis, the elite, the masses, the old, and the children are all unanimous and agree to due to its fame.”

۷۶۵. `Uyūn al-mu`jizāt(۱): From Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him and his family, who said: “I swear by the One in Whose Hands is my life! The Mahdī of this umma—behind whom Jesus will pray—is from us; then, he patted the shoulder of Imam al-Ḥusayn with his hand and exclaimed, ‘From him, from him.’”

۷۶۶. Al-Tafḍīl(۲): Some of the Shias and also some of the Sunni traditionists (muḥaddithīn) have recorded that

When the Mahdī appears, Allah, the Exalted, will send down Jesus upon him and they will come together. When the time of the compulsory prayers comes, the Mahdī will say to Jesus, “Come forward, O Spirit of Allah” suggesting that he should lead the prayers. The Christ will reply, “No one is allowed to precede you Ahl al-Bait.” So the Mahdī will go forward and the Christ will pray behind him, peace be on them both.

۷۶۷. Ḥāshiyatu fatḥ al-mubīn(۳): One narration mentions that he will descend after the

Mahdī has commenced the prayers. He will go back a bit so that Jesus may lead the prayers. Jesus will place his hand between his shoulders and say to him, "You go ahead." Before narrating this tradition [the author of the book] says, "His descent will ".occur at the time of the morning prayers

Anwār al-tanzīl(۴): It has been narrated that .۷۶۸

Jesus will descend

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.Uyūn al-mu`jizāt, p. ۶۴` -۱

.Al-Tafḍīl, p. ۲۴ -۲

Ḥāshiyatu fatḥ al-mubīn (Egypt: ۱۳۰۷ AH), p. ۷۶; Ḥilyat al-abrār, vol. ۲, chap. ۵۴, p. ۷۱۲, -۳ .no. ۹۴, citing al-Ḥāfiẓ Abū `Abd-Allah

Anwār al-tanzīl (under the saying of Allah, the Exalted, 'And surely, it is a knowledge -۴ of the Hour' [Quran, ۴۳:۶۱]), vol. ۲, p. ۳۷۰; al-Sīrat al-Ḥalabiyya (Egypt: Maṭba`atu Mustafa Muḥammad), vol. ۱, p. ۲۲۶; Rūḥ al-bayān and al-Kashshāf under the mentioned verse; Rūḥ al-ma`ānī, vol. ۲۵, p. ۹۵; al-I`lām bi ḥukm `Īsā `alayhi al-salām (al-Ḥāwī lil-fatāwī), vol. ۲, pp. ۲۹۷–۲۹۹. I say: It has been mentioned in some Sunni traditions that Jesus—peace be on our Prophet, his family, and him—will kill the Antichrist (al-Dajjāl), whilst reliable traditions narrated from the Ahl al-Bait, peace be on them, clearly establish that it is the Mahdī, peace be on him, who will kill the Antichrist (see vol. ۳, section ۷, chap. ۷). It is possible to reconcile between these two traditions by considering the verb killing as passive or by supposing that he will assist the Mahdī in killing him or he will undertake the task of killing him by the order of the .Mahdī

at a mountain pass in the Holy Land called Afīq. In his hand will be a lance by which he will kill the Antichrist (al-Dajjāl). Then, he will come to Bait al-Maqdas while the people are busy with the morning prayers. The Imam will withdraw but Jesus will stand back and will pray behind him in accordance with the sharia of Muḥammad, blessings and .peace be on him

Alī b. Burhān al-Dīn al-Ḥalabī al-Shāfi`ī writes in al-Sīrat al-Ḥalabiyya, "[Jesus']` descent will be at the time of the morning prayers. He will pray behind the Mahdī after the Mahdī says to him, 'Come forward, O Spirit of Allah!' and he will answer, 'You go ".'ahead, for indeed, the prayers have been established for you

Similar to the above has been recorded in Rūḥ al-bayān under the saying of Allah, the Exalted, "And surely, it is a knowledge of the Hour" (Quran ۴۳:۶۱). Similar to it has also .been mentioned in Tafsīr al-kashshāf

It has been recorded in Tafsīr rūḥ al-ma`ānī that "It is famous that his descent will take place at Damascus while the people are busy with the morning prayers. On his arrival, the Imam—and he is the Mahdī—will withdraw a bit but Jesus will want him to ".'lead the prayers and will pray behind him saying, 'It has been established for you

Al-Suyūṭī—while refuting the claim of those who deny that Jesus will pray behind the Mahdī, peace be on him, because a Prophet's position is so great that he cannot pray behind

p: ۳۰۵

a non-Prophet—writes in al-I`lām bi ḥukmi `Īsā `alayhi al-salām, "This is extremely amazing! The praying of Jesus behind the Mahdī is proved beyond doubt in a number of authentic traditions based on the news of the Messenger of Allah, Allah's blessings be on him [and his family], who is the truthful and the verified whose prophecies no one can refute . . . " He then proceeds to mention some of these traditions and then says, "I am not surprised by their denial [because they are claiming something] they do not know, rather, I am amazed at them for writing these claims in pieces of paper ".which will remain forever after they have passed away

Tafsīr al-Qummī(۱): My father narrated to me, from al-Qāsim b. Muḥammad, from .۷۶۹ :Sulaimān b. Dāwūd al-Minqarī, from Abū Ḥamza, from Shahr b. Ḥaushab who said

Al-Ḥajjāj said to me, "A verse from the Book of Allah has exhausted me." I asked, "O Emir! Which verse is it?" He replied, "'And there is no one from the people of the Book

(ahl al-kitāb) but that he will most certainly believes in him before his death' (Quran ۴:۱۵۹). By Allah, I summon the Jews and the Christians and [order] their heads to be chopped off. Then, I carefully observe them with my own eyes but I do not see them ".moving their lips until they die

I said, "May Allah redeem the Emir! The verse is not as you have interpreted it." He "?said, "Then how is it

p: ۳۰۶

Tafsīr al-Qummī, vol. ۱, p. ۱۵۸, under verse ۴:۱۵۹; Al-Majlisī, al-`Arba`īn, p. ۴۱۱, no. ۲۸, -۱ similar to it from `Alī b. al-Ḥusayn, peace be on him; Tafsīr al-Ṣāfī, vol. ۱, p. ۴۱۱; Tafsīr nūr al-thaqalain, vol. ۱, p. ۴۷۳; Tafsīr al-burhān, vol. ۱, p. ۴۲۶; Ḥilyat al-abrār, vol. ۲, chap. ۳۴, p. ۶۱۹; al-Maḥajja, p. ۶۲; Majma` al-Bayān, vol. ۲, p. ۱۳۷. Regarding this verse, he says: "There are numerous views about this verse. Some say both the pronouns refer to Jesus. In other words, no one from the People of the Book—the Jews and the Christians—will remain but that they will believe in Jesus before Jesus' death, when Allah sends him to the earth at the time of Mahdī's reappearance in the end of times to kill the Antichrist (al-Dajjāl). Consequently, all the nations will be united [under one religion] and that will be the true religion of Islam, the religion of Ibrāhīm; ibn Abbās, Abū Mālik, al-Ḥasan, Qatāda, and ibn Zaid [have said] that is when becoming faithful will not benefit them; al-Ṭabarī also has this view and he has said, 'This verse is specifically for those who will live in that era.' `Alī b. Ibrāhīm has mentioned in his Tafsīr that his father has narrated from Sulaimān b. Dāwūd al-Minqarī . . . (he then ".(mentions the tradition

I answered, "Jesus will descend to the world before the Day of Judgment. Then, no one will remain from the nation of the Jews and Christians except that he will believe in him before his death and [Jesus] will pray behind the Mahdī." He said, "Woe to you! Where have you got this from? What is your source?" I answered, "Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. `Alī b. Abī Ṭālib, peace be on him, informed me." He exclaimed, ".“By Allah, You have brought this narration from a pure source

٧٧٠. `Uyūn akhbār al-Riḍā(١): Tamīm b. `Abd-Allah b. Tamīm al-Qurashī, may Allah be satisfied with him, from his father, from Aḥmad b. `Alī al-Anṣārī, from al-Ḥasan b. al-Jahm who said:

One day, I went to al-Ma'mūn's court and (Imam) `Alī b. Mūsā al-Riḍā, peace be on him, was with him. The jurists and dialecticians from various sects had gathered there and one of them asked [the Imam], "O Son of Allah's Messenger! How can a person's claim of Imamate be verified?" He replied, "By divine text (al-naṣṣ) and reasons . . . (and the narration continues until he said,) Whoever claims divinity for the Prophets, or claims prophethood for the Imams, or claims Imamate for others other than the Imams, then we dissociate ourselves from such a people in this world and the hereafter."

At that point, al-Ma'mūn said, "O Abū l-Ḥasan! What is your opinion about the Return (al-raj`a)?" (Imam) al-Riḍā, peace be on him, answered, "Verily, it is the

p: ٣٠٧

١- `Uyūn akhbār al-Riḍā, vol. ٢, chap. ۴۶, pp. ٢٠٠–٢٠٢, no. ١. I say: In this noble tradition the Return (raj`a) has been mentioned. Authentic and mutawātir traditions from the Ahl al-Bait prove it conceptually and synoptically. The Holy Quran also establishes it. For example, "And on the day that We will gather from every nation a party from among those who rejected Our signs, then they will be formed into groups" (Quran ٢٧:٨٣). There is no doubt that the day is not the day of the great rising (qiyamat al-kubrā) because in that day all the nations will be raised as Allah, the Exalted, says, "And We will gather them and will leave none of them behind" (Quran ١٨: ۴٧). A group of the early scholars have written exclusive books to prove it. Therefore, it is compulsory to believe in it in general without the details mentioned in the singular (āḥād) traditions except what has been proved through mutawātir narrations or by other means which one can become certain. What he means by "the Quran has spoken about them" are the verses of the Quran that have spoken about it. For instance, the saying of Allah, the Exalted, "Or like the one who passed by a town and it had fallen down upon its roofs. He said, 'When will Allah give it life after its death?' So

Allah took his life for a hundred years, then raised him [to life again]” (Quran ٢:٢٥٩), and His saying, “Have you not considered those who abandoned their homes for fear of death—and they were thousands—then Allah said to them, ‘Die’ then He gave them life [again]” (Quran ٢:٢٤٣), and His saying to Jesus, peace be on him, “and you give life to the dead by My permission” (Quran ٥:١١٠), and His saying, Mighty and Majestic be He, about the chosen ones from the people of Moses for the meeting of his Lord, “Then We raised you up after your death so that you might be thankful” (Quran ٢:٥٦), and His saying in response to the supplications of Job (Ayyūb), “Therefore We answered [his prayers] and took off what harm he had, and We gave him his family and the like of them along with them” (Quran ٢١:٨٤). All such discussions concerning raj`a, views about it, questions about it and their answers, and its occurrence in the end of times are dealt with in exclusive books written on the subject like Biḥār al-anwār, vol. ٥٣, chap. ٢٩, pp. ٣٩–١٤٤ and al-Majlisī, al-Arba`īn, pp. ٤٠٠–٤٤٨, no. ٢٨.

truth. It occurred in the previous nations and the Quran has talked about it. The Messenger of Allah, Allah's blessings be on him and his family, has said, ‘Whatever has occurred in the previous nations will occur in this nation in the exact same manner.’” Then, he continued, “When the Mahdī from my descendants emerges, Jesus, son Mary, peace be on him, will descend and will pray behind him.”

٧٧١. Al-Burhān fī tafsīr al-Quran(١): From ibn Bābawayh, through his chain of narrators from Mu`ammar, from Imam Abū `Abd-Allah (al-Ṣādiq), peace be on him, in a long tradition from the Holy Prophet, Allah's blessings be on him and his family, who said: “From my progeny is the Mahdī. When he emerges, Jesus, son of Mary, will descend to help him and will ask him to lead [the prayers] and will pray behind him.”

The traditions which encompass this concept are too many to be listed here and the chapter will become too long if they are all mentioned. The following traditions also prove the above concept: ١١٨, ١٥٣, ٢١٩, ٢٨٤, ٣٢٧, ٣٦١, ٣٩٩, ٤٢٩, ٥٣٠, ٥٣٩, ٥٥٣, ٥٨٢, ٦٦٨, ٦٦٩, ٩١٠, ١٠٦٦, ١٠٧١, ١٠٨١, ١٠٨٣, and ١١٠٥.

Section Fifty

The traditions that describe his standard/flag, its bearer, and what is written on it

Comprised of nine traditions

Al-Fitan(۲): Rushdain narrated to us, from ibn Lahī`a, from Abū Zur`a, from ibn .۷۷۲ Zarīr, from `Ammār b. Yāsir who said: "The standard-bearer of the Mahdī will be ".Shu`ayb b. Ṣāliḥ

,It also mentions: Al-Walīd and Rushdain narrated to us

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.Al-Burhān fī tafsīr al-Quran, vol. ۱, p. ۸۹, no. ۱۴ -۱

Al-Fitan, vol. ۴, pp. ۱۶۶ ۱۶۸; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۷, p. -۲ ۱۵۱, no. ۱۹, and chap. ۷, p. ۱۵۲, no. ۲۳, with the addition of "and he will defeat his .followers" at its end; al-Malāḥim wa l-fitan, chap. ۹۶, p. ۵۳, and chap. ۱۰۳, p. ۵۵

from ibn Lahī`a al-Kūfī, from Abū Zur`a, from ibn Zarīr, from `Ammār b. Yāsir who said: "When al-Sufyānī reaches Kūfa and kills the helpers of the family Muḥammad, ".the Mahdī will emerge and his flag-bearer will be Shu`ayb b. Ṣāliḥ

Al-Fitan(۱): Narrated to us al-Walīd and Rushdain, from ibn Lahī`a, from Ka`b b. .۷۷۳ `Alqama, from Sufyān al-Kalbī who said: "The standard-bearer of Mahdī will be a male—very young in age—with a scarcely grown yellow beard (al-Walīd did not mention yellow). If he fights against the mountains, he will shake them (al-Walīd said ".'he will break them down') until 'Īliyā descends

Al-Fitan(۲): Narrated to us Yaḥyā b. al-Yamān, from Sufyān al-Thaurī, from Abī .۷۷۴ Isḥāq, from Nauf al-Bikālī who said: "It is written on Mahdī's flag: Allegiance is only for ".(Allah (al-bay`atu li-llāh

Al-Bayān fī akhbāri Ṣāḥib al-Zamān(۳): Al-Ṭabarānī has recorded in al-Ausaṭ from .۷۷۵ :ibn `Umar who said

The Prophet, Allah's blessings be on him [and his family], held `Alī's hand, [peace be on him], and said, "From his descendants will emerge a youth who will fill the earth with fairness and justice. When you see this, then it is necessary for you to look out for the

Tamīmī youth. Surely, he will come from the East and he is the standard-bearer of the .Mahdī

Kamāl al-dīn(۴): It has been narrated that on the standard of the Mahdī is written: .۷۷۶ ".("Highness is only for Allah, Mighty and Majestic be He (al-raf`atu li-llāh `azza wa jal

,Biḥār al-anwār(۵): From al-Sayyid `Alī b. `Abd al-Ḥamīd .۷۷۷

p:۳۰۹

Al-Fitan, vol. ۴, chap. "al-Rayāt al-sūd lil-Mahdī ba`d rāyāt Banī l-`Abbās," p. ۱۶۷, - ۱ and, vol. ۵, chap. "Ṣifat al-Mahdī . . .," p. ۱۹۶; al-Malāḥim wa l-fitan, chap. ۹۸, pp. ۵۳–۵۴; .al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۷, pp. ۱۵۱–۱۵۲, no. ۲۱

Al-Fitan, vol. ۵, p. ۱۹۱; Yanābī` al-mawadda, p. ۴۳۵; al-Malāḥim wa l-fitan, chap. ۱۴۱, -۲ .sect. ۱, p. ۶۸

Al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۷, pp. ۱۵۰–۱۵۱, no. ۱۶; al-`Arf al- -۳ wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۰, citing al-Ṭabarānī's al-Mu`jam al-ausaṭ; Majma` al-zawā'id, vol. ۷, p. ۳۱۸, with an addition in the beginning. It is worth mentioning that youth does not indicate that he is young in age. This can be inferred using other mutawātir narrations. It either means that he will look like a youth in appearance—as it has been mentioned in some traditions that he will be young in appearance and will not become old with the passing of time and when he reappears, he will look young while the people will have thought that he would be old in age and appearance—or it refers to his chivalry, nobility, and generosity. The word youth (fitya) in some places of the Quran (e.g. ۱۸:۱۰ ۱۳) probably has also been interpreted like this. The author of Lisān al-`Arab writes, "Al-Qutaybī says, 'Youth does not mean young in age or an adolescent. Rather, it means a complete/perfect man . . .' Al-Aswad b. Ya`far writes under the verse, 'and two youths entered the prison with him' (Quran ۱۲:۳۶), 'It is likely that both of them were either young or old because they used to call the slaves as young.' Al-Jauharī opines, 'Youth means generosity and nobility. It is said, "He is a youth amongst the youths"'" (Lisān al-`Arab, vol. ۱۵, p. ۱۴۶, under the root (of Fa-Ta-Ya

Kamāl al-dīn, vol. ۲, chap. ۵۷, p. ۶۵۴, under no. ۲۲; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, p. -۴

.۳۲۴, no. ۳۵

.Biḥār al-anwār, vol. ۵۲, chap. ۲۶, p. ۳۰۵, no. ۷۷ -۵

through his chain of narrators to the Book of al-Faḍl b. Shādhān who said: "It has been narrated that on the standard of the Mahdī is written, 'Listen and obey'."

Al-`Arf al-wardī(۱): He (meaning al-Nu`aim) has also recorded from ibn Sīrīn that, .۷۷۸ "On the flag of the Mahdī is written, 'Allegiance (al-bay`a) is only for Allah'."

Al-Fitan(۲): Rushdain narrated to us, from ibn Lahī`a, from `Abd al-Raḥmān b. .۷۷۹ Sālim, from his father, from Abū Rūmān and Abū Thābit, from `Alī, may Allah be satisfied with him, that the Messenger of Allah, Allah's blessings be on him [and his family], said: "A person from my Ahl al-Bait will emerge with nine flags— meaning from Mecca."

Al-Fitan(۳): Yaḥyā al-Yamān narrated to us, from Qays, from `Abd-Allah b. Sharīk .۷۸۰ who said: "With the Mahdī is the victorious flag of the Messenger of Allah, Allah's blessings be on him and his family. I wish I could meet him even if my ears, nose, and lips were chopped off."

Section Fifty-One

The traditions that indicate the second black flags that are different from the first black flags

Comprised of five traditions

Al-Fitan(۴): Informed us Abū Bakr Muḥammad b. `Abd-Allah b. Aḥmad b. Rabadha, .۷۸۱ from Abū l-Qāsim Sulaimān b. Aḥmad al-Ṭabarānī, from Abū Zaid `Abd al-Raḥmān b. Ḥātim al-Murādī in Egypt in the year ۲۸۰ AH, from Nu`aim b. Ḥammād, from al-Walīd and Rushdain, from ibn Lahī`a, from Abū Qubail, from Abū Rūmān from `Alī, may Allah be satisfied with him, who said:

The Sufyānī and the black flags

Al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۵۰; al-Burhān fī `alāmāt Mahdī ākhir -۱ al-zamān, chap. ۷, p. ۱۵۲, no. ۲۵; Kamāl al-dīn, vol. ۲, p. ۶۵۴, no. ۲۲. I say: There is no contradiction between these traditions—which seem to disagree agreement on what will be written on his standard/flag—because he has multiple standards/flags. This .fact has been mentioned in the eighth narration of this chapter

Al-Fitan, vol. ۴, chap. "Al-Rayāt al-sūd lil-Mahdī ba`d rāyāt Banī l-`Abbās," p. ۱۶۶ -۲

Al-Fitan, vol. ۵, p. ۱۹۱; al-Burhān, chap. ۷, p. ۱۵۲, no. ۲۴, with the difference that he -۳ said: "The velvet" instead of "the victorious"; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, .p. ۱۵۰

Al-Fitan, vol. ۵, p. ۱۷۲; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۷, p. ۱۵۱, no. -۴ .(۲۰ (short version

will meet. Amongst them will be a youth from the Banī-Hāshim and on his left palm will be a mole. His commander will be a person from Banī Tamīm called Shu`ayb b. Ṣāliḥ, at the gateway if Iṣṭakhr. There will be a terrible bloodshed between these two armies. The black flags will be victorious while the cavalry of Sufyānī will take to their .heels. It is then that the people will desire for the Mahdī and will seek him

Al-Fitan(۱): Narrated to us Sa`īd b. `Uthmān, from Jābir, from (Imam) Abū Ja`far .۷۸۲ :who said

The black flags from Khurāsān [in Iran] will reach Kūfa. When the Mahdī appears at .Mecca, they will be sent to pledge allegiance to the Mahdī

Al-Fitan(۲): Narrated to us al-Walīd b. Muslim, from Abū `Abd-Allah, from `Abd al- .۷۸۳ :Karīm (meaning Umayya), from Muḥammad b. al-Ḥanafiyya who said

Black flags will emerge [in support of] the Abbasids. Then, from Khurāsān, other black flags will appear; their hoods will be black and their dresses will be white. A person called Shu`ayb b. Ṣāliḥ or Ṣāliḥ b. Shu`ayb, from [Banī] Tamīm, will be their commander. They will destroy al-Sufyānī's Army until they reach Bait al-Maqdas. They will prepare for the Mahdī his government and Three hundred people from Syria will come to his aid. The time between his emergence and the handing over of the

.affairs to the Mahdī will be seventy-two months

Al-Fitan(٣): `Abd-Allah b. Marwān narrated to us, from al-`Alā b. `Utba, from al- .٧٨۴
,Ḥasan that “the Messenger of Allah

p: ٣١١

Al-Fitan, vol. ۵, p. ١٧٣; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ٧, p. ١۵٠, no. -١
.١٢; Biḥār al-anwār, vol. ۵٢, p. ٢١٧, no. ٧٧

.Al-Fitan, vol. ۵, chap. “al-Rayāt al-sūd lil-Mahdī ba`d rāyāt Banī l-`Abbās,” p. ١۶۵ -٢

.Al-Fitan, vol. ۵, chap. “al-Rayāt al-sūd lil-Mahdī ba`d rāyāt Banī l-`Abbās,” p. ١۶٧ -٣

Allah's blessings be on him [and his family], mentioned a calamity that his Ahl al-Bait would encounter [which would continue] until Allah will send a black flag from the East. Whoever helps it, Allah will help him and whoever deserts it, Allah will desert him; until a man comes whose name is my name and He will rule them. Allah will support and ”.assist him

Al-Fitan(١): Muḥammad b. `Abd-Allah b. `Abd-Allah al-Taihartī narrated to us, .٧٨۵ from `Abd al-Raḥmān b. Ziyād b. An`um, from Muslim b. Yasār, from Sa`īd b. al-Musayyib, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: “Black flags [in support] of the Abbasids will emerge from the East. They will halt until Allah wishes. Then, smaller black flags will emerge from the east who will fight a person from the progeny of Abū Sufyān and his followers. They will call out [to ”.the people] to obey the Mahdī

Chapter Four

His birth, Its circumstances, Its history, His mother and her names, his miracles during the lifetime of his father, and those who saw him before occultaion

Comprised of Three Sections

Section One

Proof of his birth, its circumstances, its history, some information about his mother, and her names, peace be on them both

Comprised of ۴۲۶ traditions

Kitāb Faḍl b. Shādhān: Narrated to us Muḥammad b. `Alī b. Ḥamza b. al-Ḥusayn b. .۷۸۶ :`Ubaid-Allah b. al-`Abbās b. `Alī b. Abī Ṭālib, Allah's blessings be on him, who said

,Imam) Abū Muḥammad, peace be on him, said)

p: ۳۱۲

.Al-Fitan, vol. ۵, chap. "al-Rayāt al-sūd lil-Mahdī ba`d rāyāt Banī l-`Abbās," p. ۱۶۸ -۱

Kifāyat al-muhtadī (al-Arba`īn), p. ۱۱۶, no. ۳۰; Kashf al-ḥaqq (al-Arba`īn), p. ۲۴, no. ۲, -۲ which mentions Ṣaqīl instead of Ṣaiqal and Ḥamzat b. al-Ḥasan instead of Ḥamzat b. al-Ḥusayn. In the rijāl books, al-Ḥasan has been recorded; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۷۰, no. ۶۸۳. I say: Al-Nūrī, may Allah have mercy on him, writes in al-Najm al-thāqib: "The reason for the differences in the names of his revered mother becomes clear in this tradition: she was called by all of these five names." Faḍl b. Shādhān died after the birth of the Mahdī, peace be on him, and before the martyrdom of his father Abū Muḥammad al-Ḥasan al-`Askarī, peace be on him (i.e. between ۲۵۵ and ۲۶۰ AH). Al-Najāshī says: "He was reliable (thiqa) and one of our jurists (fuqahā), and dialectical theologian (mutakallim). He enjoyed great reverence and majesty in the [Shia] sect. He is so reputable that it is not possible for us to describe him." Al-Kashī has mentioned that he has written more than ۱۵۰ books and even goes to mention the names of some of them. This demonstrates his proficiency in Islamic sciences and in what the people of the sects differ about, specially, the sciences of belief (`aqīda), monotheism (tauḥīd), Imamate, duties (farā'iḍ), and etc. Al-Ṭūsī has included him in his Rijāl amongst the companions of (Imam) al-Hādī on one occasion and (Imam) al-`Askarī on another—peace be on them. He writes: "Al-Faḍl b. Shādhān was a jurist, dialectical theologian (mutakallim), and had a majestic stature. He has written many books and treatises . . . From amongst his books are Kitāb al-malāḥim, Kitāb al-Qā'im, and Kitāb al-imāma. Regarding Muḥammad b. `Alī b.

Ḥamzat b. al-Ḥasan b. `Ubaid-Allah b. al-`Abbās b. `Alī b. Abī Ṭālib, peace be on him, al-Najāshī writes, "Abū `Abd-Allah was reliable (thiqa), a fountain of traditions, and had correct beliefs. He has narrated traditions from (Imams) Abū l-Ḥasan and Abū Muḥammad, peace be on them, and he also had correspondences with them. The mother of the Owner of the Affair (ṣāḥib al-amr) stayed in his house after the death of (Imam) al-Ḥasan, peace be on him. Imam Mahdī's birth, peace be on him, took place on the night of Sha`bān ١٥, ٢٥٥ AH, as is mentioned in this noble and authentic tradition. Al-Mufīd writes in al-Irshād, "The Imam after Abū Muḥammad, peace be on him, was his son whose name was the same as that of the Messenger of Allah, Allah's blessings be on him and his family, and so was his epithet. His father did not leave behind a child other than him—evident or hidden. He was occult and concealed just as we mentioned earlier. His birth took place in the night of Sha`bān ١٥, ٢٥٥ AH. His mother was called Narjis. He was five years old when his father died. At this tender age, Allah bestowed him with wisdom just as He granted it to John (Yaḥyā) when he was a child. He, the Exalted, made him an Imam in his apparent childhood just as He made Jesus a prophet when he was in the cradle. Narrations about him preceded him in the Islamic nation [which were narrated] from the Prophet of Guidance, peace be on him. The same were narrated from Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him. All the succeeding Imams gave news about him—one after the other—until [the time] of his father, (Imam) Ḥasan al-`Askarī, peace be on him. His revered father mentioned him in the presence of his reliable companions and special followers. The news of his occultation existed before his advent in this world and the prophecies about his government were abundant even before his occultation. Amongst the Imams of guidance, he is the possessor of the sword, peace be on them. He is the one who will rise with the truth and the one awaited [to establish] the government of [true] faith. Before his emergence, he will have two occultations. One will be longer than the other as has been mentioned in these traditions. The shorter one was from the time of his birth to the termination of ambassadorship between him and his Shias and the absence of emissaries because of death. The longer one was immediately after the first one and it will end when he rises with the sword . . ." Al-Kulainī writes in al-Kāfī: "He, peace be on him, was born on Sha`bān ١٥, ٢٥٥ AH." This has also been narrated by al-Karājukī in Kanz al-fawā'id and al-Shahīd in al-Durūs. Al-Ṭūsī writes in Miṣbāḥ

al-mutahajjid, "In this night was born the Successor [al-Ḥujja], the Master of the Affair, peace be on him. It is recommended to recite the following supplication in this night, 'O Allah! For the sake of this night and the one who was born in it . . .'" Shaykh al-Bahā'ī says in Tauḍīḥ al-maqāṣid, "In it—meaning the ١٥th day of Sha`bān—Imam Abū l-Qāsim Muḥammad al-Mahdī, the Master of the Era, was born at Sāmarrā' in ٢٥٥ AH." Al-Ṭabrisī records in I`lām al-warā, "He was born in Sāmarrā' in the night of Sha`bān ١٥, ٢٥٥ AH." Al-Ṭūsī, in both of his Miṣbāḥs, Sayyid b. Ṭāwūs in Iqbāl al-a`māl, all the compilers of supplication books—according to Biḥār al-anwār—and al-Mufīd in Masār al-Shī`a, have declared that he was born on the ١٥th of Sha`bān. A group of celebrated Sunni scholars have also declared this fact. For example, ibn Ṣabbāgh al-Mālikī writes in Fuṣūl al-muhimma, "Abū l-Qāsim Muḥammad al-Ḥujjat b. al-Ḥasan was born in Sāmarrā in the night of Sha`bān ١٥, ٢٥٥ AH . . . his mother was called 'Narjis, the best of the maids.' Some have said she had another name." Ibn Khalkān writes in Wafiyyāt al-a`yān, "His birth took place on Friday, Sha`bān ١٥, ٢٥٥ AH. When his father—whom we mentioned earlier—died, he was five years old. His mother was called Khamṭ. She was also known as Narjis." The author of Rauḍat al-ṣafā writes, "Imam Mahdī—whose name and epithet was the same as that of the Messenger [of Allah]—was born in Sāmarrā in the night of Sha`bān ١٥, ٢٥٥ AH. He was five years old when his father passed away. Allah granted him wisdom in this small age just as He did to John (Yaḥyā) when he was a child and made him an Imam in childhood just as He made Jesus a prophet." These facts have also been declared by al-Sayyid Muḥammad Khāja Pārsā—the author of Rauḍat al-aḥbāb—and others. There is no harm in mentioning the statements of reputable Sunni scholars concerning his birth and mentioning their names. Indeed, most of them agree with us that he is currently alive and that he will continue to live until Allah, the Exalted, gives him permission to reappear: Al-Shaykh, ibn Ḥajar al-Haythamī al-Makkī al-Shāfi`ī (d. ٩٧٤ AH) whom after speaking about Imam Abū Muḥammad al-`Askarī, peace be on him, in al-Ṣawā'iq, writes: "He did not leave behind a successor except his son Abū l-Qāsim Muḥammad al-Ḥujja—whose age at the time of his father's death was five—and Allah bestowed him with wisdom [at such a young age]." The author of Rauḍat al-aḥbāb—which was originally written in Persian—the famous traditionist, Sayyid Jamāl al-dīn `Aṭā Allah b. Sayyid Ghiyāth al-dīn Faḍl Allah b. Sayyid `Abd al-Raḥmān. It has been narrated that

al-Qāḍī Ḥusayn al-Diyārbakrī has considered this book as reliable in the beginning of his work Tārīkh al-khamīs. According to Kashf al-ẓunūn, it was written on the request of the vizier Mir `Alī Shīr after consulting his teacher and his cousin Sayyid Aṣīl al-dīn `Abd-Allah. It consists of three chapters in it. He passed away in the year one thousand AH as has been mentioned in this book. According to Kashf al-astār and al-Najm al-thāqib (in Persian), he says: "Most of the traditionists believe that the twelfth Imam—Muḥammad b. al-Ḥasan, peace be on him—was born on Sha`bān ۱۵, ۲۵۵ AH at Sāmarrā . . . He was his mother's only child and her name was Ṣaiqal, Sūsan, Narjis, or Ḥakīma. The respected and honorable Imam's name and epithet are the same as that of the Best of the Creations [i.e. the Holy Prophet]. His titles are Mahdī al-Muntaẓar, al-Khalaf al-Ṣāliḥ, and Ṣāḥib al-Zamān. At the time of his revered father's death, his age was five as per authentic reports. Other reports mention he was merely two years old. Allah, the Granter of bounties, granted him wisdom in childhood just as He gave John son of Zechariah (Yaḥyā b. Zakariyyā), peace be on them. He attained the lofty position of Imamate while still a child . . . [He them mentions his desire that the Mahdī's occultation comes to an end and says,] May Allah bless the poet who said: Come O guiding Imam For, awaiting has passed the limits of sorrow Remove the veil from your shinning face The visage that is brilliant like the Sun Come out from your place of hiding And manifest the effects of benevolence and loyalty" `Alī b. Muḥammad b. Aḥmad b. `Abd-Allah al-Mālikī al-Makkī, known as ibn Ṣabbāgh, born in ۷۳۴ AH and died in ۸۵۵ AH—according to al-Ḍau' al-lāmi` by Shams al-dīn Muḥammad b. `Abd al-Raḥmān al-Miṣrī, a disciple of ibn Ḥajar. In his book, al-Fuṣūl al-muhimma fī ma`rifat aḥwāl al-A'imma, he has spoken about his birth and its date. He has also stated that his mother was Narjis, the best of the maids, as we earlier mentioned. Moreover, he has talked about his lineage, the names of his forefathers, their conditions, sayings, and miracles and that he is the twelfth Imam. He has also recorded some traditions in this regard. Shaykh Shams al-dīn Abū l-Muẓaffar Yūsuf b. Qazāwaghlī b. `Abd-Allah, the grandson of Shaykh Jamāl al-dīn Abū l-Faraj b. al-Jauzī (d. ۶۵۴ AH), the author of al-Tārīkh al-kabīr about which ibn Khalikān has written, "I saw it and it was ۴۰ volumes with his hand-writing and it was titled Mir`āt al-zamān." The author of Tadhkira al-khawāṣ says, "He is Muḥammad b. al-Ḥasan b. `Alī b. Muḥammad b. `Alī al-Riḍā b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on

them, and his epithets are Abū `Abd-Allah and Abū l-Qāsim. He is the Successor (al-Khalaf), the Divine Proof (al-Ḥujja), Master of the Time (Ṣāḥib al-Zamān), the Riser (al-Qā'im), the awaited (al-Muntaẓar), al-Tālī, and the last Imam (Ākhir al-A'imma). `Abd al-`Azīz b. Maḥmūd b. al-Bazzāz informed us from ibn `Umar who said that the Messenger of Allah, Allah's blessings be on him and his family, said, 'A person from my descendants will emerge in the end of times. His name will be like my name and his epithet will be like my epithet. He will fill the earth with justice just as it will be filled with injustice; he is the Mahdī.' This is a famous tradition. Abū Dāwūd and al-Zuhrī have recorded similar to it from `Alī. It says, 'If only one day remains from the world, Allah will certainly send from my Ahl al-Bait one who will fill the earth with justice.' He has been mentioned in numerous traditions and it said that he has two names: Muḥammad and Abū l-Qāsim. His mother was a female slave and she was called Ṣaiqal. Al-Suddī writes, 'The Mahdī and Jesus will meet. When it is the time of the prayers, the Mahdī will say to Jesus, "Go ahead." Jesus will reply, "You are more worthy of leading the prayers." Then, Jesus will pray behind him as a follower (ma'mūm) . . .'" Nūr al-Din `Abd al-Raḥmān b. Aḥmad b. Qiwām al-dīn al-Dashtī al-Jāmī al-Ḥanafī, the poet, mystic (`ārif), and author of Sharḥ al-kifāya. According to Kashf al-astār, he has mentioned in his book Shawāhid al-nubuwwa that al-Ḥujjat b. al-Ḥasan is the twelfth Imam. He then discusses the strange conditions of his birth and some of his miracles and that he is the one who will fill the earth with justice and fairness. Then, he mentions Ḥakīma's narration concerning his birth and also other narrations which state that when he was born, he immediately knelt on his knees, raised his index finger towards the sky, sneezed, and then said, "All praise is for Allah, the Lord of the Worlds." He has also recorded the narration about the person who came to (Imam) Abū Muḥammad (al-`Askarī), peace be on him, and enquired about his successor. He went inside his house and came out with a three year old child in his arms who was [shining] like the full moon. [The Imam] then told the enquirer, "O so and so! If you were not high esteemed before Allah, I would not have shown you this boy. His name is the name of the Messenger of Allah, Allah's blessings be on him and his family, and his epithet is his epithet. He is the one who will fill the earth with justice and fairness just as it will be filled with injustice and unfairness." He has recorded yet another tradition about a man who came to (Imam) Abū Muḥammad, peace be on

him, while there was a curtain in the room. He asked the Imam about the Master of the Affair after him. The Imam told him to raise the curtain . . . He has also mentioned the tradition about the person who was sent by al-Mu`taḍid . . . Shaykh al-Ḥāfiẓ Abū `Abd-Allah Muḥammad b. Yūsuf b. Muḥammad al-Kanjī (d. ۶۵۸ AH)—the author of al-Bayān fī akhbār Ṣāḥib al-Zamān and Kifāyat al-ṭālib fī manāqib Amīr al-Mu'minīn `Alī b. Abī Ṭālib. In the eighth chapter—from the chapters which he has added to the Faḍā'il chapters of Kifāyat al-ṭālib—after mentioning the Imams from the descendants of Amīr al-Mu'minīn, peace be on him, he writes, "He (meaning Imam `Alī al-Hādī, peace be on him) was succeeded by his son Abū Muḥammad al-Ḥasan who was born in Medina in the month of Rabī` al-Ākhir, ۲۳۲ AH and passed away on Friday Rabī` al-Awwal ۸, ۲۶۰ AH, at the age of twenty eight. He was buried in his house in Sāmarrā' in the same room that his father was buried. He was succeeded by his son who is the awaited Imam, Allah's blessings be on him. We will end the book with a separate section about him." He writes in al-Bayān fī akhbār Ṣāḥib al-Zamān, "The twenty fifth chapter: the proofs about the possibility of the Mahdī's survival—peace be on him—since his occultation until now and that there is nothing impossible about it because [others like] Jesus, Ilyās, and al-Khiḍr from amongst the friends of Allah, the Exalted, and al-Dajjāl and Iblīs, the cursed enemies of Allah, have survived . . . (to the end of his long statement in this chapter)." Abū Bakr Aḥmad b. al-Ḥusayn b. `Alī b. `Abd-Allah b. Mūsā al-Bayhaqī al-Khusraujardī al-Nīsābūrī, the Shāfi`ī jurist (d. ۴۵۸ AH). The author of Wafiyyāt al-a`yān writes about him: "The famous and great memorizer, unique in his era, outstanding amongst his companions in sciences, and amongst the greatest companions of al-Ḥākim . . . in this world, he was satisfied with little." Imam al-Ḥaramain says about him, "There is no follower of al-Shāfi`ī but that they are indebted to Imam al-Shāfi`ī except Aḥmad al-Bayhaqī, for he has obliged al-Shāfi`ī." According to Kashf al-astār, al-Bayhaqī writes in Shu`ab al-īmān—which is enumerated amongst his writings according to b. Khalikān—"The people have differed about the Mahdī. Some have stopped at it and have left the matter to its knower. They believe that he is one of the descendants of Fāṭima, the daughter of the Messenger of Allah, Allah's blessings be on him and his family. Allah will create him whenever He wills and will send him to help His religion. Another group believes that the promised Mahdī was born on Friday, Sha`bān ۱۵, ۲۵۵ AH, and he is the Imam titled

the Divine Proof (al-Ḥujja), the Riser (al-Qā'im), and the Awaited (al-Muntaẓar), Muḥammad b. al-Ḥasan al-`Askarī. He entered the cellar (sardāb) at Sāmarrā and is alive and concealed from the eyes of the people. He awaits his emergence and he will soon reappear and fill the earth with justice and fairness just as it will be filled with injustice and unfairness. There is no improbability in his longevity and the prolongation of his life just like Jesus, son of Mary, and al-Khiḍr, peace be on them. The Shias—specially the Imāmiyya—have such a belief and a group of ahl al-kashf also agree with them." By ahl al-kashf, he does not mean—as some scholars have suggested—al-Shaykh Muḥyī al-dīn, al-Sha`rānī and al-Shaykh Ḥasan al-`Irāqī, whom God willing, we will discuss later; because, al-Bayhaqī preceded them by many years. For instance, al-Bayhaqī expired in ۴۵۸ AH whilst Shaykh Muḥyī al-dīn died in ۶۳۸ AH as has been claimed by al-`Irāqī in the beginning of the first chapter of al-Yawāqīt. Likewise, al-Sha`rānī lived many centuries after al-Bayhaqī. He finished writing al-Yawāqīt in ۹۵۵ AH. Al-`Irāqī and al-Khawwāṣ were contemporaries of al-Sha`rānī. Therefore, from what al-Bayhaqī has said, it is clear that he too is inclined towards this view about the Mahdī. In fact, he believes in it, otherwise he would have rejected it. Shaykh Kamāl al-dīn Abū Sālim Muḥammad b. Ṭalḥa al-Shāfi`ī al-Qurashī al-Naṣībī (b. ۵۸۲ AH), the author of al-`Iqd al-farīd. It has been written about him in Ṭabaqāt al-Shāfi`iyya, "He had profound knowledge about religion and excelled in it. He heard traditions at Nīsābūr from al-Mu'ayyid al-Ṭūsī and Zainab al-Sha`riyya and narrated (traditions) at Aleppo and Damascus. Al-Ḥāfiẓ al-Dimyāṭī and Majd al-dīn b. al-`Adīm have narrated from him. He was from the chiefs of the people and became a minister in Damascus for two days, but then deserted everything including his clothes, slaves, and etc. due to asceticism. Ibn Ṭalḥa passed away on Rajab ۷, ۶۵۲ AH. According to Yanābī` al-mawadda, p. ۴۱۰, ibn Ṭalḥa has written in his book al-Durr al-munaẓẓam, "Allah, Blessed and Exalted be He, has a caliph who will emerge in the end of times whilst the earth will be filled with injustice and unfairness. He will fill it with justice and fairness . . . this is Imam al-Mahdī who will rise with the command of Allah and do away with all the religions, then, nothing will remain except the pure religion [of Allah] . . ." In Maṭālib al-su'ūl fī manāqib āl al-Rasūl, which is a book in which he has mentioned the names of the twelve Imams, peace be on them, and discussed their lives. He writes, "The Eleventh chapter: Abū Muḥammad al-Ḥasan b. `Alī, the Pure (al-

Khāliṣ), born in ٢٣١ AH. As for his paternal and maternal lineage, his father was Abū l-Ḥasan `Alī al-Mutawakkil b. Muḥammad al-Qāni` b. `Alī al-Riḍā—whom we have already discussed earlier. His mother was called Sūsan. His name was al-Ḥasan, his epithet was Abū Muḥammad, and his title was the Pure (al-Khāliṣ). His virtues: know that the highest virtue and greatest merit for which Allah, Mighty and Majestic be He, chose for him, made him exclusive in it, and rendered it a permanent attribute—the novelty of which cannot be worn out with the passage of time nor will the tongues forget to recite and repeat—is that the Mahdī from the generation of Muḥammad has been created from him, is his son that is attributed to him, and is a part of his existence which has been separated from him. God willing, we will discuss his virtues and the details of his life in the following chapter. "The Twelfth chapter: Abū l-Qāsim Muḥammad b. al-Ḥasan al-Khāliṣ b. `Alī al-Mutawakkil b. Muḥammad al-Qāni` b. `Alī al-Riḍā b. Mūsā al-Kāẓim b. Ja`far al-Ṣādiq b. Muḥammad al-Bāqir b. `Alī Zain al-`Ābidīn b. al-Ḥusayn al-Zakī b. `Alī al-Murtaḍā Amīr al-Mu'minīn b. Abū Ṭālib, the Guided (al-Mahdī), the Divine Proof (al-Ḥujja), the Righteous Successor (al-Khalaf al-Ṣāliḥ), the Awaited One (al-Muntaẓar), peace be on them and Allah's Mercy and His blessings. "He [then writes a poem] and praises him greatly and mentions the date of his birth, his paternal and maternal lineage, and some of the traditions about the Mahdī which he narrates from Abū Dāwūd, al-Tirmidhī, al-Baghawī, Muslim, al-Bukhārī, and al-Tha`labī. He then mentions some questions about him and answers them." Al-Ḥāfiẓ Abū Muḥammad Aḥmad b. Ibrāhīm b. Hāshim al-Ṭūsī al-Balādhurī, a resident of Ṭūs. It has been narrated in Kashf al-astār from al-Sam`ānī: "He was a memorizer, very understanding, and knowledgeable about the traditions . . . He was unique in his era in memorizing and preaching. He was great in socializing and was beneficial to most people. He mostly stayed in Nīsābūr where he had two congregations every week with the two teachers of the city, Abūl Ḥasan al-Muḥmī and Abū Naṣr al-`Abdī. Abū `Alī al-Ḥāfiẓ and our teachers used to attend his gatherings and were joyous of him mentioning the traditions in public. I never saw them taunting him about the chains of narrators or names or traditions [that he mentioned]. He wrote [narrations] at Mecca from the Imam of the Ahl al-Bait, Abū Muḥammad al-Ḥasan b. `Alī b. Muḥammad b. `Alī b. Mūsā al-Riḍā, peace be on them. Abū l-Walīd—the jurist—writes, "Abū Muḥammad al-Balādhurī learned (sami`a) the

Book of Jihād from Muḥammad b. Isḥāq, while his mother was ill in Ṭūs . . . al-Ḥākim writes, 'He was martyred in Ṭāhirān in ٣٣٩ AH and he was the learned scholar of his era.'" Shah Walī-Allah al-Dihlawī—the father of `Abd al-`Azīz famous as Shah Ṣāḥib—and the author of Tuḥfat al-Ithnā `Ashariyya fī l-raddi `Alā l-Imāmiyya, who has been described by his son like this: "The last of the mystics, the destroyer of the opposers, the chief of the muḥaddithīn, the authority of the dialectical theologians, the proof of Allah upon the worlds . . ." He writes in al-Nuzha, "My father has written in al-Musalsalāt—which is well known for its evident merits saying, 'ibn `Aqla verbally gave me permission to narrate everything that he had permission to narrate. I found in his series of narrators (musalsalāt) a tradition whose narrators all possessed great attributes. He, may Allah have mercy on him, had written, 'The unrivaled of his era, Shaykh Ḥasan b. `Alī al-`Ajamī informed me from the memorizer of his time, Jamaal al-dīn al-Bāhilī, from the trusted person of his time, Muḥammad al-Ḥijāzī, the preacher, from the Sufi of his time, Shaykh `Abd al-Wahhāb al-Sha`rānī, from the mujtahid of his era, Jalāl (al-dīn) al-Suyūṭī, from the memorizer of his era, Abū Nu`aim Riḍwān al-`Aqabī, from the reciter of his time, al-Shams Muḥammad b. al-Jazarī, from Imam Jamāl al-dīn Muḥammad b. Muḥammad al-Jamāl, the ascetic of his era, from Imam Muḥammad b. Mas`ūd, the traditionist of the Persian lands in his era, from our shaykh, Ismā`īl b. Muẓaffar al-Shīrazī, the learned one of his time, from `Abd al-Salām b. Abū l-Rabī` al-Ḥanafī, the traditionist of his time, from Abū Bakr `Abd-Allah b. Muḥammad b. Shābūr al-Qalānisī, the shaykh of his era, from `Abd al-`Azīz, from Muḥammad al-Ādamī, the Imam of his era, from Sulaimān b. Ibrāhīm b. Muḥammad b. Sulaimān, the exceptional of his era, from Aḥmad b. Muḥammad b. Hāshim al-Balādhurī, the memorizer of his time, from M-U-Ḥ-A-M-M-A-D the son of al-Ḥasan b. `Alī the concealed, the Imam of his time, from al-Ḥasan b. `Alī, from his father, from his grandfather `Alī b. Mūsā al-Riḍā, peace be on them, from Mūsā al-Kāẓim, from Ja`far al-Ṣādiq, from Muḥammad al-Bāqir b. `Alī, from `Alī b. al-Ḥusayn Zain al-`Ābidīn al-Sajjād, from al-Ḥusayn, the chief of the martyrs, from `Alī b. Abī Ṭālib, the chief of the successors, peace be on them, who said, "The Chief of the Prophets, Muḥammad b. `Abd-Allah, Allah's blessings be on him and his family, informed me from Gabriel, the Chief of the Angels, from Allah, the Exalted, the chief of all chiefs, Who said, 'Verily, I am Allah and there is no god but Me. Whoever confesses

to My Oneness, enters My Fort, and whoever enters My Fort, is safe from My punishment.'"'" Al-Shams b. al-Jazarī says, "This tradition has come from a blessed chain of narrators and the responsibility of its authenticity lies on al-Balādhurī. The aforementioned Shāh Walī-Allah writes in his treatise al-Nawādir min ḥadīth sayyid al-awā'il wa l-awākhir, 'The narration of M-U-Ḥ-A-M-M-A-D b. al-Ḥasan from his noble forefathers, whom the Shias believe to be the Mahdī: I have found in the Musalsalāt of al-Shaykh b. `Aqla al-Makkī, from al-Ḥasan al-`Ajamī, from Abū Ṭāhir who was the most capable of his time regarding the chain of narrators. He says, "Informed us the unique of his era, al-Shaykh Ḥasan b. `Alī al-`Ajamī . . . (to the end of what we already mentioned),"' with slight differences in some of the titles and arrangements of names." It has been mentioned in al-Burhān `alā wujūd Ṣāḥib al-Zamān, after mentioning what we quoted from Kashf al-astār: "It has been written in Shaykh `Abd al-Raḥmān al-Jabratī al-Ḥanafī's `Ajā'ib al-āthār (Egypt: ١٣٠١ AH) in the margins of ibn al-Athīr's al-Kāmil, about the incidence of the month of Dhū l-Ḥijja in the year ١٢١٥ AH: 'As for those who died in this year, worth mentioning is the virtuous and righteous Imam, the highly learned Shaykh, `Abd al-`Alīm b. Muḥammad b. Muḥammad b. Uthmān al-Mālikī al-Azharī al-Ḍarīr, who attended the lessons of al-Shaykh `Alī al-Ṣa`īdī in both topics of narrating (riwāya) and dirāya and learned (sami`a) from the Ṣaḥīḥs, al-Muwatta', al-Shamā'il, al-Jāmi` al-ṣaghīr, and the Musalsalāt of ibn `Aqla. He has also narrated from al-Malwī, al-Jauharī, and al-Balīdī . . . Whenever Allah was mentioned, he cried excessively; tears came to his eyes quickly, and he was very God-fearing. Al-Suyūṭī writes in Risālat al-tadrīb, 'The author of Sharḥ al-nukhba mentions that a musalsal tradition leads to certainty.' Based on these facts, the statement of ibn al-Jazarī 'The responsibility of its authenticity lies on al-Balādhurī' is unfounded and baseless. This is in addition to what he heard from al-Sam`ānī in favor of al-Balādhurī, specially his saying, 'I never saw them taunting him . . .'" Muḥaddith al-Nūrī has also mentioned this tradition in al-Najm al-thāqib. Al-Qāḍī Faḍl b. Rūzbahān—the commentator of al-Tirmidhī's al-Shamā'il and the author of the book, Ibṭāl nahj al-bāṭil fī radd kitāb kashf al-ḥaqq wa nahj al-ṣidq wa l-ṣawāb, which is a refutation of Ayatullah `Allāma al-Ḥillī's Kashf al-ḥaqq wa nahj al-ṣidq wa l-ṣawāb. The former was refuted by the great martyr al-Qāḍī Nūr Allah b. Sharīf al-Mar`ashī al-Ḥusaynī—may Allah cover him with His Mercy—through his famous book

Iḥqāq al-ḥaqq wa izhāq al-bāṭil. The book of Faḍl b. Rūzbahān was also refuted by a contemporary scholar in his book Dalā'il al-ṣidq. Al-Qāḍī Faḍl b. Rūzbahān, under the fifth issue of the third section in the explanation of al-Ḥillī's view (the second concept: Concerning his wife and children . . .) writes the following, "I say: What he has been narrated about the merits of Fāṭima—Allah's blessings be upon her father, upon her, and upon all the family of Muḥammad and His salutations—is undeniable. For, denying the ocean's mercy, the richness of the earth, the light of the sun, the manifestations of all lights, the generosity of the clouds, and the prostration of the angels, is a denial that will lead to nothing but increased mockery of the denier. [The same holds true for those] who refute a group who are on the right path, the keepers of the mine of Prophethood, and the protectors of the etiquette of chivalry, blessings and salutations of Allah be upon them all. How beautiful is the poem that I have composed about them: Salutation upon al-Muṣṭafā al-Mujtabā Salutation upon al-Sayyid al-Murtaḍā Salutation upon our lady Fāṭima Whom Allah has chosen as the Best of all women Salutation upon the one whose breath is musk Upon Ḥasan the brilliant, the satisfied Salutation upon the God-fearing Ḥusayn The martyr with his body at Karbala Salutation upon the chief of the worshippers `Alī b. al-Ḥusayn the chosen one Salutation upon al-Bāqir the guided Salutation upon al-Ṣādiq the followed Salutation upon al-Kāẓim the tested Content in nature, the Imam of the pious Salutation upon the Eighth, the trusted Upon al-Riḍā the chief of the pure ones Salutation upon the pious, the God-fearer Muḥammad the pure, the hoped one Salutation upon the fragrant, al-Naqī Upon the noble, the guide of the people Salutation upon the Sayyid, al-`Askarī The Imam who will mobilized the army of the pure ones Salutation upon the Qā'im, the Awaited Abū l-Qāsim, the saint, the light of guidance He will rise like the sun in darkness He will save with his un-sheathed sword You will see the earth filled with his justice As it will be filled with the injustice of transgressors Salutation be upon him and his forefathers And his helpers as long as the skies exist" The famous scholar, Abū Muḥammad `Abd-Allah b. Aḥmad b. Muḥammad al-Khashshāb (d. ۵۶۷ AH); According to Kashf al-astār, al-Najm al-thāqib, and A`yān al-Shī`a, he has narrated in his book Tārīkh mawālīd al-A'imma wa wafayātihim: "Through his chain of narrators from Abū Bakr Aḥmad b. Naṣr b. `Abd Allah b. al-Fatḥ al-Darrā` al-Naharawānī, from Ṣadaqat b. Mūsā, from his father, from al-Riḍā, peace be on him, who said, 'The

righteous successor is from the descendants of Abū Muḥammad al-Ḥasan b. `Alī and he is the Master of the Time and the Mahdī.' "'Al-Jarrāḥ b. Sufyān narrated to us, from Abū l-Qāsim Ṭāhir b. Hārūn b. Mūsā al-`Alawī, from his father Hārūn, from his father Mūsā, from his master Ja`far b. Muḥammad, peace be on him, who said, "The Righteous Successor (al-Khalaf al-Ṣāliḥ) is from my descendants and he is the Mahdī. His name is M-U-Ḥ-A-M-M-A-D and his epithet is Abū l-Qāsim. He will emerge in the end of times. His mother will be called Ṣaiqal . . ."'" I say: His book Mawālīd al-A'imma has been published and is available. Al-Shaykh Muḥyī al-dīn Abū `Abd Allah Muḥammad b. `Alī, known as ibn al-`Arabī al-Ḥātimī al-Ṭā'ī al-Andulusī (d. ۶۳۸ AH)—according to what has been mentioned in Kashf al-ẓunūn. He was buried in Ṣāliḥiyya in Syria and his grave is famous and a place of visitation. Shaykh `Abd al-Wahhāb al-Sha`rānī has narrated from him in the sixty fifth chapter of al-Yawāqīt wa l-jawāhir ([Egypt: al-Maṭba`atu l-Azhariyyat al-Miṣriyya, ۱۳۰۷ AH], vol. ۲, p. ۱۴۵). He writes: "This is what al-Shaykh Muḥyī al-dīn has said in the ۳۶۶th chapter of al-Futūḥāt, 'Know that the emergence of the Mahdī, peace be on him, is inevitable but he will not emerge until the earth is full of injustice and unfairness and he will fill it with fairness and justice. If there remains from the world none but one day, Allah, the Exalted, will prolong that day until that caliph rules. He is from the progeny of the Messenger of Allah, Allah's blessings be on him and his family, and from the descendants of Fāṭima, may Allah have mercy on her. His ancestor is al-Ḥusayn b. `Alī b. Abī Ṭālib and his father is al-Ḥasan al-`Askarī, the son of Imam `Alī al-Naqī, the son of Muḥammad al-Taqī, the son of Imam `Alī al-Riḍā, the son of Imam Mūsā al-Kāẓim, the son of Imam Ja`far al-Ṣādiq, the son of Imam Muḥammad al-Bāqir, the son of Imam Zain al-`Ābidīn, the son of Imam al-Ḥusayn b. `Alī b. Abī Ṭālib, may Allah be satisfied with him. His name will be the same as that of the Messenger of Allah, Allah's blessings be on him and his family. The Muslims will pledge allegiance to him between the Rukn and the Maqām [in Mecca]. He will be like the Messenger of Allah, Allah's blessings be on him and his family, in creation and he will be slightly lower than the Messenger of Allah in morality because no one can be equal to him in this attribute. Allah, the Exalted, says, "And surely you are on a great morality" (Quran ۶۸:۴). He will have a wide forehead and an aquiline nose. The most fortunate of the people with respect to him will be the residents of Kūfa. He will distribute wealth equally and be just towards the

citizens. A man will come to him and ask [for wealth] in a time that there is wealth before him. He will fill the man's cloth with so much wealth that he will not be able to carry it . . .'" He then mentions his attributes, characteristics, and deeds. The learned teacher Shaykh Muḥammad al-Ṣubbān has recorded the exact same words from al-Futūḥāt in his book Is`āf al-rāghibīn ([Egypt: al-Maṭba'atu al-Maymaniyya, ١٣١٢ AH], chap. ٢, p. ١٤٢). I could not find this exact statement in what I observed in other copies [of al-Futūḥāt] like the copy published in Egypt by Dār al-Kutub al-`Arabiyya. Its wording differs with what is found in al-Yawāqīt. I feel that those who distort the words from their places have altered the book and erased the Imam's noble lineage. Such distortions and alterations are commonplace in the books published in Egypt. By Allah, indeed, this is a great crime inflicted against knowledge, religion, the Islamic nation, and those who seek the truth. It seems that they consider it obligatory upon themselves to make such changes and distortions whenever they find in a book the virtues and merits of the Ahl al-Bait of the Prophet and his heirs and what doesn't conform to their whims and desires. May Allah grant refuge to us and them from prejudice and obstinacy! The following is part of a poem by Shaykh Muḥyī al-dīn in al-Futūḥāt, chap. ٣۶۶: He is the Chief, the Mahdī from the progeny of Aḥmad He is the Indian sword when he destroys He is the sun that dispels sorrows and darkness He is like the monsoon rain that pours heavily when he bestows Regarding the Mahdī and his ministers, some lines of poetry have also been narrated from him in Yanābī` al-mawadda, p. ۴۶٧, citing his book `Unaqā al-maghrib Al-Shaykh Sa`d al-dīn Muḥammad b. al-Mu'ayyid b. Abī l-Ḥusayn b. Muḥammad b. Ḥammawayh, known as Shaykh Sa`d al-dīn al-Ḥimawī. He has written a book exclusively about the Master of the Time (Ṣāḥib al-Zamān), which is in accordance with the beliefs of the Shias as has been narrated from `Abd al-Raḥmān al-Jāmī in Mir'āt al-asrār from the author of al-Maqṣad al-aqṣā. He has also narrated from the author of al-`Aqā'id al-Nasafiyya that the mentioned Sa`d al-dīn had declared the Imamate of the Mahdī and that he is the Master of the Time (Ṣāḥib al-Zamān), peace be on him, the last of the twelve heirs, and that there are no more than these twelve Imams. Allah, the Exalted, has made them His representatives in the religion of Muḥammad, and the Messenger of Allah was referring to them when he said, "The scholars are the inheritors of the prophets" and "The scholars of my nation are like the Israelite prophets." The author of Yanābī`

al-mawadda writes on p. ۴۷۴: “It has been written in the book of Shaykh `Azīz b. Muḥammad al-Nasafī, may Allah have mercy on him, “The Shaykh of the Shaykhs, Sa`d al-dīn al-Ḥimawī, says that ‘prior to our Prophet Muḥammad, Allah's blessings be on him, the word ‘guardian’ (walī) was not used in previous religions but the word ‘prophet’ (nabī) was used. All those who were close to Allah and were the inheritors of the bringers of [new] religions were called ‘prophets.’ In every religion, there was not more than one bringer of religion. Therefore, in the religion of Adam, peace be on him, there were some prophets who were his inheritors. They invited the people towards his religion and his sharia. The same was the case in the religions of Noah, Abraham, Moses, and Jesus, peace be on them. With the advent of the new religion and sharia of Muḥammad, Allah's blessings be on him and his family, Allah, the Exalted, chose twelve people from his Ahl al-Bait and appointed them as his inheritors. He made them close to Himself and singled them out for his guardianship (wilāya). He appointed them as the representatives of Muḥammad, Allah's blessings be on him and his family, and his inheritors. The traditions, ‘The scholars are the inheritors of the prophets,’ and ‘The scholars of my nation are like the Israelite prophets,’ was said by him in their favor. The last successor—which is the last and twelfth representative—is the seal of the successors. His name is Mahdī, the Master of the Time. Shaykh says that there are no more than twelve successors in the world; but those ۳۵۶ hidden people are not called successors (auliya’), rather, they are called substitutes (al-Abdāl).’” I say: This can be found in al-Nasafī’s al-Insān al-kāmil ([Tehran], p. ۳۱۹), with minor variations. Abūl-Mawāhib al-Shaykh `Abd al-Wahhāb b. Aḥmad b. `Alī al-Sha`rānī (d. ۹۷۳ AH [according to one place in Kashf al-ẓunūn; in another place ۹۶۰ AH has been mentioned]) says in al-Yawāqīt wa l-jawāhir, ([Egypt: al-Maṭba`atu al-Azhariyyat al-Miṣriyya], vol. ۲, p. ۱۴۵): “The ۶۵th chapter: All the ‘conditions of the Hour’ (ashrāt al-sā`a) which have been mentioned in the traditions, will inevitably occur before the Hour is established. Things like the emergence of the Mahdī . . . and he is from the descendants of Imam Ḥasan al-`Askarī, and his birth, peace be on him, took place on the night of Sha`bān ۱۵, ۲۵۵ AH, and he will remain until he unites with Jesus, son of Mary, peace be on him. Today—i.e. the year ۹۵۸ AH—his age is ۷۰۶ years. Shaykh Ḥasan al-`Irāqī who is buried at Egypt has informed me like this from Imam al-Mahdī when he met him. This has also been endorsed by our Shaykh, my master,

`Alī al-Khawwāṣ, may Allah have mercy on them both." Al-Shaykh Ḥasan al-`Irāqī (the aforementioned). He has mentioned the Ḥujja and his meeting with him as has been narrated by al-Sha`rānī in Lawāqiḥ al-anwār fī ṭabaqāt al-akhyār ([Egypt: ١٣٠٥ AH], vol. ٢, p. ١٤٠). After narrating the journey of Ḥasan al-`Irāqī he has narrated from this book: "I asked the Mahdī about his age. He replied, 'O my son! Today my age is ٦٢٠ years.' . . ." Al-Sha`rānī writes, "I mentioned this to my master `Alī al-Khawwāṣ and he agreed with him about the age of the Mahdī, may Allah have mercy on him.'" The aforementioned Shaykh `Alī al-Khawwāṣ. He was called al-Khawwāṣ because he made crafts using palm-leaves. Al-Sha`rānī has greatly praised him in Lawāqiḥ al-anwār (vol. ٢, pp. ١٥١–١٧٠). Ḥusayn b. Mu`īn al-dīn al-Maybudī. In his commentary on Imam `Alī's Dīwān, peace be on him, under the poem which starts with the following line: O my sons! When the Turks mobilize their armies then await the rule of a Mahdī, who will rise and be just He writes on p. ٣٧١, "I hope that the Almighty Lord illuminates my eyes by the precious kohl of the dust of his feet. May the sun of his great reality shine on the door and roof of our personalities. Indeed, this is not difficult for Allah." On p. ١٢٣, he has declared his birth and its date. Al-Ḥāfiẓ Muḥammad b. Muḥammad Maḥmūd al-Bukhārī, known as Khāja Pārsā who is one of the celebrated Ḥanafī scholars and one of the great Naqshbandī teachers. According to Kashf al-ẓunūn, he passed away in ٨٢٢ AH. He writes in his book Faṣl al-khiṭāb: "The son of Abū Muḥammad al-Ḥasan al-`Askarī, M-U-Ḥ-A-M-M-A-D, was known to his father's close companions and the trusted ones of his family. (He then mentions the narrative of al-Ḥakīma and the incident of al-Mu`taḍid and some of the signs of his reappearance, then he says,) Traditions in this regard are more than can be enumerated. The virtues of the Mahdī, the Master of the Time, who is hidden from the eyes and is present in every era, are numerous. There are many narrations that talk about his reappearance, the resplendence of his light, him renewing the sharia of Muḥammad, fighting in the way of Allah as it should be fought, cleaning all of earth from all impurities, his era is the era of the pious, his companions are free from skepticism and doubt, free from defects, they follow his guidance and his path, they receive the truth through him, through him caliphate and Imamate will end, he is the Imam since his father passed away until the Day of Judgment, and Jesus, peace be on him, will pray behind him and will confirm his claim and will call the people towards his religion which

is the one brought by the Prophet, Allah's blessings be on him and his family." Al-Nūrī has narrated this from him in Kashf al-astār. His statements about the birth of the Mahdī, his occultation, and concealment have also been narrated from him in Yanābī` al-mawadda (p. ۴۵۱). Al-Ḥāfiẓ Abū l-Fatḥ Muḥammad b. Abū l-Fawāris. In his al-Arba`īn—a copy of its manuscript is available in the Āstāne Quds library (Mashhad, Iran)—he has narrated the following tradition: "He who loves to meet Allah, Mighty and Majestic be He, while He is facing him, then he should accept the guardianship of `Alī to the last of the twelve." At the end of his statement—according to what is recorded in this book—he says, "I was inclined towards their excellence and merits (meaning the Ahl al-Bait) after I moved along with the sects and understood them. The truth became clear for me and I recognized it. The path became obvious so I tread it with clear witnesses and authentic and evident traditions. I was informed of them by reliable, pious, and religious people. I have conveyed them just as they were narrated to me." Abū l-Majd `Abd al-Ḥaqq al-Dihlawī al-Bukhārī who authored many books. It has been narrated that his books were in excess of one hundred volumes. He passed away in ۱۰۵۲ AH. According to Kashf al-astār, he has written in his treatise about the Imams and their virtues, peace be on them, "The son of Abū Muḥammad al-Ḥasan al-`Askarī [is called] M-U-Ḥ-A-M-M-A-D who was known to his special and trusted companions." Thereafter, he mentions the story of his birth in Persian. According to Yanābī` al-mawadda (p. ۴۷۲) and the sixth session of Majālis al-mu'minīn, Al-Shaykh Aḥmad al-Jāmī al-Nāmiqī has composed the following poem (in Persian): Because of Ḥaidar's love, every moment, I feel serenity in my heart After Ḥaidar, al-Ḥasan is our Imam and guide Like a dog, I am lying in his court The dust on al-Ḥusayn's shoe is the kohl of my eyes The Worshipper is my crown and al-Bāqir the light of my eyes Al-Ja`far's religion is the truth and al-Mūsā's religion should be followed O Servants! Hear the characteristics of the King of Khurāsān A speck of his grave's dust cures the ill and needy O Muslims! Al-Taqī is the leader of the faithful You love al-Naqī and everyone else should too Al-`Askarī is the light of the eyes of all men and creatures Where can anyone find a commander like the Mahdī The Poets compose for the hope of acquiring gold and silver Aḥmad al-Jāmī is the special servant of the King of the Guardians Al-Shaykh Farīd al-dīn Muḥammad al-`Aṭṭār al-Nīsābūrī, who—according to Majālis al-mu'minīn—was killed in ۶۲۷ or ۵۸۹ AH.

According to Yanābī` al-mawadda (p. ۴۷۳), he composed the following poem in his book Muẓhir al-ṣifāt: In the world, Muṣṭafā is the seal of the Prophets Murtaḍā is obviously the seal of the successors All of Ḥaidar's children are successors They are all one light, as the Lord has said After mentioning the names of the Imams he continues: There are hundreds of thousands of saints on earth Who are definitely asking Allah for the Mahdī O Lord! Bring the Mahdī out of occultation So that the world of justice becomes manifest Mahdī the guider, is the crown of the pious The best of the creations and the tower of the saints O seal of the successors of this era! You are hidden from everything, O spirit of our lives! O both manifest and hidden! Your servant, al-`Aṭṭār, has come to praise you Jalāl al-dīn Muḥammad al-Balkhī al-Rūmī, the famous mystic, better known as al-Maulawī (d. ۶۷۲). According to Yanābī` al-mawadda (p. ۴۷۳), he has composed in his large Dīwān—which is arranged in alphabetical order—the following poem: O lord of the men, `Alī, the joyous salute you O lion of the men, `Alī, the men salute you . . . (to where he says) Tell the killer of the infidels, tell religion and the religious Tell Ḥaidar, the continuous attacker, that the joyous salute him Tell the Durj of the two jewels, tell the constellation of the two stars Tell Shabbar and Shabīr that the joyous salute them Tell the ornament of religion, the worshipper, tell the light of religion, al-Bāqir Tell Ja`far al-Ṣādiq that the joyous salute them Tell Mūsā al-Kāẓim, tell the one from al-Ṭūs Tell al-Taqī, the riser, that the joyous salute them Tell the prince of religion, al-Hādī, tell the guided one, al-`Askarī, Tell the successor, al-Mahdī, that the joyous salute them Shaykh Ṣalāḥ al-dīn al-Ṣafadī (d. ۷۶۴ AH), who knew the secrets of the alphabet. According to Yanābī` al-mawadda, he has said in his book Sharḥ al-dā'ira, "The promised Mahdī is the twelfth Imam from the Imams; the first of whom is our master `Alī and the last of them who is the Mahdī, may Allah be satisfied with all of them." Al-Maulawī `Alī Akbar b. Asad-Allah al-Mu'ūdī, who is one of the more recent Indian scholars. According to Kashf al-astār (p. ۸۰) and Istiqṣā al-afḥām (p. ۹۸), in his book al-Mukāshifāt—which he wrote in the margins of `Abd al-Raḥmān al-Jāmī's Nafaḥāt al-uns—he has explicitly stated in the forty-fifth chapter, the Imamate and infallibility of al-Ḥujjat b. al-Ḥasan al-`Askarī and his forefathers to Amīr al-Mu'minīn `Alī. He states that the Mahdī was the pole (quṭb) [of the mystics] after his father al-Ḥasan al-`Askarī, peace be on them, who too was a quṭb after his father—proceeding in this manner to Imam `Alī b. Abī Ṭālib.

Moreover, he was concealed from the eyes of the ordinary people as well as the elite except for the very, very special ones. He then speaks about the infallibility of the twelve Imams. Shaykh `Abd al-Raḥmān the author of Mir`āt al-asrār, who was one of the greatest Ṣūfī shaykhs. Shāh Walī-Allah al-Hindī al-Dihlawī—the father of Shāh `Abd al-`Azīz, the author of Tuḥfat al-Ithnā `Ashariyya—has narrated from him. According to al-Najm al-thāqib and Kashf al-astār, he has written the following in Mir`āt al-asrār: "The Sun of religion and governance, the guide of the entire nation, the successor of Aḥmad, and the true Imam, Abū l-Qāsim Muḥammad b. Ḥasan al-Mahdī, may Allah be satisfied with him, is the twelfth Imam from the Imams of the Ahl al-Bait. His mother was a female slave and was called Narjis. His birth took place on the night of Friday, Sha`bān ١٥, ٢٥٥ AH . . . His name and epithet is like that of the Messenger [of Allah]. His titles are: Mahdī, Ḥujja, Qā'im, Muntaẓar, Ṣāḥib al-Zamān, and Khātam Ithnā `Ashar. He was five when his father Imam Ḥasan al-`Askarī passed away and he was appointed as an Imam [at this young age], just as Allah, the Exalted, granted wisdom to John (Yaḥyā), son of Zachariah, in childhood, and gave high stature to Jesus while he was an infant. He became an Imam at a young age and his miracles are more than can be mentioned here. (He then mentions what the aforementioned Shaykh Muḥyī al-dīn al-`Arabī has said, then continues,) Our master `Abd al-Raḥmān Jāmī was a well-experienced Ṣūfī who followed the Shāfi`ī sect. He has written about the birth and occultation of Imam Muḥammad b. Ḥasan al-`Askarī, peace be on him, in great detail in his book Shawāhid al-nubuwwa. He has extensively narrated from the Imams of the Ahl al-Bait and the authors of biographies. The author of Maqṣadi aqṣā writes, 'Shaykh Sa`d al-dīn al-Ḥimawī—the successor of Najm al-dīn—has written a book about Imam Mahdī and has spoken about a lot of related subjects to such an extent that no other creation can write [such a book]. When he reappears, absolute guardianship will become manifest and the differences between sects, unfairness, and evil will be completely uprooted—like it has been mentioned in prophetic traditions about his characteristics. These traditions state that the Mahdī will reappear in the end of times and will cleanse every corner of the earth from injustice and unfairness. Then, only one religion will remain. If the Antichrist (al-Dajjāl), the evil-doer, can be alive and hidden, Jesus, peace be on him, can be born and concealed from the people, then it is no surprise if the son of the Holy Prophet,

Allah's blessings be on him and his family, Imam Muḥammad Mahdī b. Ḥasan al-`Askarī, peace be on him, is too covered from the eyes of the masses, and like Jesus and the Antichrist, will reappear on Allah's Command. It is not strange that some great scholars have denied some concepts related to Mahdawiyya. It is wrong to deny these facts out of sheer prejudice. Some of al-Sha`rānī's teachers; According to Yanābī` al-mawadda (p. ۴۷۰): "Shaykh `Abd al-Wahhāb al-Sha`rānī has written in his book al-Anwār al-qudsiyya, 'Some of our teachers have acknowledged that "We pledged allegiance to Imam al-Mahdī in Damascus and stayed with him for seven days." Shaykh `Abd al-Laṭīf al-Ḥalabī said to me in the year ۱۲۷۳ AH, "My father, Shaykh Ibrāhīm, may Allah have mercy on him, said 'I heard from some Egyptian Ṣūfī saints that they pledged allegiance to Imam Mahdī.'"'" The lord of the scholars, al-Qāḍī Shihāb al-dīn b. Shams al-dīn al-Daulatābādī (d. ۸۴۹ AH), the author of Manāqib al-sādāt and the Tafsīr al-Bahr al-mawwāj—both in Persian—and al-Manāqib al-mausūm bi hidāyat al-su`adā. According to al-Najm al-thāqib and Kashf al-astār, in the latter, he has clearly declared the Imamate of the twelve Imams and their names. He has narrated the Tradition of the Tablet (ḥadīth lauḥ) and has said about al-Ḥujjat b. al-Ḥasan, peace be on him, "He is in occultation and has a long life like Jesus, Ilyās, and al-Khiḍr from amongst the believers and al-Dajjāl and al-Sāmirī from amongst the infidels." I say: Refer to al-Hidāya, the second manifestation from the thirteenth guidance. Shaykh Sulaimān b. Shaykh Ibrāhīm, known as Khāja Kalān al-Ḥusaynī al-Balkhī al-Qundūzī (d. ۱۲۹۴ AH), the author of Yanābī` al-mawadda. He has mentioned in a number of places of this book, Imam Mahdī's life, his miracles, his birth date, his lineage, and some of the traditions that are related to him. After mentioning the views about the date of his birth, he writes on page ۴۵۲, "The news regarded obvious and verified by reliable scholars, is that the Qā'im, peace be on him, was born on Friday night, Sha`bān ۱۵, ۲۵۵ AH in Sāmarrā . . ." Shaykh `Āmir b. `Āmir al-Baṣrī, the composer of al-Qaṣīdat al-Tā'iyya or Dhāt al-anwār, comprised of twelve [sections called] lights, concerning knowledge, judgment, secrets, and etiquette. According to Kashf al-astār, he has written in the ninth light—which is about the recognition of the Master of the Time and his reappearance—a poem which starts with the following line: O Imam of guidance! Until when will you be occult Oblige us O father by paying attention to us Al-Qāḍī Jawād al-Sābāṭī, who was a Christian and converted to Islam

and wrote al-Barāhīn al-Sābāṭiyya fī l-radd `alā l-Naṣārā in refutation of the Christians. According to al-Najm al-thāqib and Kashf al-astār—after mentioning the differences between the Muslims about the Mahdī—he writes: "The view of the Imāmiyya [i.e. Shias] is closer [to the truth] as it is more in conformity with the divine texts (al-naṣṣ)." Shaykh Abū l-Ma`ālī Ṣadr al-dīn al-Qūnawī, the author of Tafsīr al-Fātiḥa, Miftāḥ al-ghayb, and etc. Kashf al-astār has reported that he has composed a poem which starts like this: "He will rise by Allah's order . . ." He has also said to his students in his will, "Sell what books I have in my library on the topics of medicine, wisdom, and philosophy and give its money in charity to the needy. Keep the Tafsīr, Hadith, and Sufism books in the library. Recite the word of oneness, 'There is no god but Allah' seventy thousand times in the first night [of my death] with utmost attention of the heart and convey my salām to the Mahdī, peace be on him." The great learned scholar `Abd Allah b. Muḥammad al-Maṭīrī has clearly talked about him in his book al-Riyāḍ al-ẓāhira fī faḍl Āl Bait al-Nabī wa `itratih al-ṭāhira. According to Kashf al-astār, he has named the Imams one after the other, and he says: "The eleventh is his son, al-Ḥasan al-`Askarī, may Allah be satisfied with him. The twelfth is his son, Muḥammad al-Qā'im al-Mahdī, may Allah be satisfied with him. Divine texts are available about him in the Islamic nation which date back to the Prophet Muḥammad, Allah's blessings be on him [and his family], his ancestor `Alī b. Abū Ṭālib, may Allah approve of him, and from his other noble, high statured forefathers. He is the Possessor of the Sword, the Riser, and the Awaited one, as has been mentioned in authentic traditions. Before his emergence, he will have two occultations . . ." The author of Kashf al-astār writes, "The manuscript which I used was very old and belonged to the author himself. In his own hand-writing he had written on the cover, 'al-Riyāḍ al-ẓāhira fī faḍl Āl Bait al-Nabī wa `itratih al-ṭāhira, written by the needy toward Allah, `Abd-Allah b. Muḥammad al- Maṭīrī al-Madanī, follower of the Shāfi`ī religion, the Ash`arī belief, and the Naqshbandī path. May Allah benefit us from their blessings, Amen.'" Shaykh al-Islam Abū l-Ma`ālī Muḥammad Sirāj al-dīn al-Rifā`ī al-Makhzūmī, the honorable Sharīf. According to Kashf al-astār, he has mentioned in his book Ṣiḥāḥ al-akhbār fī nasab al-sādat al-Fātimiyya al-akhyār, under the biography of Abū l-Ḥasan al-Hādī, peace be on him: "Imam `Alī al-Hādī, the son of Imam Muḥammad al-Jawād, peace be on them. His titles are: al-Naqī, al-`Ālim, al-Faqīh, al-

Amīr, al-Dalīl, al-`Askarī, and al-Najīb. He was born in Medina in ٢١٢ AH and was martyred with poison during the reign of al-Mu`tazz al-`Abbāsī on Monday, Rajab ٣, ٢٥٤ AH. He had five children: Imam Ḥasan al-`Askarī, al-Ḥusayn, Muḥammad, Ja`far, and `Ā'isha. Al-Ḥasan al-`Askarī was succeeded by the Companion of the Cellar, al-Ḥujja, the Awaited One, the Guardian assigned by Allah, Imam al-Mahdī, peace be on him. Mīr Khānd, the famous historian, Muḥammad b. Khāwand Shāh b. Maḥmūd (d. ٩٠٣ AH [according to Kashf al-ẓunūn]). He has mentioned his birth, life, and miracles in the third volume of Tārīkh rauḍat al-ṣafā. Naṣr b. `Alī al-Jahḍamī al-Naṣrī, one of the great and reliable Sunni scholars. According to al-Najm al-thāqib, he has talked about his birth, his mother's name, and his janitors name. He is the same Naṣr about whom the First Martyr (al-Shahīd al-Awwal) has said, "He stated in the presence of al-Mutawakkil that the Prophet, Allah's blessings be on him and his family, held (Imam) al-Ḥasan and al-Ḥusayn's hands and declared, 'Whoever loves me, these two, and their mother, will be with me in my rank in Paradise.' On hearing this, al-Mutawakkil ordered that he be whipped one thousand times. Abū Ja`far `Abd al-Wāḥid said, 'He is a Sunnī!' and so he was pardoned." Shaykh al-Islam, the great traditionist, Ibrāhīm b. Muḥammad b. al-Mu'ayyid al-Juwainī al-Khurāsānī (d. ٧٣٠ AH). In his book Farā'id al-simṭain (published in two large volumes), he has mentioned his birth in a number of places and has recorded traditions which speak about him and about the twelve Imams, peace be on them. Al-Qāḍī al-Muḥaqqiq Buhlūl Bahjat Afandī, the author of al-Muhākama fī tārīkh Āl Muḥammad in Turkish which was translated into Persian. It has been published several times due to demand from the readers. It is truly an excellent book which has investigated important incidents in history and removed the numerous veils placed on historical events by prejudiced writers and historians. In this book, he has explicitly talked about the Imamate of the twelve Imams, some of their merits and conditions, the birth of the twelfth Imam—and that he was born on Sha`bān ١٥, ٢٥٥ AH—the name of his mother was Narjis, that he had two occultations: the minor and major, that he is alive and will appear when Allah, the Exalted, permits him to do so, and he will fill the earth with fairness and justice. He also writes, "His [eventual] appearance is agreed upon by all Muslims, and hence, there is no need to prove it." He then praises him with great words and mentions some of his attributes and signs. Shaykh Shams al-dīn Muḥammad b. Yusuf al-Zarandī who according to

Ilzām al-nāṣib, has written in his book Mi`rāj al-wuṣūl ilā ma`rifat faḍīlat Āl al-Rasūl: "The twelfth Imam is the possessor of famous miracles whose stature is because of his great knowledge and him following the truth and the traditions of the Prophet. He will rise with the truth and will invite the people to the right path. He is Imam Abū l-Qāsim Muḥammad b. al-Ḥasan." He then mentions his birth date. Shams al-dīn al-Tabrīzī—the teacher of Maulawī Jalāl al-dīn al-Rūmī. Kashf al-astār has cited Yanābī` al-mawadda as stating that he has acknowledged the birth of the Mahdī. The famous historian, ibn Khalikān in Wafiyyāt al-a`yān. We already mentioned what he has said in the section about his birth and its history. Ibn al-Azraq, the famous historian in Tārīkh mayyāfāriqīn (according to what has been narrated by ibn Khalikān in Wafiyyāt al-a`yān). Maulā `Alī al-Qārī whom according to Ilzām al-nāṣib and Kashf al-astār, has mentioned in his book al-Mirqāt fī sharḥ al- mishkāt, the names of the twelve Imams and pointed to some of their virtues and miracles. The great Ṣūfī saint for whom `Abd al-Raḥmān al-Ṣūfī's book Mir`āt al-asrār was written about (as reported in Kashf al-astār). The famous historian ibn al-Wardī. According to Nūr al-abṣār (chap. ٢, p. ١٥٣), he has written in his Tārīkh, "Muḥammad b. al-Ḥasan, the purified one, was born in ٢٥٥ AH." Al-Sayyid Mu'min b. Ḥasan al-Shablanjī, the author of Nūr al-abṣār. He writes in chapter ٢, page ١٥٢: "The section concerning the virtues of Muḥammad b. Ḥasan al-Khāliṣ b. `Alī al-Hādī b. Muḥammad al-Jawād b. `Alī al-Riḍā b. Mūsā al-Kāẓim b. Ja`far al-Ṣādiq b. Muḥammad al-Bāqir b. `Alī Zain al-`Ābidīn b. al-Ḥusayn b. `Alī b. Abū Ṭālib, may Allah be satisfied with them. His mother was a female slave and her name was Narjis. Others have said Ṣaqīl and Sūsan. His epithet is Abū l-Qāsim and the Shias have given him the titles of al-Ḥujja (the Divine Proof), al-Mahdī (the Guided), al-Qā'im (the Riser), al-Muntaẓar (the Awaited), and Ṣāḥib al-Ẓamān (the Master of the Time). The most famous of these is al-Mahdī." Shaykh al-Nassāba Abū l-Fauz Muḥammad Amīn al-Baghdādī al-Suwaydī, the author of Sabā'ik al-dhahab fī ma`rifat qabā'il al-`Arab. He has mentioned the names of the twelve Imams and some of their merits and virtues. He mentions Imam Ḥasan al-`Askarī in chap. ۶, p. ٧٧. He writes on p. ٧٨, "Muḥammad al-Mahdī whose age was five when his father passed away. He had an average figure, pleasant visage and hair, an aquiline nose, and a wide forehead." Shaykh al-Islam Ibrāhīm b. Sa`d al-dīn which has already been mentioned. Chief of the Imams, Ḍiyā' al-dīn Muwaffaq b. Aḥmad al-Khaṭīb al-Mālikī al-

Khāwrazmī, who was the most eloquent of the speakers of Khāwrazm (according to Kashf al-astār). He has recorded traditions in al-Manāqib that clearly establish this point. Al-Maulā Ḥusayn b. `Alī al-Kāshifī—the author of Jawāhir al-tafsīr—who according to Kashf al-ẓunūn died in ۹۰۶ AH. It has been mentioned in Kashf al-astār that some of the knowledgeable have attributed this belief to him and Kashf al-astār has narrated some of his views that show his inclination towards it. Al-Sayyid `Alī b. Shihāb al-Hamdānī has openly stated this in the tenth chapter of his book al-mawadda fī l-qurbā. Al-Shaykh Muḥammad al-Ṣubbān al-Miṣrī (d. ۱۲۰۶ AH), as is apparent in some of his words in Is`āf al-rāghibīn. The Abbasid caliph, al-Nāṣir Li-dīn Allah Aḥmad b. al-Mustaḍī' Bi-Nūr Allah. According to Kashf al-astār and Ilzām al-nāṣib he ordered that the building of the noble cellar (sardāb) be reconstructed and a wooden window be placed in the room on top of it. It was inscribed on the window: "In the Name of Allah, the Beneficent, the Merciful. 'Say, "I do not ask you for any reward for it except the love of the close ones," and whoever does a good deed, We will increase it for him in goodness. Surely, Allah is Forgiving and Grateful' (Quran, ۴۲:۲۳). This was ordered to us by our master—the leader whose obedience is obligatory on all the creatures—Abū l-`Abbās Aḥmad al-Nāṣir Li-dīn Allah, the commander of the faithful, the caliph of the Lord of the Worlds, whose kindness has covered the lands and his mercy and grace is prevalent in the countries. May Allah establish his affairs with continuation of success and facilitation, decorate them with help and support, make for his eternal days a limit . . . And Allah suffices for us and He is the best of those relied upon. Allah's blessings be upon our master, the seal of the Prophets, and upon his pure family and progeny." Inside the room, it was also inscribed on wood and hung on the walls: "In the Name of Allah, the Beneficent, the Merciful. Muḥammad the Messenger of Allah, Amīr al-Mu'minīn `Alī Walī Allah, Fāṭima, al-Ḥasan b. `Alī, al-Ḥusayn b. `Alī, `Alī b. al-Ḥusayn, Muḥammad b. `Alī, Ja`far b. Muḥammad, Mūsā b. Ja`far, `Alī b. Mūsā, Muḥammad b. `Alī, `Alī b. Muḥammad, al-Ḥasan b. `Alī, the Riser with the truth, peace be on them. This is the work of `Alī b. Muḥammad who loves the family of Muḥammad, may Allah have mercy on him." The author of Kashf al-astār also says: If al-Nāṣir did not believe that the cellar (sardāb) was related to the Mahdī and was the place of his birth, occultation, or miracles (and not the place of his residence during his major occultation as has been attributed to the Shias by some

ignorant people, which has absolutely no basis in their books, old or new), he would not have ordered for it to be renovated or decorated. If the beliefs of the scholars of his time were contrary to this and they had rejected the Mahdī's birth, it would have been very difficult or almost impossible for the caliph to undertake such a project. Inevitably, if there was a consensus amongst the scholars [of his time] that the Mahdī had not been born, it would be have been fairly impossible for al-Naṣīr to do what he had done. The reason we mentioned al-Nāṣir in this category is because of the advantages he had like his merits, science, and being enumerated amongst the traditionists. Ibn Sukayna, ibn al-Akhḍar, ibn al-Najjār, and ibn al-Dāmghānī have all narrated from him. I say: These inscriptions still exist in the noble cellar. We have seen and read them many times. Refer to the book Dalīl Sāmarrā' by Yūnus al-Shaykh Ibrāhīm al-Sāmarrā'ī, pp. ۳۳–۳۶ and you will find all of these in it. According to the book Nasmat al-saḥar bi dhikr man tashayya`a wa sha`ar, vol. ۱, p. ۲۵۳, it appears that al-Nāṣir considered himself the representative of the Mahdī, peace be on him. This has also been reported from al-Dhahabī. The author of the book Shadharāt al-dhahab, Abū l-Falāḥ `Abd al-Ḥayy b. al-`Imād al-Ḥanbalī (d. ۱۰۸۹ AH), has declared the birth of the Mahdī in the second section of his book, pp. ۱۴۱ ۱۵۰. Shaykh `Abd al-Raḥmān Muḥammad b. `Alī b. Aḥmad al-Basṭāmī, who according to Yanābī` al-mawadda (p. ۴۰۱), has said in Durrat al-ma`ārif, "The Mahdī is the most knowledgeable and forbearing of the people. He has a mole on his right cheek and he is from the descendants of al-Ḥusayn." According to Yanābī` al-mawadda, he has composed some poetry about him [these can be found in the original Arabic edition of the current book—Ed.]. Shaykh `Abd al-Karīm al-Yamānī, the author of Yanābī` al-mawadda writes on p. ۴۶۶, "The majestic Shaykh, `Abd al-Karīm al-Yamānī, writes and confers his knowledge upon us . . ." He then mentions some lines of poetry composed by him about the Mahdī. Al-Sayyid al-Nasīmī whom Kashf al-astār has quoted citing Yanābī` al-mawadda. `Imād al-dīn al-Ḥanafī: According to Kashf al-astār, some of the distinguished scholars have attributed this belief to him. The respected scholar `Abd-Allah b. Muḥammad al-Maṭīrī in al-Riyāḍ al-ẓāhira fī faḍl Āl Bait al-Nabī wa `itratih al-ṭāhira. He begins this book by including all of Imam Jalāl al-dīn al-Suyūṭī's treatise called Iḥyā' al-mayyit bi-faḍā'il Ahl al-Bait `alayhim al-salām, which is comprised of sixty traditions. He has extended these traditions to ۱۵۱ and he writes in the last one,

“From the seed of al-Ḥusayn b. `Alī will be the Mahdī who will be sent in the end of times. . . The first Imam is `Alī b. Abī Ṭālib, peace be on him . . . (he names each one of the Imams until he says) The eleventh Imam is his son, al-Ḥasan al-`Askarī, and the twelfth is his son Muḥammad al-Qā’im al-Mahdī. Divine texts concerning him have preceded him in the Islamic nation from the Prophet Muḥammad, Allah's blessings be on him and his family, his ancestor `Alī b. Abī Ṭālib, and from his other noble and high statured forefathers. He is the Possessor of the Sword, the Riser, the Awaited.” The virtuous scholar, Rashīd al-dīn al-Dihlawī al-Hindī. According to the book al-Imām al-thānī `ashar, he has recorded in his book Īḍāḥ laṭāfat al-maqāl, what Khāja Pārsā has said in Faṣl al-khiṭāb and has agreed with him. Shāh Walī Allah al-Dihlawī, the father of the author of al-Tuḥfa fī kitāb al-nuzha, and many others who have narrated the tradition about the Musalsalāt which we mentioned under al-Balādhurī (refer to no. ٩). Shaykh Aḥmad al-Fārūqī al-Naqshbandī, known as the ‘Restorer of the Second Millennium’ (al-mujaddid fī l-alf al-thānī) as has been recorded in al-`Abqarī al-ḥisān citing al-Makātīb (vol. ٣, letter ١٢٣). Abū l-Walīd Muḥammad b. Shaḥna al-Ḥanafī. In his history book known as Rauḍat al-manāẓir fī akhbār al-awā’il wa l-awākhir, which has been published in the margins of Murūj al-dhahab ([Egypt: al-Maṭba`atu al-Azhariyya al-Miṣriyya, ١٣٠٣ AH], vol. ١, p. ٢٩۴). He writes: “This al-Ḥasan (meaning al-Ḥasan al-`Askarī, peace be on him) was granted a son, the Awaited One, the twelfth amongst them; he is called the Mahdī, the Qā’im, the Ḥujja, and Muḥammad. He was born in ٢۵۵ AH.” Shaykh Khālid al-Naqshbandī (d. ١٢۴٢ AH)—the author of Farā’id al-fawā’id and Risālat al-rābita. He has a compilation of poems which have been published in Istanbul. He has mentioned the twelve Imams in a poem in which he praises the eighth Imam, `Alī b. Mūsā al-Riḍā, peace be on him. In one part of this poem (which is in Persian) he mentions the Mahdī and his forefathers. Sayyid Bāqir b. Sayyid `Uthmān Bukhārī, the author of Jawāhir al-auliyā’, published in ١٣٩۶ AH. He has expressed this meaning on pp. ٣١, ٣٢, ٣٠٧, ٣٧٨, ۴٧١, ۵۴١, ۵۴۴, and ۵۵۶. Jamāl al-dīn Khāja Aḥmad Haqqānī. Refer to Jawāhir al-auliyā’, p. ۴٧٨. Sayyid Widāyat b. Sayyid `Uthmān Bukhārī. Jawāhir al-auliyā (p. ۵۴۴) has narrated from him a supplication in Persian which comprises of the names of the twelve Imams to our Master, al-Mahdī, peace be on them. Shaykh `Abd-Allah b. Muḥammad b. `Āmir al-Shabrāwī al-Shāfi`ī, the Dean of al-Azhar University, in his book al-Itḥāf bi-ḥubb al-ashrāf, has clearly declared the

Imamate of the twelve Imams, peace be on them, and the birth of our Master, al-Mahdī, the twelfth Imam, peace be on him. He has also mentioned some of their .merits and positions

Indeed, the Guardian appointed by Allah (walī Allah), His Proof upon His servants, and“ my successor after me, has been born circumcised [from birth], at the dawn of Sha`bān ۱۵, ۲۵۵ AH. The first who washed (ghusl) him was Riḍwān—the caretaker of Paradise—while a group of archangels accompanied him. [They washed him] with the .water of Kauthar and Salsabīl

Then, my aunt, Ḥakīma bt. Muḥammad b. `Alī al-Riḍā, peace be on them washed him.” Muḥammad b. `Alī b. Ḥamza, may Allah be satisfied with him, enquired about his mother. He replied, “His mother is Malīka who is sometimes called Sūsan and ”.sometimes Rayḥāna. Her other names are Ṣaiqal, and Narjis

Kamāl al-dīn(۱): Muḥammad b. al-Ḥasan b. al-Walīd, may Allah be satisfied with .۷۸۷ him, from Muḥammad b. Yaḥyā al-`Aṭṭār, from Abū `Abd-Allah al-Ḥusayn b. Rizq-Allah, from Mūsā b. Muḥammad b. al-Qāsim b. Ḥamzat b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on them, from Ḥakīma, daughter of (Imam) Muḥammad b. `Alī b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-:Ḥusayn b. `Alī b. Abī Ṭālib, peace be on them, who said

Imam) Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, called for me and said, “O) Aunt! Break your fast this evening with us because it is the evening of the ۱۵th of Sha`bān and Allah, Blessed and Exalted be He, will reveal His proof (ḥujja) tonight and ”?he will be His proof on earth.” I asked, “Who is his mother

p: ۳۱۳

Kamāl al-dīn, vol. ۲, chap. ۴۲, p. ۴۲۴, no. ۱; Ghaybat al-Shaykh, pp. ۲۳۴–۲۳۷, no. ۲۰۴, -۱ similar to it through his chain of narrators from Abū `Abd-Allah al-Muṭahharī, from Ḥakīma, which says: “My nephew, (Imam) Abū Muḥammad, peace be on him, called for me in Sha`bān ۱۵, ۲۵۵ AH . . .” no. ۲۰۵–۲۰۷ mention the same story with some variations; Yanābī` al-mawadda, chap. ۷۹, pp. ۴۴۹–۴۵۱, no. ۱. He has narrated this

tradition through many different chains; Ithbāt al-waṣiyya, pp. ۲۱۸–۲۲۰; I`lām al-.warā, chap. ۱, sect. ۲; Biḥār al-anwār, vol. ۵۱, chap. ۱, no. ۳

He replied, “Narjis.” I exclaimed, “May Allah sacrifice me for you! But there is no sign ”.[of pregnancy] in her!” He replied, “It will [occur] like I am informing you

So] I went [to their house], said hello and sat down. [Narjis] came to take off my shoes] and said to me, “How are you my master [and the master of my family]?” I replied, “No! You are my master and the master of my family.” She denied what I said and replied, “O aunt! What are you saying?” I said to her, “O my daughter! Surely, Allah, the Exalted, will soon grant you in this very night a son (who will be) a master in this world and the hereafter.” On hearing this, she expressed shyness. When I finished my `Ishā’ prayers, I broke my fast, went to bed and slept. In the depth of the night, I got .up for the night prayers

When I finished my night prayers, I saw Narjis fast asleep while there were no signs [of pregnancy] in her. I sat and performed the rituals/supplications (ta`qībāt) recommended after the prayers and then lied down. Then I got up again fearfully and .she was still asleep. Then, she got up, prayed and went to sleep

I went out to check if it was dawn yet [i.e. whether the time of prayers had arrived or not]. At the first break of dawn (al-fajr al-awwal), she was still fast asleep. At this [juncture, I became slightly skeptical. Immediately, [Imam

p: ۳۱۴

Abū Muḥammad [al-`Askarī], peace be on him, cried out from where he was, “O Aunt! Don’t be in such a rush! Indeed the affair is near!” I sat down and began reciting the suras of Sajda and Yāsīn. While I was busy [reciting them], she woke up startled. I leapt towards her and said, “I seek Allah’s protection for you! Do you feel anything?” She replied, “Yes, O Aunt!” I said to her, “Be calm and hold your heart. This is what I ”.had told you

Then suddenly I felt a weakness in myself and she felt a weakness in herself. I came

to with the sound of my master [the Mahdī] and removed the cloth from over him. He was in a state of prostration and was touching the earth with the places [which touch the ground during] prostration. I embraced him and he was absolutely clean and immaculate. (Imam) Abū Muḥammad, peace be on him, called out to me, "O Aunt! Bring my son to me," and I did. He placed his hands beneath his lower-back and back and put his feet on his chest. Then, he put his tongue in his mouth and caressed his .eyes, ears, and joints

He then said, "Speak, O my son!" He replied, "I testify that there is no god but Allah, He is One and has no partner. I testify that Muḥammad is the Messenger of Allah, Allah's blessings be on him and his family." He then sent blessings on Amīr al-Mu'minīn

and the Imams, peace be on them, until he reached his father. He then stopped and .didn't continue

Imam) Abū Muḥammad, peace be on him, called out, "O Aunt! Take him to his mother) so that he greets her and then bring him back to me." I took him to her and he greeted her, then, I took him back [to his father] and put him on the ground. He said, "O Aunt! ".Come back to us on the seventh day

In the morning, I went to greet (Imam) Abū Muḥammad, peace be on him. When I removed the curtain to see my master, I did not find him there. I said, "May I be sacrificed for you! What happened to my master?" He replied, "We have entrusted ".him to whom the mother of Moses entrusted her son, peace be on him

On the seventh day, I went [to them], greeted them, and sat down. He said, "Bring me my son." I brought my master, peace be on him, while he was wrapped in a cloth. He did [with his son] what he had done earlier. Then, he put his tongue in his mouth as if he was feeding him milk or honey. He then said, "Speak, O my son!" He declared, "I testify that there is no god but Allah," and he saluted and blessed Muḥammad, `Alī, Amīr al-Mu'minīn, and the infallible Imams, Allah's blessings be on them all, and he ,paused [after] his father's name. Then he recited

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the Name of Allah, the Beneficent, the Merciful. And We intend to oblige those who have been rendered weak on earth and make them Imams and make them the inheritors. And to grant them power in the land, and show the Pharaoh and Haman (and their armies what they feared.” (۱

Mūsā (the narrator of this tradition), says, “I asked `Uqba, the servant, about this and ”’.he replied, ‘Ḥakīma has said the truth

۷۸۸ . Kamāl al-dīn(۲): Narrated to us Muḥammad b. `Alī Mājīlawayh and Aḥmad b. Muḥammad b. Yaḥyā al-`Aṭṭār, may Allah be satisfied with them, from Muḥammad b. Yaḥyā al-`Aṭṭār, from al-Ḥusayn b. `Alī al-Nīsābūrī, from Ibrāhīm b. Muḥammad b. `Abd-Allah b. Mūsā b. Ja`far, peace be on them, from al-Sayyārī, from Nasīm and :Māriya who both said

When the Master of the Time came out of his mother’s womb, he bent on his knees, raised both index fingers towards the sky, then sneezed and said, “All Praise is for Allah, the Lord of the worlds. Blessings of Allah be on Muḥammad and his family. The oppressors thought that Allah’s Proof has been destroyed. Had we been permitted to .speak, all doubts would have been dispelled

۷۸۹ . Kamāl al-dīn(۳): Muḥammad b. `Alī Mājīlawayh, Muḥammad b. Mūsā b. al-Mutawakkil, and Aḥmad b. Muḥammad b. Yaḥyā al-`Aṭṭār, may Allah be satisfied with them, narrated to us from Muḥammad b. Yaḥyā al-`Aṭṭār, from Isḥāq b. Riyāḥ al-Baṣrī, from Abū Ja`far al-`Amrī who said:

When the Master, peace be on him, was born, (Imam) Abū Muḥammad, peace

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۱- Quran ۲۸:۵–۶.

۲- Kamāl al-dīn, vol. ۲, chap. ۴۲, p. ۴۳۰, no. ۵; Ghaybat al-Shaykh, p. ۱۴۷; Ithbāt al-

waṣiyya, p. ۲۲۱, concerning his birth: "From a group, from Muḥammad b. Yaḥyā, from al-Ḥusayn b. `Alī al-Nīsābūrī, from Ibrāhīm b. Muḥammad, from Aḥmad b. Muḥammad al-Sayyārī . . . ," similar to it, with the difference that after saying "Allah's blessings be on him and his family," he continued, "a humble servant for Allah, who was neither disobedient nor arrogant." ; al-Kharā'ij wa l-jarā'iḥ, vol. ۱, p. ۴۵۷, no. ۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۶۸, no. ۳۴–۳۵; Kashf al-ghumma, vol. ۲, pp. ۴۹۸–۴۹۹, under "The Miracles of Ṣāḥib al-Zamān"; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۴, no. ۱; Ḥilyat al-abrār, vol. ۲, chap. ۱۰, p. ۵۴۴; al-Wasā'il, vol. ۸, chap. ۵۹, p. ۴۶۱, no. ۱, which only mentions the last section of the tradition; Muntakhab al-anwār al-muḍī'a, p. ۱۶۰ (short version); I`lām al-warā, part ۴, sect. ۲, chap. ۱.

Kamāl al-dīn, vol. ۲, chap. ۴۲, pp. ۴۳۰–۴۳۱, no. ۶; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۵, -۳ no. ۹; Ithbāt al-hudāt, vol. ۳, sect. ۵, chap. ۳۲, p. ۴۸۳, no. ۱۹۵.

be on him, said, "Send someone to Abū `Amr." Someone was sent to him and when he came, [the Imam] said to him, "Buy ten thousand pounds (raṭl(۱)) of bread and ten thousand pounds of meat and distribute it—I think he said among the Banī-Hāshim—and slaughter such and such number of sheep as his `aqīqa(۲)."

۷۹۰. Kamāl al-dīn(۳): Muḥammad b. Muḥammad b. `Iṣām, may Allah be satisfied with him, from Muḥammad b. Ya`qūb al-Kulainī, from `Alī b. Muḥammad who said: "The Master was born on Sha`bān ۱۵, ۲۵۵ AH."

۷۹۱. Al-Ghayba by Faḍl b. Shādhān(۴): Aḥmad b. Isḥāq b. `Abd-Allah al-Ash`arī, from (Imam) Abū Muḥammad b. `Alī al-`Askarī, peace be on him, who said:

All praise is for the One who did not take me from this world until He showed me the successor after me, who is the most similar of people to the Messenger of Allah in creation and morals. Allah, Blessed and Exalted be He, will protect him in his occultation. Then, He will reveal him, and he will fill the earth with fairness and justice just as it will be filled with injustice and unfairness.

۷۹۲. Kamāl al-dīn(۵): Muḥammad b. Muḥammad b. `Iṣām, may Allah be satisfied with him, narrated to us from Muḥammad b. Ya`qūb al-Kulainī, from `Allān al-Rāzī who said: "Some of our companions informed me that when the spouse of (Imam) Abū

Muḥammad, peace be on him, became pregnant, he said to her, ‘You will soon give birth to a boy; his name will be Muḥammad and

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١- A unit of weight—Ed.

٢- `Aqīqa is a sheep which is slaughtered on the occasion of the birth of a child—Ed.

٣- Kamāl al-dīn, vol. ٢, p. ۴٣٠, no. ۴; Ithbāt al-hudāt, vol. ۶, chap. ٣٢, sect. ۵, p. ۴٣٠, no. ١٩۴.

۴- Kifāyat al-muhtadī (al-Arba`īn), p. ١١١, no. ٢٩; Kifāyat al-athar, chap. ٣٩, pp. ٢٩٠–٢٩١, no. ۴; Kamāl al-dīn, vol. ٢, chap. ٣٨, pp. ۴٠٨–۴٠٩, no. ٧, which says: “Narrated to us al-Muẓaffar b. Ja`far b. al-Muẓaffar al-`Alawī al-Samarqandī, may Allah be satisfied with him, from Ja`far b. Muḥammad b. Mas`ūd al-`Ayyāshī, from his father, from Aḥmad b. `Alī b. Kulthūm, from `Alī b. Aḥmad al-Rāzī, from Aḥmad b. Isḥāq b. Sa`d, from Abū Muḥammad al-Ḥasan b. `Alī al-`Askarī, peace be on them, who said, ‘All praise is . . .’”

۵- Kamāl al-dīn, vol. ٢, chap. ٣٨, p. ۴٠٨, no. ۴; Kifāyat al-athar, chap. ٣٩, pp. ۴٨٩–۴٩٠, no. ٢; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, sect. ۵, p. ۴٨١, no. ١٨۵; Biḥār al-anwār, vol. ۵١, chap. ٩, p. ١۶١, no. ١٣.

he is the Qā’im after me.’”

٧٩٣. Kamāl al-dīn(١): Muḥammad b. Ibrāhīm b. Isḥāq al-Ṭāliqānī, may Allah be satisfied with him, narrated to us from al-Ḥasan b. `Alī b. Zakariyyā at Madīnat al-Salām, from Abū `Abd-Allah Muḥammad b. Khalīlān, from his father, from his father, from his grandfather, from Ghiyāth b. Usaid who said:

I witnessed Muḥammad b. `Uthmān al-`Amrī, may Allah sanctify his soul, say, “When the successor, al-Mahdī, was born, a light radiated from his head to the outskirts of the sky. Then, he went down in prostration for his Lord, Exalted be His remembrance, then he raised his head while he was saying, ‘Allah testifies that there is no god but He and so do the angels and the possessors of knowledge who stand with justice. There is no god but He, the Invincible, the Wise. Verily, the religion [approved] by Allah is Islam.’(٢)” [Muḥammad b. `Uthmān] said, “His birth occurred on a Friday.”

٧٩۴. Kamāl al-dīn(٣): Narrated to us `Alī b. `Abd-Allah al-Warrāq, from Sa`d b. `Abd-

Allah, from Mūsā b. Ja`far b. Wahb al-Baghdādī that a signed letter (tauqī`) came from (Imam) Abū Muḥammad, peace be on him, that read: "They thought that by killing me, they would destroy this generation; indeed Allah, Mighty and Majestic be He, has refuted their saying and all praise is for Allah."

٧٩٥. Tārīkh al-A'imma(٤): From amongst the reasons that have been narrated from (Imam) al-Ḥasan b. `Alī al-`Askarī, peace be on him, at the time of the birth of M-U-Ḥ-A-M-M-A-D b. al-Ḥasan,

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١- Kamāl al-dīn, vol. ٢, chap. ٤٢, p. ٤٣٣, no. ١٣; Ithbāt al-hudāt, vol. ٣, chap. ٣٣, p. ٦٦٩, no. ٣٧.

٢- Quran, ٣:١٨.

٣- Kamāl al-dīn, vol. ٢, p. ٣٨, no. ٣; Biḥār al-anwār, vol. ٥١, chap. ٩, pp. ١٦٠–١٦١, no. ٨; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, p. ٤٨١, no. ١٨٤.

٤- Tārīkh al-A'imma, chap. "The Son of al-Ḥasan b. `Alī al-`Askarī," p. ١٤; Ghaybat al-Shaykh, p. ٢٢٣, no. ٦٨٦, and p. ٢٣١, no. ١٩٧; Ithbāt al-hudāt, vol. ٣, chap. ٣١, sect. ١٠, p. ٤٣٠, no. ١١٦. I say: The book Tārīkh al-A'imma or Tārīkh āl al-Rasūl or Tawārīkh al-A'imma or al-Mawālīd, is a short and concise book about the birth dates of the Messenger of Allah, Fāṭimat al-Zahrā, and the twelve Imams, Allah's blessings be on them all. It has been written by ibn Abū l-Thalj al-Baghdādī (٣٢٥ AH). His complete name is Abū Bakr Muḥammad b. Aḥmad b. Muḥammad b. `Abd-Allah b. Ismā`īl, known as ibn Abū l-Thalj. Ibn Nadīm writes in al-Fihrist, "He was a Shia who was inclined towards Sunnism but he was inclined more towards Shi`ism. He has narrated many traditions from Sunnis and has authored books on different topics. He was very religious, learned, and extremely pious." His biography can be found in other biography books. As for the aforementioned book, some believe that this is the work of Naṣr b. `Alī al-Jahḍamī, because at its beginning, ibn Abū Thalj has narrated the birth dates of the Prophet, Allah's blessings be on him and his family, the Master of the Women (Fāṭima), and the Imams up to al-Riḍā, peace be on them, through his chain of narrators from al-Naṣr, from (Imam) al-Riḍā, peace be on him. Therefore, they have

thought that the entire book was narrated from al-Naṣr. The falsity of this idea becomes apparent by referring to the book itself. Moreover, Naṣr b. `Alī died during the reign of the caliph al-Musta`īn in ۲۵۰ or ۲۵۱ AH. If Naṣr had written this book about the birth dates of the Imams, peace be on them, up to our Master al-Mahdī, Allah's blessings be on him, as has been stated by Sayyid b. Ṭāwūs in Muhaj al-da`awāt, p. ۲۷۶ where he says: "Naṣr b. `Alī al-Jahḍamī who is a reliable scholar from the opponents (al-mukhalifīn), has mentioned . . . in the book Mawālīd al-a'imma, 'From the reasons is what has been narrated from al-Ḥasan b. `Alī al-`Askarī when Muḥammad b. al-Ḥasan was born, "The oppressors think . . . he named him the Hoped (al-Mu`ammal)."'" Thus we must inevitably accept that he passed away after the birth of the Mahdī in ۲۵۵ AH. The following story has been narrated about him: Al-Musta'īn asked for him to make him a judge. So he said to the Emir of Basra, "I will go back [home] so that I may ask Allah, the Exalted, for the best decision (astakhīru Allah)." He returned to his house, performed two units (rak`a) of prayers and said, "O Allah! If being with you is better for me, then take me to yourself [i.e. take my life]." He then went to sleep. When they came to wake him up, he was dead. This narration is incorrect and the person who sought him was not al-Musta`īn. Rather, it was either al-Muhtadī or al-Mu`tamid. It is probable that al-Naṣr's book only consisted of the births and deaths of the Imams up to Imam Riḍā, peace be on him, and that Aḥmad b. Muḥammad al-Fāryābī—the narrator from Naṣr and the one from whom ibn Abū Thalj has narrated through `Utbat b. Sa`d b. Kināna—has completed his book up to our Master, al-Qā'im, may my father and mother be sacrificed for him. Even with all the probabilities, attributing the book to ibn Abū Thalj will not be incorrect, because either, he has narrated it from al-Fāryābī who has narrated a part of it from al-Naṣr and completed the rest of it himself or he has compiled what he has narrated from al-Naṣr and al-Fāryābī and integrated them into this book. Anyway, the book which has been called Mawālīd al-A'imma or Tārīkh al-A'imma or etc., is this book which Abū l-Mufaḍḍal al-Shaibānī and others have narrated from ibn Abū Thalj. Hence, attributing the book to him is justified and so is relying upon him and regarding his book as reliable, especially when considering the fact that it has been narrated from someone .like ibn Abī Thalj and Allah knows the best

is what has been narrated from him numerous times: "The oppressors thought they

is what has been narrated from him numerous times: "The oppressors thought they would kill me to eliminate this generation; how did they find the power of the All-.(Powerful?" And he named him the Hoped (al-Mu'ammal

Kamāl al-dīn(۱): Narrated to us Muḥammad b. Mūsā al-Mutawakkil, may Allah be .۷۹۶ satisfied with him, from `Abd-Allah b. Ja`far al-Ḥimyarī, from Muḥammad b. Aḥmad :al-`Alawī, from Abū Ghānim, the servant, who said

A boy was born to (Imam) Abū Muḥammad, peace be on him, and he named him Muḥammad. On the third day, he showed him to his companions, saying, "He is your master after me and my successor upon you. He is the Qā'im who will be desperately awaited. When the earth becomes filled with injustice and unfairness, he will emerge ".and will fill it with fairness and justice

Kamāl al-dīn(۲): Narrated to us Muḥammad b. `Alī Mājīlawayh, may Allah be . ۷۹۷ satisfied with him, from Muḥammad b. Yaḥyā al-`Aṭṭār, from Abū `Alī al-Khayzarānī, from a slave girl whom he had gifted to (Imam) Abū Muḥammad, peace be on him, who had fled from Ja`far al-Kadhdhāb (the liar) when he had attacked the house and :Abū `Alī (the narrator) had married her. Abū `Alī says

She informed me that she had been present when the master was born and the name of the master's mother is Ṣaqīl and Abū Muḥammad had informed her about the events that would befall his family. She had asked him to pray to Allah, Mighty and Majestic be He, that

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Kamāl al-dīn, vol. ۲, chap. ۴۲, p. ۴۳۱, no. ۸; Yanābī` al-mawadda, chap. ۸۲, p. ۴۶۰; -۱ .Ghaybat al-Shaykh, p. ۱۰۰; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, pp. ۴۸۳–۴۸۴, no. ۱۹۶

Kamāl al-dīn, vol. ۲, chap. ۴۲, p. ۴۳۱, no. ۷; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۵, no. ۱۰; -۲ Tabṣirat al-walī, pp. ۴۵–۴۶, no. ۱۲. I say: Her death before the death of Imam Abū Muḥammad, peace be on him, which has been mentioned in this tradition, contradicts .other traditions like no. ۸۰۴. We will discuss this issue under that tradition

He takes her life before him. She died while Abū Muḥammad, peace be on him, was

still alive. There is a tablet on her grave which says, "This is the grave of the mother of Muḥammad."

I also heard this slave-maid mention that when the master, peace be on him, was born, she saw a light radiate from him towards the outskirts of the sky. She also saw white birds descend from the sky, caress his head, face, and, body with their wings and then soar again. When they had informed Abū Muḥammad, peace be on him, about what they had witnessed, he had laughed and replied, "These were angels who had come to gain blessings from this newborn and they will be his helpers when he emerges."

۷۹۸. Kamāl al-dīn(۱): Muḥammad b. al-Ḥasan b. Aḥmad b. al-Walīd, may Allah be satisfied with him, from Muḥammad b. al-Ḥasan al-Karkhī, from `Abd-Allah b. al-`Abbās al-`Alawī, from Abū l-Faḍl al-Ḥasan b. al-Ḥusayn al-`Alawī, who said: "I went to (Imam) Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, at Sāmarrā' and congratulated him on the birth of his son, the Qā'im."

۷۹۹. Kamāl al-dīn(۲): Muḥammad b. Mūsā b. al-Mutawakkil, may Allah be satisfied with him, narrated to us from `Abd-Allah b. Ja`far al-Ḥimyarī, from Muḥammad b. Ibrāhīm al-Kūfī that "(Imam) Abū Muḥammad, peace be on him, sent meat from a slaughtered sheep to some people whom he named for me and said, 'This is from the `aqīqa(۳) for my son Muḥammad, [Allah's blessings and salutations

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۱- Kamāl al-dīn, vol. ۲, chap. ۴۳, p. ۴۳۴, no. ۱; Ghaybat al-Shaykh, pp. ۲۲۹–۲۳۰, no. ۱۹۵; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۱۷, no. ۲۴; Ithbāt al-hudāt, chap. ۳۲, p. ۵۰۶, no. ۳۱۲.

۲- Kamāl al-dīn, vol. ۲, chap. ۴۲, p. ۴۳۲, no. ۱۰; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۸۴, sect. ۵, no. ۱۹۸; Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۱۵, no. ۱۷.

۳- `Aqīqa is a sheep which is slaughtered on the seventh day after an infant is born—Ed.

be on him].'"

۸۰۰. Kamāl al-dīn(۱): Muḥammad b. `Alī Mājīlawayh, may Allah be satisfied with him, from Muḥammad b. Yaḥyā al-`Aṭṭār, from al-Ḥusayn b. `Alī al-Nīsābūrī, from al-Ḥasan b. al-Mundhir, from Ḥamzat b. Abī l-Fatḥ who said:

He came to me one day and said, “I have good news! A son was born to Abū Muḥammad, peace be on him, yesterday and he has ordered that this news be kept a secret. He also ordered that three hundred sheep be slaughtered as his aqīqa.” I asked him, “What’s his name?” He replied, “His name is Muḥammad and his epithet is Ja`far.”

۸۰۱. Kamāl al-dīn(۲): Abū l-`Abbās Aḥmad b. al-Ḥusayn b. `Abd-Allah b. Mihrān al-Ābī al-Azdī al-`Arūzī at Marv, from Aḥmad b. al-Ḥasan b. Isḥāq al-Qummī who said:

When the righteous successor, peace be on him, was born, my grandfather Aḥmad b. Isḥāq received a letter from (Imam) Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, in his own handwriting—the [same handwriting with] which he had written all his other signed letters. It had been written in it, “A son of ours has been born. Let this fact be hidden with you and unknown to the general masses. For surely, we have not revealed this information about him to anyone except the closest of relatives because of their nearness and those who have accepted his Guardianship (wilāya). We wished to inform you so that Allah may make you joyful through him like He has made us rejoice through him. Wa al-salām.”

۸۰۲. Kamāl al-dīn(۳): Abū

p: ۳۲۲

۱- Kamāl al-dīn (Published by al-Islāmiyya), vol. ۲, chap. ۴۵, p. ۱۰۶, no. ۱۱; Kamāl al-dīn (Published by Maktabat al-Ṣadūq), vol. ۲, chap. ۴۲, p. ۴۳۲, no. ۱۱, in this version, his saying “And he ordered that three hundred sheep be slaughtered for his `aqīqa,” is missing; Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۱۵, no. ۱۸; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۸۴, no. ۱۹۹, in which the following section is missing: “And he ordered that . . .” I say: Perhaps his saying, “his epithet is Ja`far” in this tradition and in the fifth tradition from the ۳۰th chapter of Kamāl al-dīn (vol. ۱, p. ۳۱۸): “his epithet is derived from his

(paternal) uncle," refers to his uncle and the uncle of his forefathers, Ja`far al-Ṭayyār, the martyr. This was done to enliven his name and to honor his majestic position. It does not refer to his uncle, Ja`far b. `Alī b. Muḥammad. In the tradition narrated from `Aqīd, the servant (narrated in Kamāl al-dīn, vol. ۲, chap. ۴۳, p. ۴۷۴, no. ۲۵), it has been mentioned: "he was given the epithet Abū l-Qāsim, others have said Abū l-Ja`far".

۲- Kamāl al-dīn, vol. ۲, chap. ۴۲, pp. ۴۳۳–۴۳۴, no. ۱۶; Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۱۶, no. ۲۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, p ۴۸۴, no. ۲۰۲.

۳- Kamāl al-dīn (Published by Maktabat al-Ṣadūq), vol. ۲, chap. ۴۳, p. ۴۴۱, no. ۱۱; Kamāl al-dīn (Published by al-Islāmiyya) vol. ۲, chap. ۴۷, pp. ۱۱۴–۱۱۵, no. ۱۲. It is worth mentioning that the variations and differences in the numbers of the chapters and traditions in the two versions of Kamāl al-dīn are insignificant except that in one version the researcher has in some places merged two chapters as one and has done the same to some of the traditions (or has thought they were really one) and in the other version the researcher has done the opposite. References from both copies have been mentioned to prevent errors. As for 'Nasīm', it is clear in this tradition as well as what has been narrated in Kamāl al-dīn, vol. ۲, chap. ۴۲, p. ۴۳۰, no. ۵ (Maktabat al-Ṣadūq) and vol. ۲, chap. ۴۵, p. ۱۰۴, no. ۵ (al-Islāmiyya) that she is a woman. But in Ghaybat al-Shaykh (chap. "His Birth, Peace be on Him," p.۱۳۹), Muḥammad b. Ya`qūb reports directly from Nasīm and states that he is a male-servant. I believe that 'Nasīm' refers to a female servant because she and Māriya—another woman—have both narrated in another tradition (no. ۷۸۸) what we mentioned that when he was born, he knelt down and prayed . . . (to the end of the tradition). Obviously, only women-servants were permitted to witness his birth. This fact is not refuted by the argument that these women do not explicitly state that they have actually witnessed the moment of his birth. Perhaps, both have testified to what was clearly known to them through the testimony of other women. Surely, this is against the literal meaning of the tradition; so ponder on it. In Ghaybat al-Shaykh, "ten nights after his birth" has been recorded instead of "one night after his birth." Al-Kharā'ij, vol. ۲, p. ۶۹۲, which says: "From Ibrāhīm al-Karkhī, from Nasīm the servant of Abū Muḥammad . . . I went to see him ten days after his birth . . ." Ithbāt al-waṣiyya, p. ۱۹۸: "From `Allān, from Nasīm the slave of Abū Muḥammad . . . one night after his birth . . ." I say: Such differences in the traditions do not weaken the essential substance of the tradition

which all the narrators and sources are unanimous about. Such differences occur because only the main concepts of some of them have been narrated and a word-by-word recount has not been used. Those who have good understanding of traditions are aware of such differences. Therefore, they take the common and definite parts from them—which are agreed upon by all the tradition, or those in which the narrators are more reliable and trustworthy, or those that are preferable according to the intellectual preferences mentioned in dirāya books. A tradition cannot be rejected merely on account of it having minor differences with another. Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۳۰, no. ۲۴; Kashf al-ghumma, vol. ۲, p. ۵۰۰; Muntakhab al-anwār al-muḍī'a, p. ۱۶۰; al-Wasā'il, vol. ۸, chap. ۵۹, p. ۴۶۱, no. ۱; Ḥilyat al-abrār, vol. ۲, chap. ۱۰, p. ۵۴۴

Ṭālib al-Muẓaffar b. Ja`far b. al-Muẓaffar b. Ja`far b. Muḥammad b. `Abd-Allah b. Muḥammad b. `Umar b. `Alī b. Abī Ṭālib, peace be on him, from Ja`far b. Muḥammad b. Mas`ūd, from Abū l-Naḍr Muḥammad b. Mas`ūd, from Ādam b. Muḥammad al-Balkhī, from `Alī b. al-Ḥasan [al-Ḥusayn] al-Daqqāq, from Ibrāhīm b. Muḥammad al-`Alawī, from Nasīm the female servant of (Imam) Abū Muḥammad, peace be on him, :who said

I went to see the master of this affair, peace be on him, one night after his birth and sneezed in front of him. He said to me, "May Allah have mercy on you." I became joyous at this remark. Then, he said to me, "Shall I give you good news about ".sneezing?" I replied in the affirmative. He said, "It delays death for three days

Kamāl al-dīn(۱): Through the same chain of narrators (i.e. the chain mentioned in .۸۰۳ the eighth tradition of this chapter) from Muḥammad b. `Uthmān al-`Amrī, who said: "The master was born circumcised. I heard Ḥakīma say, 'Parturition blood was not seen in his mother and this is the custom of the mothers of all the Imams, peace be on "'.them

Ghaybat al-Shaykh(۲): Aḥmad b. `Alī al-Rāzī, from Muḥammad b. `Alī, from `Abd- .۸۰۴ Allah b. Muḥammad b. Khāqān al-Dihqān, from Abū Sulaimān Dāwūd b. Ghassān al-:Baḥrānī who said

I read out for Abū Sahl Ismā'īl b. `Alī al-Naubakhtī the birth of (Imam) Muḥammad b.

al-Ḥasan b. `Alī b. Muḥammad b. `Alī al-Riḍā b. Mūsā b. Ja`far al-Ṣādiq b. Muḥammad .al-Bāqir b

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Kamāl al-dīn, vol. ٢, chap. ۴٢, p. ۴٣٣, no. ١۴; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, p. ۴٨۴, no. -١ .٢٠١; Biḥār al-anwār, vol. ۵١, chap. ١, p. ١۶, no. ٢٠

Ghaybat al-Shaykh, pp. ٢٧١–٢٧٣, no. ٢٣٧; Biḥār al-anwār, vol. ۵٢, chap. ١٨, pp. ١۶–١٧, -٢ no. ١۴; Tabṣirat al-walī, pp. ١۶۴ ١۶۶, no. ۶٩; Ithbāt al-hudāt, vol. ٣, chap. ٣١, p. ۴١۵, no. ۵۵ (short version). He has recorded its beginning and its end in chap. ٣٢, p. ۵٠٩, no. ٣٢۵. I say: This tradition proves that Abū Sahl al-Naubakhtī believed that his birth occurred in the year ٢۵۶ AH. The tradition narrated from Abū Hārūn is also like this (see Kamāl .(al-dīn, vol. ٢, chap. ۴٢, p. ۴٣٢, no. ٩

Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, Allah's blessings be on them all: "He was born in` Sāmarrā' in ٢۵۶ AH. His mother was called Ṣaqīl and his epithet is Abū l-Qāsim—the same epithet as that of the Holy Prophet, Allah's blessings be on him and his family—who had said, 'His name will be my name and his epithet will be my epithet. His title is ".'Mahdī and he is the Proof, the Awaited, and the Master of the Time

Ismā'īl b. `Alī said, "I visited Imam Abū Muḥammad al-`Askarī, peace be on him, during his illness in which he passed away. I was with him when he said to his servant `Aqīd—who was a black Nubian slave who had earlier served Imam `Alī b. Muḥammad and had brought up Imam al-Ḥasan al-`Askarī, peace be on him—, "O `Aqīd! Boil some mastic gum for me in water." He boiled it for him and then Ṣaqīl—the mother of the successor Imam, peace be on him—brought it for him. As he held the bowl in his hands and intended to drink, his hand started trembling and the bowl hit the teeth of Imam al-Ḥasan. So, he put it down from his hands and said to `Aqīd, "Go ".inside the house. You will see a child in prostration. Bring him to me

Ismā'īl b. `Alī said, `Aqīd said, "I entered [the house] to search for [the child], and lo! I saw a child in prostration. He had raised his index fingers towards the

sky. I greeted him, due to which he shortened his prayers. I said, ‘My master has ordered you to come to him.’ At that very moment, his mother Ṣaqīl(١) entered, held ”.his hand, and took him to his father (Imam) al-Ḥasan, peace be on him

Abū Sahl continued, “When the child stood before his father, he greeted him and his color was like a pearl, his hair had short curls in them, and he had fissures between his teeth. When (Imam) al-Ḥasan, peace be on him, saw him, he started crying and said, ‘O master of his Ahl al-Bait! Give me water to drink because I am going to my Lord.’ .The child took the bowl of boiled mastic gum in his hand

He moved his lips and the child helped him drink. When he finished drinking, he said, ‘Prepare me for prayers.’ A scarf was spread in his room. The child helped him .perform ablution, step by step and wiped (masaḥa) his head and feet

Then, Abū Muḥammad, peace be on him, said to him, ‘Receive good news, O my son! You are the Master of the Time, you are the Mahdī, you are Allah’s Proof upon His earth, you are my son and my heir, and I am your father. You are Muḥammad b. al-Ḥasan b. `Alī b. Muḥammad b. `Alī b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn ,b. `Alī b. Abī Ṭālib. The Messenger of Allah, Allah's blessings be on him and his family

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١- The traditions differ concerning the fate of the Imam’s mother, peace be on him. Some state that she died after Imam Abū Muḥammad al-`Askarī in the house of Muḥammad b. `Alī b. Ḥamzat b. al-Ḥasan b. `Ubaid-Allah b. al-Abbās b. Amīr al-Mu’minīn `Alī b. Abī Ṭālib, peace be on him—who has been described as a reliable person and as a source in traditions, who was true in his beliefs and had written a book—while other traditions mention that she asked Imam Abū Muḥammad, peace be on him, to pray for her death before his. The Imam obliged and his prayers were accepted. In others (like the current tradition), it has been said that she was present when the Imam, peace be on him, passed away. Yet, other traditions say that she migrated to the Holy city of Mecca during the lifetime of Imam al-`Askarī, peace be on him, along with her son al-Ḥujja, peace be on him, on the instructions of Imam Abū

Muḥammad, peace be on him. Most of these traditions indicate that she lived after the death of the Imam, peace be on him, which is more probable and more preferable. The proof for this fact lies in her grave which is behind the grave of Imam Abū Muḥammad, peace be on him. Nevertheless, such differences will not impact our purpose because our reliance in this book is based on traditions that are mutawātir or non-singular, not on singular narrations (al-āḥād). The traditions support each other in what we have agreed on. It is worth mentioning that such secondary differences also exist in the biographies of the Prophets, other Imams, and historical figures. The details of such important incidents—regardless of their essential subjects—cannot be the cause of skepticism in the existence of those people, their obvious conditions, and famous historical incidents related to them. This is in addition to the fact that the conditions prevalent during the lifetime of Imam Ḥasan al-`Askarī, peace be on him, and after his death demanded that he, peace be on him, concealed such secondary .issues

.is your ancestor and you are the last of the immaculate Imams

The Messenger of Allah, Allah's blessings be on him and his family, has given glad-tidings about you and has named and mentioned your epithet in the [glad-tidings]. My father has taken a covenant from me on behalf of your pure forefathers. The blessings of Allah, our Lord be on the Ahl al-Bait. He is the Praiseworthy, the Majestic.' Imam al-Ḥasan b. `Alī passed away at that moment; may Allah's blessings be on ".them all

:Ithbāt al-waṣiyya(١): Al-Ḥimyarī, from Aḥmad b. Isḥāq who said .٨٠٥

I went to see (Imam) Abū Muḥammad, peace be on him, who asked me, "O Aḥmad! How were you feeling when the people were in doubt and skepticism?" I answered, "O my master! When the letter reached us with the news of our master and his birth, no man, woman, or child who had attained understanding remained from us except that he spoke the truth." He continued, "Don't you know that the earth will not become "?empty of Allah's Proof

Then, (Imam) Abū Muḥammad ordered that his mother perform the Hajj in the year

۲۵۹ AH and informed her about what will happen to him in the year ۲۶۰ AH. Then, he called for the Master of the Time (Ṣāḥib al-Zamān) and willed to him. He handed over the Great Name (al-Ism al-A`ẓam), the inheritances, and the weapon to him. (Imam) Abū Muḥammad's mother and the master set off for Mecca and Aḥmad b. .Muḥammad b

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Ithbāt al-waṣiyya, pp. ۱۹۴-۱۹۵; `Uyūn al-mu`jizāt, p. ۱۳۸, similar to it from Aḥmad b. -۱ Maṣqala with the difference that it does not mention the migration of the Master of Time along with Imam Abū Muḥammad's mother to Mecca. Its wording is: "Thereafter, he handed over the Great Name (al-Ism al-A`ẓam), the inheritances, and the weapon to the Qā'im, the Master, peace be on him; and the mother of Imam Abū Muḥammad left for Mecca." I say: The aforementioned Aḥmad b. Maṣqala in `Uyūn al-mu`jizāt is probably Aḥmad b. `Abd-Allah b. `Īsā b. Maṣqalat b. Sa`d al-Ash`arī al-Qummī, who has been attributed to his more famous grandfather, as can be inferred from many chains of narrators in the traditions. It is also possible that he is one of the cousins of Aḥmad b. Isḥāq b. `Abd-Allah b. Sa`d b. Mālik b. al-Aḥwaṣ al-Ash`arī Abū `Alī al-Qummī, who has narrated from Imams `Alī al-Naqī and Abū l-Ḥasan. He was very close to (Imam) Abū Muḥammad, peace be on him, and had also seen the Master of Time, peace be on him. Al-Najāshī writes about Aḥmad b. Abd-Allah: "He was a reliable person and has narrated a book from Imam `Alī al-Naqī, peace be on him." According to this, he was contemporary with his cousin Aḥmad b. Isḥāq, and had been alive during the life of (Imam) Abū Muḥammad, peace be on him, and was still alive after ۲۶۰ AH. The probability of Aḥmad b. `Abd-Allah and Aḥmad b. Isḥāq being the same person, is baseless except for the fact that they were both descendants of Sa`d and Aḥmad b. Isḥāq's grandfather had the same name as Aḥmad b. `Abd-Allah's father. It is also probable that 'Isḥāq' has been dropped from the lineage of Aḥmad b. `Abd-Allah and '`Īsā b. Maṣqala' has been dropped from the lineage of Aḥmad b. Isḥāq. If so, the lineage would be as follows: Aḥmad b. Isḥāq b. `Abd-Allah b. `Īsā b. Maṣqalat b. Sa`d b. Mālik b. al-Aḥwaṣ al-Ash`arī. Although this probability is weak, but perhaps some evidence can be found by referring to the

biographies of all the men of this family, just as it is also likely that Aḥmad b. Isḥāq is the nephew of Aḥmad b. `Abd-Allah. With all this said, considering them as two different people is still closer to the truth. Yes, the likelihood of Aḥmad b. Maṣqala being Aḥmad b. `Abd-Allah b. `Īsā b. Maṣqala is also high. Ithbāt al-hudāt, vol. ٣, chap. ٣٢, sect. ۵۶, p. ۵٧٩, no. ٧۵٠, which is a shortened version narrated from al-Mas`ūdī.

Muṭahhar Abū `Alī was in charge of fulfilling their needs. When they had gone some distance on the way to Mecca, some Bedouin tribes met them and informed them of the intense fear and scarcity of water. Consequently, most of the people returned except those who were in the [Holy] Region; they went ahead and were safe."

٨٠۶. Al-Ghayba by Faḍl b. Shādhān(١): Muḥammad b. `Abd al-Jabbār who said:

I said to my master (Imam) al-Ḥasan b. `Alī (al-`Askarī), peace be on him, "O son of Allah's Messenger! May Allah sacrifice me for you! I would like to know who is the Imam and Proof of Allah upon His servants after you?" He, peace be on him, replied, "The Imam and the Proof of Allah after me is my son whose name and epithet is the same as that of the Messenger of Allah, Allah's blessings be on him and his family. He is the last of Allah's proofs and the last of His caliphs."

I asked, "From whom will he be born?" He replied, "From the daughter of the son of the Caesar, the Emperor of Rome. Know that he will soon be born and will be concealed from the people in a long occultation. Then, he will appear and will kill the Antichrist (al-Dajjāl) and will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. No one is allowed to say his name or epithet before his reappearance, Allah's blessings be on

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١- Kifāyat al-muhtadī (al-Arba`īn), p. ١٠۴, no. ٢٨; al-Arba`īn known as Kashf al-ḥaqq, p. ٨, no. ١ and pp. ١٣۶–١٣٧, no. ٢٢; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, sect. ۴۴, p. ۵۶٩, no. ۶٨٠.

him."(١)

Kamāl al-dīn(۲): Muḥammad b. `Alī b. Ḥātim al-Naufalī, from Abū l-`Abbās Aḥmad .۸۰۷ b. `Īsā al-Washshā al-Baghdādī, from Aḥmad b. Ṭāhir al-Qummī, from Abū l-Ḥusayn :Muḥammad b. Baḥr al-Shaibānī who said

I entered Karbala in ۲۸۶ AH and visited the grave of the lonely [grandson] of the Messenger of Allah, Allah's blessings be on him and his family. Then, I left for Baghdad with the intention of visiting the graves of the Quraish [meaning the place where Imams Kāẓim and Javād, peace be on them, were buried] at a time when it was .blazing hot and hot winds were blowing

On my way—when I reached the shrine of al-Kāẓim, peace be on him—I inhaled the fresh air of his grave that was filled with mercy and surrounded with the gardens of forgiveness. I threw myself on it with tears flowing down unceasingly and non-stop sighs and moaning. My tears had concealed the vision of my eyes. When the flow of tears ceased and I stopped crying, I opened my eyes and saw an old man with a bent .back and hunched shoulders who had callus on his forehead and palms

He was saying to another person accompanying him at the grave, "O my nephew! Indeed, your uncle has been honored on account of the deep unseens (ghawāmiḍ al-ghuyūb) and privileged knowledge granted to him by the two masters. Such .[knowledge] has not been given to anyone except Salmān

Your uncles time is nearly up and his life is coming to an end

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Al-Mufīd, may Allah be satisfied with him, writes in al-Fuṣūl al-`ashara fī l-ghayba, -۱ p. ۹: "The fact that (Imam) al-Ḥasan (al-`Askarī's) son has been born has been established in the most emphatic manner by which the lineage of the people are proved. For, lineage is established by the testimony of a mid-wife, other women who are usually present during birth, and those who assist them in it. Also, the acknowledgement of the father will suffice and if required the testimony of two men from the Muslims upon the confession of the man that the child is his. Indeed, information from a group of religious people, scholars, pious, ascetic, and highly

knowledgeable people has been narrated from Imam al-Ḥasan b. `Alī who acknowledged the birth of the Mahdī, peace be on him, informed them of his existence, and gave them news about his Imamate after him. Some saw his child (in his house), others saw an adolescent or a young man. After his father, he ordered his Shia's about what they should or shouldn't do and answered their questions . . . I have mentioned the names of a group of people who I have already described their conditions, who were trusted by (Imam) al-Ḥasan b. `Alī, peace be on him. They were very close to him and were known for serving him and fulfilling (his orders). I have also proved what they have narrated from him about the existence of his son, them seeing him after his father (passed away), and them hearing the divine news about his Imamate. These can be found in my books specially the two famous ones known as al-Irshād fī ma`rifat ḥujaj-Allah `alā l-`ibād and al-Īḍāḥ fī l-imāma wa l-ghayba. Because of what I have mentioned in those books, there is no need to prove them here again."

2- Kamāl al-dīn, vol. ٢, chap. ٤١, pp. ٤١٧–٤٢٣, no. ١; Ghaybat al-Shaykh, pp. ٢٠٨–٢١٤, no. ١٧٨; Biḥār al-anwār, vol. ٥١, chap. ١, pp. ٦–١٠, no. ١٢, citing Ghaybat al-Shaykh and pp. ١٠–١١, no. ١٣, citing Kamāl al-dīn; Ithbāt al-hudāt, vol. ٣, chap. ٢٩, sect. ٢, pp. ٣٦٣–٣٦٥, no. ١٧ and chap. ٣١, sect. ١, pp. ٤٠٨–٤٠٩, no. ٣٧ (short version).

but he has not found anyone from amongst the followers of wilāya [i.e. the Shias] to whom he could pass on his secrets." I thought to myself, "Trouble and hardships have always afflicted you because you have always been in pursuit of knowledge.

Now your ears are being pounded by words from this old man that indicate immense knowledge [and you can seek knowledge from him without any affliction]." So I said, "O Shaykh! Who are these two masters?" He replied, "The Two stars concealed by soil in the land of Sāmarrā'." I said, "I swear by the mastership and the revered position of these two masters of Imamate and inheritance, that I desire their knowledge and seek what they have left behind. I will try with utmost faith to conceal their secrets."

He said, "If you are true in your speech, then come forth with what you have from what has been narrated from them." When he examined the books and read through the narrations he said, "You speak the truth. I am Bishr b. Sulaimān al-Nakhkhās and a

descendant of Abū Ayyūb al-Anṣārī. I am one of the servants of (Imams) Abū l-Ḥasan and Abū Muḥammad (al-`Askarī) and their neighbor in Sāmarrā."

I said, "Please honor your brother by narrating some of the things that you have witnessed from them." He said, "Our master Abū l-Ḥasan `Alī b. Muḥammad al-`Askarī, peace be on him, granted me deep knowledge about the [trade] of slaves and consequently, I never bought

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or sold any except with his permission.

Because of this, I kept away from ambiguous cases until my knowledge about it was complete. Thus, I excelled in differentiating between the permissible (ḥalāl) and the prohibited (ḥarām). One night, I was in my house at Sāmarrā' and a part of the night had passed, when someone knocked on the door. I quickly ran [to the door] and saw Kāfūr, the servant, who had come as a messenger of our master, Abū l-Ḥasan `Alī b. Muḥammad, peace be on him, to invite me to [his house].

I put on my clothes and went to him. When I entered, I saw him speaking with his son Abū Muḥammad and his sister Ḥakīma from behind the curtain. When I sat down, he said, 'O Bishr! Verily, you are from the descendants of the Anṣār. You possess [i.e. you have accepted our] guardianship (wilāya) and you inherit it one generation after another.

You are the reliable [people] for us Ahl al-Bait. Verily, I am going to increase your excellence and honor such that you will overtake the best of the Shias concerning [our] guardianship through a secret which I will tell you; and I will send you to purchase a slave-girl.' Then, he wrote a letter in Roman handwriting and language and imprinted its seal with his ring. He brought out a yellow purse which contained two hundred and twenty dinars and said, 'Take this and go to Baghdad.

Stand on the passageway of the Euphrates

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on so and so day after sunrise. When the boats of the captives are beside you and the slave-maids emerge from them, they will be encircled by groups of buyers representing the Abbasid leaders and by small groups of Iraqi youths. When you see this, keep a watch on a slave-trader by the name of `Umar b. Yazīd al-Nakhkhās (١) all day long from a distance. [He will] bring forth a slave-girl possessing such and such characteristics who is wearing two clothes made of pure silk and does not allow anyone to unveil or touch her.

Whoever attempts to see her will have to do so from behind a thin veil. The slave-trader will strike her and she will cry out and say something in Roman. Know that she is saying, "Woe for the ripping of my veil!" One of the buyers will say, "Give her to me for three hundred dinars because her chastity has increased my desire for her."

She will say to him in Arabic, "Even if you appear in the dress of Solomon and sit on the throne of his kingdom, I will never be inclined towards you. Do not waste your money on me." The slave-trader will plead, "What is the solution? I have no choice but to sell you." The slave-girl will say "Why are you rushing? It is necessary that I select a buyer whose trustworthiness and religiousness appeases my heart."

After this, go to `Umar b. Yazīd al-Nakhkhās and say to him,

١- Al-Nakhkhās means slave-trader—Ed.

"I have a sealed letter with me written in the Roman language and handwriting of a noble man. He has described in it his munificence, loyalty, nobility, and generosity. Hand it over to her so that she may consider the moral qualities of its author. If she is inclined towards him and is satisfied with him, then I am his representative to purchase her from you."'"

Bishr b. Sulaimān al-Nakhkhās continued, "I did everything as defined to me by my master (Imam) Abū l-Ḥasan, peace be on him, regarding the matter of the slave-girl. When she saw the letter, she started crying uncontrollably and said to `Umar b. Yazīd

al-Nakhkhās, ‘Sell me to the writer of this letter.’ She then swore a solemn oath that if she was not sold to the writer of the letter, she would kill herself. Then, I started bargaining about her price until the amount reached the exact number of dinars given .to me by my master, peace be on him, in the yellow purse

He took the money from me and handed over the slave-girl who was very joyous and cheerful. I took her to the room I was staying in, in Baghdad. She was restless until she took out the letter of her master, peace be on him, from her pocket and started kissing it and placing it on her cheeks. She covered her eyes with it and rubbed it on .her body

I asked her out of amazement, ‘You are kissing a letter while

you don’t even know its author?’ She said, ‘O weak and helpless regarding the stature of the descendants of the Prophets! Listen to me carefully and pay attention with your heart! I am Malīka, the daughter of Yashū`ā b. Caesar, the Emperor of Rome. My mother was from the descendants of the disciples (of Jesus) and related to his heir Simon (Sham`ūn). I will inform you of the strangest of things. My grandfather Caesar .intended to marry me to his nephew when I was only thirteen years old

So, he gathered in his palace three hundred men from the descendants of the disciples (al-ḥawāriyūn), priests (al-qissīsīn), and monks (al-ruhbān) along with seven hundred important people. Moreover, four thousand others from the commanders of .the armed forces, military leaders, and tribal chiefs had also been invited

He had placed a throne studded with precious stones on top of forty pillars in the guest room. When his nephew stood on top of it and was encircled with crosses and the bishops came forward with honor and the Bibles were opened, the crosses fell to the ground and the pillars crumbled and collapsed on the floor. The one who had .mounted the throne fell down unconscious

When the bishops saw this, the color of their faces changed and their shoulders

started trembling. The archbishop said to my grandfather, “O Emperor! Please excuse us from this [task due to which] bad omens have become manifest because these are the signs of the demise

of Christianity and the imperial religion.” My grandfather too considered it as a bad omen. He ordered the bishops, “Put up the pillars and raise the crosses.

Bring the brother of this unlucky ill-omened [prince] to be married to this girl [instead], so that he might convert his bad-omen to welfare.” When everything was prepared, the same thing happened again. The congregation broke up and my grandfather became very sad and went inside the palace and the curtains were brought down. That night, I dreamt that Jesus, Simon (Sham`ūn), and some of the disciples had gathered in my grandfather’s palace.

A pulpit was erected—which scraped the sky with elevation—in the royal palace in the same place where my grandfather had installed his throne. Soon after, Muḥammad, Allah's blessings be on him and his family, joined them accompanied by a young man and some of his descendants. Jesus came forward and embraced him.

Then [the Holy Prophet, Allah's blessings be on him and his family] said, “O Spirit of Allah! I have come here to ask your heir Simon, for the hand of her daughter Malīka, in marriage for my son here.” He then pointed to Abū Muḥammad, the author of this letter. Jesus looked at Simon and said, “Great honor has come to you, bond with the messenger of Allah, Allah's blessings be on him and his family.” He responded, “I accept.” Then, Muḥammad, Allah's blessings be on him and his family, ascended the pulpit, delivered a sermon, and married

me

to Abū Muḥammad] while Jesus, the descendants of Muḥammad, Allah's blessings be] on him and his family, and the disciples were witnessing this marriage. When I woke

up from sleep, I feared narrating this dream to my father and grandfather lest they .kill me. So I kept it a secret in my heart and did not reveal it to anyone

The love for Abū Muḥammad had filled my heart to such an extent that I could not eat or drink anything. As a result, I became very weak; my body became frail and I became severely ill. No Roman city remained except that its doctors had been summoned by my grandfather to come and treat me. When despair overtook him, he said, “O apple of my eye! Is there anything you desire so that I can fulfill it in this ”?world

I replied, “O grandfather! I see all the doors of relief locked on me. If punishment is removed from the Muslim captives in your prison, there are chains removed, and you oblige them by releasing them, I hope that Christ and his mother may grant me health and cure me.” When my grandfather did as I requested, I started putting on a little weight and ate a little food, which delighted my grandfather and he again honored the .Muslim prisoners and showed munificence towards them

After four nights, I dreamt that the Master of the Women [i.e. Fatima, peace be on her] had come to see me accompanied with Mary

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daughter of `Imrān and a thousand Heavenly maids. Mary said to me, “This is the Master of All Women, the mother of your husband, Abū Muḥammad, peace be on him.” On hearing this, I held her, started crying and complained to her that Abū Muḥammad was not coming to see me. The Master of all Women, peace be on her, replied, “My son Abū Muḥammad will not visit you whilst you associate others with Allah and are a Christian. My sister, Mary, too testifies before Allah, the Exalted, that .she dislikes your religion

If you desire the satisfaction of Allah, Mighty and Majestic be He, the satisfaction of Christ and Maryam, and desire that Abū Muḥammad visits you, then say, ‘I testify that there is no God but Allah and I testify that Muḥammad—who is my father—is the Messenger of Allah.’ When I uttered these words, the Master of All Women hugged

me to her chest and assured me by saying, “Now wait for Abū Muḥammad to visit you ”.because I will send him to you

I woke up and cried out, “Oh, how much I desire to see Abū Muḥammad!” The following night, Abū Muḥammad, peace be on him, came in my dream. I exclaimed, “O my beloved! You left me after you made my heart a prisoner of your love!” He replied, “Nothing kept me away from you except your polytheism. Since you accepted Islam, I .will visit you every night until Allah brings us together evidently [i.e

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”’.while awake].” Until now, his visits to me have not ceased

Al-Bishr continued, “I asked her, ‘How did you become a prisoner?’ She replied, ‘One night, Abū Muḥammad informed me that my grandfather would dispatch on so and so day, an army to fight against the Muslims and he will join them himself. [He told me] to join them disguised as a servant with the slave-maids who will accompany them and .to take such and such path and I did accordingly

The Muslim informers spotted us and thus, my situation is as you are seeing and witnessing. No one has found out that I am a Roman princess until now except you, and that too because I have informed you. An old man—in whose share I was given—asked me name and I hid my [real] name and said, “Narjis.” He said, “That is a name ”’”.given to the slave-maids

Bishr continued, “I said, ‘Amazing! You are a Roman but are fluent in Arabic?’ She replied, ‘My grandfather loved me immensely. He desired to teach me lofty etiquette and hence he appointed a woman who was an interpreter to come to me. She would come in the morning and in the evening and would teach me Arabic. As a result, I ”’.learnt Arabic and became fluent in it

Bishr said, “When I brought her to Sāmarrā’ and came to my master Abū l-Ḥasan al-`Askarī, peace be on him, he asked her, ‘How did Allah, the Almighty, show you the might of Islam, the humiliation

of Christianity, and the excellence of the Ahl al-Bait of Muḥammad, Allah's blessings be on him and his family?' She replied, 'O son of Allah's Messenger! How can I describe for you what you know better than me?' He said, 'I intend to dignify you. Which do you prefer: Ten thousand dirhams or good news for you about eternal honor?' She replied, 'I desire good news.'

He, peace be on him, said, 'I give you glad-tidings about a son who will rule the East and the West of the world and will fill the earth with fairness and justice just as it will be filled with unfairness and injustice.' She asked, 'From Who?' He, peace be on him, replied, 'From the one whom the Messenger of Allah, Allah's blessings be on him and his family, asked your hand in marriage for, in such and such night, in such and such city, and in such and such Roman year?' She replied, '[You mean] from Jesus and his successor.'

He said, 'To whom did Jesus and his successor marry you to?' She replied, 'To your son, Abū Muḥammad.' He said, 'Can you recognize him?' She responded, 'Ever since I became a Muslim through his mother, the master of all women, he has been coming to me in my dreams every night.'

Then (Imam) Abū l-Ḥasan said, 'O Kāfūr! Summon to me my sister Ḥakīma.' When she came, he, peace be on him, said to her, 'This is her.' On hearing

this, she hugged her for a long time and was very overjoyed. Our master advised her, 'O daughter of the Messenger of Allah, Allah's blessings be on him and his family! Take her to your house and teach her the obligatory acts and the customs [of Islam]; for, she is the wife of Abū Muḥammad and the mother of the Qā'im, peace be on them.'"

The following traditions—directly and indirectly—show the above concept: ١–٣٠٩, ٥۴٣–۵۴۵, ۵۴٧, ۵۴٩–۵۵٨, ۵۶٠–۵٧١, ۵٧۴, ۵٧۵, ۵٨٠, ۵٨١, ۵٨٩, ۵٩٠, ۶٠٨, ۶١٢, ۶١۴, ٨٠٨–٨۶٢, ٨۶۴, ٨۶۶–٨٧٠, ٨٧٣, ٨٧٨, and ٨٨١–٨٩٩.

These are in addition to the fact that the mutawātir and correct traditions that confine the Caliphs to the twelve Imams—our masters, peace be on them—and also the authentic and reliable traditions which state that the earth can never be empty of a .Divine Proof, can only be true if our master, the Master of the Time, has been born

Section Two

His miracles during the lifetime of his father, peace be on them both

Comprised of ten traditions

Ghaybat al-Shaykh(۱): Ja`far b. Muḥammad b. Mālik, from Muḥammad b. Ja`far b. .۸۰۸ :`Abd-Allah, from Abū Nu`aim Muḥammad b. Aḥmad al-Anṣārī who said

A group of Mufawwiḍa and Muqassira(۲) sent Kāmil b. Ibrāhīm al-Madanī to (Imam) Abū Muḥammad, peace be on him. Kāmil said, "I thought to myself that 'I will ask him [if it is true] that no one will enter Paradise except those who know what I know and (say what I say.' When I went to my master (Imam

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۱ - Ghaybat al-Shaykh, pp. ۲۴۶–۲۴۸, no. ۲۱۶; Dalā'il al-imāma, pp. ۲۷۳–۲۷۴, through his chain of narrators from Abū Na`īm; al-Kharā'ij, vol. ۱, pp. ۴۵۸–۴۵۹, no. ۴; Ithbāt al-waṣiyya (Manshūrāt al-Raḍī publications), p. ۲۲۲, from Ja`far b. Muḥammad b. Mālik; Biḥār al-anwār, vol. ۲۵, pp. ۳۳۶–۳۳۷, no. ۱۶, and vol. ۵۲, chap. ۱۸, pp. ۵۰–۵۱, no. ۳۵. The first section of this tradition is in in vol. ۵۰, chap. ۳, p. ۲۵۳, no. ۷, and vol. ۶۷, chap. ۵۱, p. ۱۱۷, no. ۵, and vol. ۷۶, chap. ۱۰۹, p. ۳۰۲, no. ۱۲; Tabṣirat al-walī, pp. ۵۹–۶۱, no. ۲۶; Kashf al-ghumma, vol. ۲, p. ۴۹۹; Ithbāt al-hudāt, vol. ۳, chap. ۳۱, p. ۴۱۵, no. ۵۴, and chap. ۳۲, p. ۵۰۸, no. ۳۲۰, and chap. ۳۳, p. ۶۸۳, no. ۹۱; Yanābī` al-mawadda, chap. ۸۲, p. ۴۶۱, which says: "From Kāmil b. Ibrāhīm al-Madanī who said, 'I went to Imam Abū Muḥammad al-Ḥasan al-`Askarī and there was a curtain hanging on the doorway. The wind moved one side of the curtain and I saw a boy who was like the moon. (Imam) Abū Muḥammad said, "O Kāmil! This [is the] Divine Proof after me. He will inform you about ""'".what you [had come to] ask

.These are two non-Shia sects—Ed -٢

Abū Muḥammad, I saw him wearing a soft white dress. I thought, 'Allah's friend and His Proof wears soft dresses while he orders us to be charitable to the brothers and restrains us from wearing such dresses.' He said smilingly, 'O Kāmil!' Then he pulled up his sleeve and lo! He was wearing a rough black woolen dress [under the white one]. Then he said, 'This is for Allah and that is for you.' I greeted him and sat down .before a doorway which was covered with a curtain

A strong breeze came and uncovered one side of the doorway. [There,] I saw young boy that looked like he was a part of the moon and barely four years old or thereabout. [The boy] said to me, 'O Kāmil b. Ibrāhīm!' I shivered at this address and was inspired to reply, 'Yes, O my master!' He said, 'You have come to Allah's friend, His Proof, and His Gateway to ask him [if it is true] that no one will enter Paradise except those who know what you know and say what you say?' I replied, 'Yes, by Allah!' He continued, 'If this is the case, then many few will enter it. By Allah! A group '.called al-Ḥaqqiyya will enter it

I asked, 'O my master! Who are they?' He replied, 'A group who on account of their love for `Alī, testify to his rights, but do not know his rights and his excellences.' He, ,Allah's blessings be on him

was silent for a while and then continued, 'You have also come to ask about the Mufawwiḍa. They have lied. Rather, our hearts are the containers of Allah's Will. ,When He wills [to do something] then so do we. Allah says

'.(And you don't will anything except what Allah wills" (Quran Surah Takwir ٨١:٢٩"

Then, the curtain went back to where it was and I couldn't raise it. (Imam) Abū Muḥammad looked at me with a smile and said, 'O Kāmil! Why are you still sitting here now that the Proof after me has informed you of what you desired?' I got up and left ".and didn't see him again

Abū Na`īm said, “I met Kāmil and asked him about this tradition, and he narrated it for ”.me

Al-Shaykh (al-Ṭūsī) says, “Aḥmad b. `Alī al-Rāzī has narrated this tradition from Muḥammad b. `Alī, from `Alī b. `Abd-Allah b. `Ā’idh al-Rāzī, from al-Ḥasan b. Wajnā’ al-Naṣībī who said, “I heard Abū Nu`aim Muḥammad b. Aḥmad al-Anṣārī . . . (and he ”.(mentions the same things

Kamāl al-dīn(١): Narrated to us Muḥammad b. `Alī b. Muḥammad b. Ḥātim al- Naufalī—known as al-Kirmānī—from Abū l-`Abbās Aḥmad b. `Īsā al-Washshā’ al-Baghdādī, from Aḥmad b. Ṭāhir al-Qummī, from Muḥammad b. Baḥr b. Sahl al-Shaibānī, from Aḥmad b. Masrūr, from Sa`d b. `Abd-Allah al-Qummī who said: ٨٠٩.

I was very fond of collecting books comprised of subtle and complex sciences. I tried hard to uncover the realities in them that seemed correct to me and I memorized their ambiguous and obscure

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١- Kamāl al-dīn, vol. ٢, chap. ۴٣, pp. ۴۵۴–۴۶۵, no. ٢١; Dalā’il al-imāma, chap. “Those who saw him during the lifetime of his father,” pp. ٢٧۴–٢٨١, no. ٢, which says: “From Abū l-Qāsim `Abd al-Bāqī b. Yazdād b. `Abd-Allah al-Bazzāz, from Abū Muḥammad `Abd-Allah b. Muḥammad al-Tha`ālibī on Friday Rajab ١, ٣٧٠ AH, from Abū `Alī Aḥmad b. Muḥammad b. Yaḥyā al-`Aṭṭār, from Sa`d b. `Abd-Allah b. Abū Khalaf al-Qummī (to where he says), ‘We visited our master for some days but did not see the boy, peace be on him.’”; al-Kharā’ij, vol. ١, pp. ۴٨١–۴٨۴, no. ٢٢ (short version); Tabṣirat al-walī, pp. ٩٣–١٠٨, no. ۴٨; al-Iḥtijāj, vol. ٢, pp. ۴۶١–۴۶٧; Biḥār al-anwār, vol. ۵٢, chap. ١٩, pp. ٧٨–٨٩, no. ١; Ḥilyat al-abrār, vol. ٢, pp. ۵۵٧–۵۶٨, al-Manhaj, chap. ١۵, no. ٣; Ithbāt al-hudāt, vol. ١, chap. ٧, p. ٣٨٠, no. ١٠۶, and vol. ٧, chap. ٣٣, p. ٣۴٧, no. ١٢١ ١٢٢ (short version); Ilzām al-nāṣib, vol. ١, pp. ٣۴٢–٣۵١; Mikyāl al-makārim, vol. ١, chap. ٢, pp. ١۶–٢۴, no. ١۴. Some of our contemporary scholars have considered this tradition’s chain of narrators as weak and others have regarded its contents as unreliable. They have even deemed it as fabricated! Since we have already spoken too much in refutation of these claims

and have explained the truth and investigated this tradition and its like in an exclusive treatise called al-Nuqūd al-latīfa, we will refrain from further discussing it for the sake of conciseness. God willing, we will mention the entire treatise in the third volume of this book. Muntakhab al-anwār al-muḍī'a, pp. ۱۴۵–۱۷۵; Ta'wīl al-āyāt al-ẓāhira, pp. ۲۹۲–۲۹۴, which is a short version, under the first verse from the sura of Maryam; Yanābī` al-mawadda, chap. ۸۱, p. ۴۵۹; al-Thāqib fī l-manāqib, chap. ۱۵, sect. ۲, pp. ۵۸۵–.۵۸۹, no. ۵۳۴/۱

sections. I kept to myself the problematic and deviant [concepts] that I found in them. I firmly believed in the Shi) religion and I kept away from peace and security by quarreling and arguing [with the opponents] and having enmity against them and .saying bad things to them

I would expose the shortcomings of the opponents and I would mention the faults of their Imams and I used to uncover [the defects] of their leaders. This continued until I was afflicted with an enemy who would put forward very strong arguments, showed the greatest enmity, argued the most, asked the most outrageous questions, and was .the most steadfast in falsehood

One day when I was arguing with him, he said, "O Sa`d! Woe on you and your companions! You heretics insult the Muhājirīn and the Anṣār by slanderous remarks. You deny the guardianship and Imamate of [Abū Bakr and `Umar] which was authorized by the Messenger of Allah. This truthful [i.e. Abū Bakr] is superior to all the .companions due to his precedence in belief

Don't you know that the Messenger of Allah took [Abū Bakr] along with himself to the cave because he knew that he would be the Caliph after him and that he would be the leader in interpreting [the Quran] and that the reins of the umma would be in his hands? He would be relied on to mend the differences, compensate the defeats, close the cracks [in the nation], establish the laws, and dispatch the

.armies to conquer the lands of the polytheists

Just as [the Prophet] worried for his own prophethood he also worried for [Abū Bakr's] caliphate. A fugitive who is fleeing from evil and goes into hiding does not intend to ask someone else for help. Thus, when the Messenger [of Allah] went to the cave—while he did not expect anyone to help him—it is clear that his intention was to take Abū Bakr to the cave like we explained. On the other hand, he ordered `Alī to sleep in his bed, because he did not care much about him and did not bother about him and because he knew that even if `Alī was killed, there would be others who could replace ".him

Sa`d continued), I answered a number of his questions but he refuted all of them. He) then said, "O Sa`d! I have another argument that will cripple you heretics. You believe that the Truthful [i.e. Abū Bakr], who was pure from doubt and skepticism, and Fārūq [i.e. `Umar], who was the protector of Islam, were both hypocrites. You cite the incident of the Night of `Aqaba(١) to prove your point. Alright, tell me, did Abū Bakr and `Umar accept Islam willingly or out of coercion?" I talked my way out of this .question because I feared being tied down by it

If I said that they had willingly accepted Islam, then he would say that hypocrisy can only occur and grow in the heart, only when the winds of subjugation

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After the Battle of Tabūk the hypocrites planned to kill the Prophet—while he was -١ crossing a mountain-pass—but failed. This is referred to as the 'incident of the Night .of `Aqaba'—Ed

and defeat start blowing [i.e. someone becomes a hypocrite if they are forced to accept Islam], and when extreme and burdensome difficulties force someone to utter .what he does not believe in his heart

,As Allah, the Exalted, says

But when they saw Our might, they said, 'We believe in Allah alone and we deny what" we used to associate with Him.' But their faith had no benefit for them once they had

(seen Our might."(1)

And if I had said that they believed out of coercion, then he would have answered that there were no swords there to frighten them into [accepting Islam].

I managed to wriggle out of this situation but I was swelling with rage and my heart was crumbling with grief. I had written in a scroll more than forty such difficult questions—for which I could find no answer to. I intended to ask these questions from Aḥmad b. Isḥāq—the most learned person of our city—who was also one of the companions of Imam Abū Muḥammad, peace be on him. He had left on a journey to visit our master at Sāmarrā and I went after him.

After I caught up with him and we greeted each other he asked me, "You have come to meet me [here!]. Is everything ok?" I replied, "The love of seeing you and the habit of asking questions [have caused me to come here]." He answered, "Then we both have the same problem. The urge to meet our master Abū Muḥammad, peace

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1- Quran ۴۰:۸۴–۸۵.

be on him, has displaced me. I intend to ask him some problematic questions about interpretations (ta'wīl) and some difficulties about revelations (tanzīl). So, don't miss the blessed opportunity of being a companion [in this journey]. [If you come], you will stand on the shores of a sea whose marvels will not end and its wonders will not finish. That [sea] is our Imam."

We reached Sāmarrā' and were soon at the door of our masters [residence]. We sought permission to enter, which was granted. Aḥmad b. Isḥāq was carrying a leather sack on his shoulder which he had hidden under a Ṭabarian cloak. It contained ۱۶۰ purses filled with dirhams and dinars. Every bag had its owners seal on it. I can only compare our masters face—whose light had covered us— with the full moon.

A child was sitting on his right lap, who resembled [the planet] Jupiter in creation and

features. His front hair was exactly parted from the middle and curled to the sides just like a line with two curves on each side. In front of our master, there was a golden pomegranate, which was shining with its amazing shape and rare precious stones .studded in it. One of the chiefs of Basra had gifted it to him

He had a pen in his hand and whenever he wanted to write something on a white paper, the child would hold his fingers [and prevent him]. Our master would roll the pomegranate in front of him to keep

p: ۳۴۵

the child busy with it so that he could write what he wanted. We saluted him and he .replied with utmost kindness and beckoned us to seat

When he finished writing, Aḥmad brought out the leather sack from under his cloak and placed it in front of him. (Imam) al-Hādī looked at the child and said, "O My Son! Break the seals of the gifts of your followers and friends." The child responded, "O my master! Is it permissible that I extend a pure hand towards impure gifts and unclean wealth whose ḥarām and ḥalāl are mixed together?" Then, my master said, "O ibn Isḥāq! Bring out what is in the leather sack so that he may separate the ḥalāl from the ḥarām." When ibn Isḥāq removed the first purse, the child remarked, "This belongs to .so and so who lives in such and such district of Qum

It contains sixty-two dinars. Forty-five of those are from the money of a small room which its owner inherited from his father and sold. Fourteen dinars are from the money of nine clothes and three are from the rental money of shops." Our master said, "My son! You have spoken the truth. Now, tell this man which ones are ḥarām and which ones are ḥalāl." The child continued, "Find the dinar which was minted in [the city of] Riyy. Its date is so and so and the inscriptions on one side have been partly .erased

[Also the gold piece from [the city of

p: ۳۴۶

Āmul which weighs a quarter of a dinar. They are ḥarām because their owner had given ۱.۲۵ mans(۱) of wool to his neighbor to weave for him. A thief stole the wool from the weaver and the weaver informed their owner but the owner didn't believe the weaver and instead, took ۱.۵ mans of softer wool from him and made a cloth out of them and sold it. This dinar and the piece of gold were paid for it." When the purse was opened, there was a letter in it which had the name of the person who was described and the number of dinars written on it—exactly as mentioned by the child. .The aforementioned dinar and piece of gold were also in it

Ibn Isḥāq removed another purse. The child said, "This belongs to so and so person who lives in such and such place of Qum. It has fifty dinars and it is not permissible for us to touch them." [Ibn Isḥāq] said, "Why not?!" He replied, "Because it is from the revenue of wheat belonging to a landlord who has cheated on the peasant [who has .[planted them

When they were dividing the shares, he filled the containers completely for himself but left some of it empty when separating [the wheat] for the peasant." Our master remarked, "My Son, you have spoken the truth." Then, he said, "O Aḥmad b. Isḥāq! Take back all these purses and return them to their owners or will that they be returned

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.A unit of mass—Ed -۱

to them because we do not need them. Give us the cloth from the old woman." Aḥmad b. Isḥāq said, "I left that cloth behind in my bag and I had completely forgotten about ".it

When Aḥmad b. Isḥāq went to fetch the cloth, our master Abū Muḥammad looked at me and said, "O Sa`d! Why have you come here?" I replied, "Aḥmad b. Isḥāq had encouraged me to meet [you], our master." He said, "What about those questions that ".you wanted to ask him?" I replied, "Their status hasn't changed yet

He remarked, “Ask them from the apple of my eye” and pointed towards the child. The child said, “Ask whatever you want.” I said, “O my master and the son of my master! It has been narrated to us from you [i.e. your forefathers] that the Messenger of Allah, Allah's blessings be on him and his family, had given Amīr al-Mu’minīn, peace be on .him, the right to divorce his [i.e. the Prophet’s] wives

Therefore, on the day of the Battle of Jamal, he sent a messenger to `Ā’isha and said to her, ‘You have caused riots amongst the Muslims by your mischievous acts. You have brought your children [i.e. the Muslims] to the ponds of death by your ignorance. If you retreat I will leave you alone but if you don’t, I will divorce you.’ How can this be whilst the death of the Messenger of Allah, Allah's blessings be on him and his family, had already caused

p: ۳۴۸

”?[his women’s divorce [from him

He questioned, “What is the meaning of divorce?” I replied, “Clearing the path [to remarry].” He said, “If the Messenger of Allah’s death, Allah's blessings be on him and his family, was their divorce and the path was cleared for his wives, then why weren’t they allowed to remarry?” I said, “Because Allah, Blessed and Exalted be He, had prohibited them from marrying anybody else.” He said, “‘Why should it be so whilst ”?[[the Prophet’s] death had cleared their path [for remarriage

I said, “O Master! Explain for me the meaning of the divorce that the Messenger of Allah, Allah's blessings be on him and his family, had transferred its right to Amīr al-Mu’minīn, peace be on him.” He replied, “Allah, Holy be His Name, raised the status of the Prophet’s wives, Allah's blessings be on him and his family, and designated them as the mothers [of the believers]. The Messenger of Allah, Allah's blessings be on him and his family, said to `Alī, ‘O Abū l-Ḥasan! They will have this honor as long as they obey Allah. After my death, if any of them disobeys Allah by rebelling against you, then ”’.divorce her and strip her of the honor of being a mother of the believers

I said, “Please inform me about the ‘evident indecency’ (faḥishatun mubayyina) that if

a woman commits during the period of her `idda(1), the husband has the right to expel her from his house?" He replied, "'Evident indecency' refers to

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۱- Idda is the period of time after a woman's husband dies or is divorced from her` and during that period her meeting and speaking with non-maḥrams must be extremely limited—Ed.

lesbianism, not adultery.

For, if a woman commits adultery and is punished for it [in accordance with Islamic law], then any man who desires to marry her should not refrain from doing so on the grounds that she has been punished. But if a woman commits lesbianism, her punishment is stoning to death. Being stoned to death is absolute disgrace and whosoever Allah has ordered to be stoned, He has truly disgraced him/her. And whoever Allah has disgraced, He has distanced him/her and whoever Allah has distanced, no one has the right to go near him/her."

I said, "Please inform me about what Allah ordered His Prophet Moses, peace be on him, (when He said), 'So, remove your shoes [for] you are in the holy valley of Ṭuwā.'(1) The scholars of both sects believe that [his shoes] were made from the skin of a dead animal(2)." He replied, "Whoever believes this has slandered Moses and has thought him to be ignorant regarding his own prophethood. [If it is as they say], then it was either permissible for Moses to pray in those shoes or it wasn't.

If it was permissible, then he would also have been allowed to wear them in that valley. Even if that valley was holy and pure, it couldn't have been holier and purer than the prayers. [On the other hand], if prayers were not allowed in those shoes, then it can be concluded that Moses was not aware about what is permissible and what is prohibited;

.Quran ۲۰:۱۲ -۱

Meaning an animal that had died naturally or was not slaughtered in accordance -۲ .with Islamic law—Ed

and that he did not know what things are permissible to wear in prayers and what ".(things are prohibited. Having this opinion [about Moses] is equal to disbelief (kufr

I pleaded, "O my master! Please inform me about its interpretation!" He said, "Moses invoked his Lord in the holy valley and said, 'O Master! My love is purely for You and I have cleansed my heart of all other [affections].' He [said this whilst he] loved his family very much. Then, Allah, the Exalted, said to him, 'Remove your shoes,' meaning, 'Remove the love of your family from your heart if your love is exclusively "'.for Me and the love of others is washed from your heart

I said, "O Son of Allah's Messenger! What is the interpretation of 'Kāf-Hā-Yā-`Ayn-Ṣād'(۱)?" He said, "These letters refer to the unseen news (anbā' al-ghayb) which Allah informed His servant, Zachariah. He then narrated them to Muḥammad, Allah's blessings be on him and his family. This is the story: Once, Zachariah asked Allah, his Lord, to teach him the names of the five [holy people]. So Gabriel descended and .taught them to him

Whenever Zachariah uttered the names of Muḥammad, `Alī, Fāṭima, and Ḥasan, his worries would disappear, but when he mentioned the name of al-Ḥusayn, he would choke on tears and would nearly perish. One day, he enquired, 'O Lord! Why is it that when I mention [the first] four, I become calm, but when I mention al-Ḥusayn, my ,tears flow and I sob.' So Allah

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.Quran ۱۹:۱ -۱

the Exalted, told him his story and said, "'Kāf-Hā-Yā-`Ayn-Ṣād.' Kāf refers to Karbala, Hā refers to hālāk al-`itra (the perishing of the progeny), Yā refers to Yazīd, the one who oppressed al-Ḥusayn, peace be on him, `Ayn refers to `Atashuh (his thirst), Ṣād

’.(refers to ṣabruh (his patience

When Zachariah heard this, he did not emerge from his prayer-place for three days and did not allow anyone to meet him. He kept crying and wailing and would say, ‘O Lord! Will You make the best of your creatures mourn his son? O Lord! Will you inflict on him such hardships? O Lord! Will you make `Alī and Fāṭima wear the robe of this ’?tragedy? O Lord! Will you allow such a great catastrophe to befall them

Afterwards he would say, ‘O Allah! Grant me a son who will be the apple of my eye when I grow old and make him my inheritor and my heir. Make him for me what al-Ḥusayn [was to his grandfather]. Make me extremely attached to him and then afflict me with his grief just as You will afflict your beloved Muḥammad with the sorrow of his son.’ Thus, Allah granted him John and afflicted him with his sorrow. John was born in the sixth month of pregnancy as was the case for al-Ḥusayn, peace be on him. ”.[John’s] story is very long

I asked, “Why were the people not given the right to select their own Imam?” He replied, “A righteous [Imam] or a corrupt

p: ۳۵۲

one?” I answered, “Righteous.” He asked, “Is it possible that a corrupt leader is selected [by the people instead of a righteous one] since no one really knows if another person is really righteous in his heart or corrupt?” I answered, “Yes, it is.” He continued, “This is the reason. I will use another argument that will be acceptable to .your intellect

Consider the Messengers who Allah, the Exalted, chose and sent down for them [divine] texts and assisted by revelation and infallibility. Those who were prominent amongst their people and had the ability to make a better choice than them. [Prophets] like Moses and Jesus, peace be on them. Is it possible—even with their high intellects and great knowledge—that they [wrongly] choose a hypocrite who they ”.think is a true believer?” I said, “No

He continued, "But Moses who was the one with whom Allah spoke (Kalīm Allah), who had high intellect and great knowledge, and who revelations descended upon, selected seventy learned people and military commanders from his people for the appointment [he had with] his Lord—in whose faith and sincerity he had no doubts.

But nevertheless, he had selected the hypocrites. Allah, the Almighty says, 'And Moses chose from his people, seventy men for Our appointment(١)—to where He says—we will never believe in you until we evidently see our Lord.'(٢) We observe that even someone who Allah has selected as a Prophet, selects the corrupt instead of the righteous whilst he thinks that he [has selected] the righteous and

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١- Quran ٧:١٥٥.

٢- Quran ٢:٥٥.

not the corrupt.

Thus, the right of choosing [an Imam] only belongs to the One who knows what is concealed in the chests, resides in the thoughts, and is aware of the secrets. Therefore, once we see that a Prophet selects corrupt people whilst he intends to select righteous ones, then the selection made by the Muhājirīn and Anṣār has no value.

Then our master said, "O Sa`d! When your enemy said, 'The Messenger of Allah, Allah's blessings be on him and his family, took along the chosen one from this nation with him to the cave because he knew that he would be the caliph after him, the leader in interpreting [the Quran], the holder of the reins of the nation, the one who would be relied on to mend the differences, compensate the defeats, close the cracks [in the nation], establish the laws, and dispatch the armies to conquer the lands of the polytheists; and Just as [the Prophet] was worried about [his] prophethood he was also worried for [Abū Bakr's] caliphate.

A fugitive who is fleeing from evil and goes into hiding does not intend to ask someone

else for help. On the other hand, he ordered `Alī to sleep in his bed because he did not care much about him and did not bother about him and because he knew that even if `Alī was killed, there would be others who could replace him,' you should have refuted him by saying, 'Didn't the Messenger of Allah, Allah's blessings

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?be on him and his family, say that the caliphate will last for thirty years after me

And according to your beliefs, these [thirty years] are equal to the years of the caliphate of the four Rightly-Guided caliphs (i.e. Abū Bakr, `Umar, `Uthmān, and `Alī, peace be on him).' Then he wouldn't have had any choice but to agree. Then you would have told him, 'What's your opinion about this: Just as the Messenger of Allah knew that after him Abū Bakr would be the caliph, he also knew that the caliphs after him would be `Umar, `Uthmān, and then `Alī?' Again, he would have had no choice .but to agree

Then you would have told him, 'Thus, it should have been obligatory for the Messenger of Allah, Allah's blessings be on him and his family, to take all of them with him to the cave and worry about all of them just as he worried for Abū Bakr. He shouldn't have reduced their stature by leaving them back and only taking Abū Bakr '.with him

When your enemy asked you about the Truthful [i.e. Abū Bakr] and Fārūq [i.e. `Umar]" and whether they had accepted Islam willingly or through coercion, why didn't you give the answer, 'They accepted Islam because of greed.' These two used to sit with the Jews and [the Jews] used to inform them about the things written in the Torah and the other ancient Divine Scriptures. They had told them the story of Muḥammad and his

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.fate—Allah's blessings be on him and his family

The Jews had mentioned that Muḥammad would dominate the Arabs just like

Nebuchadnezzar (Bukht al-Naṣr) who had overpowered the Israelites. He would undoubtedly gain victory over the Arabs just like Nebuchadnezzar who gained victory over the Israelites. The only difference is that [Nebuchadnezzar] was a liar in his claim .that he was a Prophet

Consequently, [Abū Bakr and `Umar] both came to the Holy Prophet and assisted him regarding the testimony of "there is no God but Allah" and pledged allegiance with him while they had the greed that when his government was established, he would .appoint them as the governor of a province

When they lost hope [in attaining this goal]—they and a few other hypocrites like them—covered their faces and went up the mountain pass (al-`aqaba) to kill him. But Allah, the Exalted, repelled their foul actions and they retreated with rage without achieving any of their goals. Ṭalḥa and Zubayr also pledged allegiance to `Alī while they too had greed in becoming governors. But once their hopes diminished, they broke their allegiance and rebelled against him. Therefore, Allah, the Exalted, knocked them ".'down the same way that He had knocked down other allegiance-breakers like them

At this point, our master, al-Ḥasan b. `Alī al-Hādī stood up along with the child to perform the prayers. I left and went in search of Aḥmad b. Isḥāq. He came to me "?crying. I asked him, "What has delayed you and what has made you cry

He replied, "I have lost the cloth that my master had asked for." I said to him, "It is not your fault. Go and tell our master." So he hurriedly went inside and emerged after a while smiling and invoking blessings on Muḥammad and his family. I asked him, "What happened?" He replied, "The cloth was spread under our master's feet and he was ".praying on it

We thanked Allah, the Exalted, for this event. We visited our master for a number of days but did not see his son. When the time arrived to bid farewell, I and Aḥmad b. Isḥāq went to him accompanied by two elderly men from our city. Aḥmad b. Isḥāq stood in front of him and said, "O Son of Allah's Messenger! The time to bid you

farewell has come and this has saddened us to no end. We ask Allah, the Exalted, to send His blessings upon al-Muṣṭafā, your grandfather; al-Murtaḍā, your father; the Master of all Women, your mother; the Masters of the youths of Paradise, your uncle .and your father; and the immaculate Imams after them, who are your fathers

We [also ask Allah] to send his blessings on you and your son. We hope that Allah elevates your status and disgraces your enemy and does not make this our last meeting with you." When he said these words our master became saddened to such an extent that he started crying and tears rolled from his eyes. He said, "O son if

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Isḥāq! Do not over-distress yourself by your invocations because you are going to meet Allah in this very journey." On hearing this, Aḥmad b. Isḥāq fainted. When he regained consciousness, he pleaded, "I ask you by Allah and by the sanctity of your ancestors that you give me a worn out dress [worn by you] so that I use it as a burial-.shroud

Our master put his hand under the carpet and brought out thirteen dirhams and said, "Take these and don't spend more than this amount for yourself. What you have asked for will not be neglected. Allah, Blessed and Exalted be He, does not waste the ".rewards of the good doers

After we left our master, we were approximately three kilometers short of Ḥulwān when Aḥmad b. Isḥāq caught such a high fever that he lost all hope of life. On reaching Ḥulwān, we stopped at an inn and Aḥmad b. Isḥāq summoned one of his fellow townsmen who dwelled there. He then said, "Go and leave me alone tonight." Thus, .we all left him and went to our sleeping quarters

When the night passed and it was near dawn, I started worrying. I opened my eyes and I saw Kāfūr, our master Abū Muḥammad's servant, saying, "May Allah grant you goodness for this mourning and recompense your calamity through his beloved .[successor]. We have finished bathing and shrouding your companion

Get up and bury him. He was one of the most honorable in the eyes of your master." He then

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disappeared from before us. Wailing and crying, we reached his body, paid tribute to him, and buried him. May Allah have mercy on him."

۸۱۰. Faḍl b. Shādhān's al-Ghayba(۱): Narrated to us Ibrāhīm b. Muḥammad b. Fāris al-Nīsābūrī:

When the governor, `Amr b. `Auf—who was a very staunch enemy of the Ahl al-Bait and was fond of killing their followers—decided to kill me, I was informed about it and I was extremely frightened. I bid farewell to my family and friends and went to Abū Muḥammad's house, peace be on him, to bid him goodbye as well because I intended to flee [the city]. When I went to him, I saw a boy sitting next to him whose face was shining like the full moon. I was amazed by his light and brightness and nearly forgot my fears and fleeing.

He said to me, "O Ibrāhīm! Don't flee. Surely, Allah, Blessed and Exalted be He, will soon relieve you of his evil." This statement increased my astonishment about him. I said to (Imam) Abū Muḥammad, peace be on him, "O Master! May Allah sacrifice me for you! Who is this child who informed me about what is in my heart?" He replied, "He is my son and my successor after me. He is the one who will have a long occultation and will reappear after the earth has been filled with injustice and unfairness.

Then, he will fill it with justice and fairness." I asked him about his name. He said, "His

p: ۳۵۹

۱- Kifāyat al-muhtadī (al-`Arba`īn), p. ۱۲۲, under no. ۳۲; Kashf al-ḥaqq (al-Arba`īn), p. ۳۲, no. ۷.

name and epithet is the same as that of the Messenger of Allah, Allah's blessings be on him and his family. No one is allowed to say his name or his epithet until Allah

reveals his government and authority. O Ibrāhīm! Hide whatever you have seen and heard from us today—except from those who are worthy [of being informed]."

I invoked blessings on both of them and their forefathers and emerged while I was awaiting for Allah's Grace to come to my assistance and was confident about what I heard from the Master, peace be on him. Later, my uncle `Alī b. Fāris gave me the good news that al-Mu`tamid had sent his brother Abū Aḥmad to kill `Amr b. `Auf and Abū Aḥmad had got hold of him on that day and had chopped him into pieces. And all Praise is for Allah the Lord of the worlds.

The traditions with the following numbers also show the above concept: ٧٨٧, ٧٨٨, ٧٩٣, ٧٩٧, ٨٠٢, ٨٠۴, and ٨١۴.

Section Three

Those who saw him while his father was still alive, peace be on them both

Comprised of twenty traditions

٨١١. Kamāl al-dīn(١): Narrated to us Muḥammad b. `Alī Mājīlawayh, may Allah be satisfied with him, from Muḥammad b. Yaḥyā al-`Aṭṭār, from Ja`far b. Muḥammad b. Mālik al-Fazārī, from Mu`āwiyat b. Ḥakīm, Muḥammad b. Ayyūb b. Nūḥ, and Muḥammad b. `Uthmān al-`Amrī, may Allah be satisfied with him, whom all said:

We were forty people in Abū Muḥammad al-Ḥasan b. `Alī's house, peace be on

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١- Kamāl al-dīn, vol. ٢, chap. ۴٣, p. ۴٣۵, no. ٢; Yanābī` al-mawadda, chap. ٨٢, p. ۴۶٠, to where he says, "we left"; Biḥār al-anwār, vol. ۵٢, chap. ١٨, pp. ٢۵–٢۶, no. ١٩, which says, "Abū Muḥammad al-Ḥasan b. `Alī', peace be on him, showed us his son"; I`lām al-warā, fourth rukn, part ٢, chap. ٢, sect. ٣; Tabṣirat al-walī, pp. ۴٨–۴٩, no. ١۶.

him, when he showed us [his son] and said, "This is your Imam after me and my caliph upon you. Obey him and do not scatter after me regarding your religion otherwise you

will perish. Know that you will not see him after this day.” After we left, barely a few .days had gone by when Abū Muḥammad, peace be on him, passed away

Al-Ṭūsī’s Ghayba(١): From (Hibat-Allah b. Muḥammad, from a person that Aḥmad .٨١٢ b. `Alī b. Nūḥ Abū l-`Abbās al-Sairāfī has narrated) and Ja`far b. Muḥammad b. Mālik al-Fazārī al-Bazzāz, from a group of Shias which include: `Alī b. Bilāl, Aḥmad b. Hilāl, Muḥammad b. Mu`āwiyat b. Ḥakīm, and al-Ḥasan b. Ayyūb b. Nūḥ (who narrated a :long tradition) and all said

We were forty people who had gathered around Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, and were asking him about the Proof after him. `Uthmān b. Sa`īd al-Amrī stood up and pleaded, “O Son of Allah’s Messenger! I intend to ask you about an affair which you have more knowledge about than me.” He replied, “Sit down, O `Uthmān!” Then, enraged, he stood up to go out and ordered, “No one shall leave.” .None of us left until some time had passed

He then called `Uthmān—who stood up on his feet—and said, “Shall I inform you about the reason you came here?” They replied, “Yes, O Son of Allah’s Messenger.” He said, “You have come to ask me about the Divine Proof after me.” They

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Ghaybat al-Shaykh, p. ٣٥٧, no. ٣١٩; Biḥār al-anwār, vol. ٥١, chap. ١۶, pp. ٣۴۶–٣۴٧, no. ١; -١ Tabṣirat al-walī, pp. ١٨٣–١٨٥, no. ٧۶; Ithbāt al-hudāt, vol. ٣, chap. ٣١, pp. ۴١٥–۴١۶, no. ٥۶, .which is its beginning, and chap. ٣٢, p. ٥١١, no. ٣٣٧, which is its end

replied in the affirmative. Suddenly a boy [appeared] who was like a part of the moon .and of all the people, he resembled Imam Abū Muḥammad the most

He said, “This is your Imam after me and my caliph upon you. Obey him and don’t scatter after me lest you perish in your religion. Beware! You will not see him after this day until he completes his age. Accept from `Uthmān what he will say, obey his orders, and accept his saying, because he is the successor of your Imam and the ”. . . affair is in his hands

Kamāl al-dīn(١): `Alī b. al-Ḥasan b. al-Faraj al-Mu'adhdhin, may Allah be satisfied .٨١٣ with him, narrated to us from Muḥammad b. al-Ḥasan al-Karkhī, from Abū Hārūn—who is a man from our companions—who said: "I saw the Master of the Time and his "(face was shining like the full moon . . . (to the end of the tradition

Kamāl al-dīn(٢): Abū Ṭālib al-Muẓaffar b. Ja`far b. al-Muẓaffar al-`Alawī al- . ٨١۴ Samarqandī, may Allah be satisfied with him, from Ja`far b. Muḥammad b. Mas`ūd, from his father Muḥammad b. Mas`ūd al-`Ayyāshī, from Ādam b. Muḥammad al-Balkhī, from `Alī b. al-Ḥasan [al-Ḥusayn] b. Hārūn al-Daqqāq, from Ja`far b. Muḥammad b. `Abd-Allah b. al-Qāsim b. Ibrāhīm b. al-Ashtar, from Ya`qūb b. :Manqūsh [Manfūs], who said

I went to see Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, while he was sitting on a bench in the house. On his right was a room with a drawn

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Kamāl al-dīn, vol. ٢, chap. ۴٣, p. ۴٣۴, no. ١; Biḥār al-anwār, vol. ۵٢, chap. ١٨, p. ٢۵, no. -١ .١٨; I`lām al-warā, fourth rukn, part ٢, chap. ١, sect. ٣

Kamāl al-dīn, vol. ٢, chap. ۴٣, pp. ۴٣۶–۴٣٧, no. ۵; Yanābī` al-mawadda, chap. ٨٢, p. ۴۶١, -٢ similar to it from Ya`qūb; Biḥār al-anwār, vol. ۵٢, chap. ١٨, p. ٢۵, no. ١٧; I`lām al-warā, .fourth rukn, part ٢, chap. ٢, sect. ٢

curtain. I asked him, "O my master! Who is the master of this affair?" He replied, "Raise the curtain." When I raised the curtain, a boy emerged who was about five .hand-spans tall and about ten or eight years old

He had a wide forehead, white face, glittering eyes, and small hands and he had bent his knees. There was a mole on his right cheek and he had a forelock. He went and sat on Abū Muḥammad's thigh, peace be on him, who said to me, "This is your Master." He then leapt up and [the Imam] said to him, "Go inside until the appointed time." He entered the room while I was [still] looking at him. [The Imam, peace be on him] said, "O Ya`qūb! See who is inside the room." I went inside the room but found no one !there

۸۱۵. Al-Kāfī(۱): `Alī b. Muḥammad, from Ja`far b. Muḥammad al-Kūfī, from Ja`far b. Muḥammad al-Makfūf, from `Amr al-Ahwāzī who said: “Abū Muḥammad, peace be on him, showed me his son and said, ‘This is your master after me.’”

۸۱۶. Al-Kāfī(۲): `Alī b. Muḥammad, from al-Ḥusayn and Muḥammad—the sons of `Alī b. Ibrāhīm—from Muḥammad b. `Alī b. `Abd-al-Raḥmān al-`Abdī, a slave of Qays, from Ḍau’ b. `Alī al-`Ijlī, from a Persian man who he named, who said:

I went to Sāmarrā’ and stayed beside the door of Imam Abū Muḥammad’s house and he called me inside. I entered and greeted him and he asked, “What has brought you [here]?” I replied,

p: ۳۶۳

۱- Al-Kāfī, vol. ۱, p. ۳۲۸, no. ۳, and vol. ۱, p. ۳۳۲, no. ۱۲; I`lām al-warā, fourth rukn, part ۲, chap. ۲, sect. ۳; al-Irshād, p. ۳۴۹; Ghaybat al-Shaykh, p. ۲۳۴, no. ۲۰۳; Yanābī` al-mawadda, chap. ۸۲, p. ۴۶۱; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۶۰, no. ۴۸; Tabṣirat al-walī, pp. ۵۰–۵۱, no. ۱۹, and p. ۲۷۵, no. ۱۱۱.

۲- Al-Kāfī, vol. ۱, p. ۳۲۹, no. ۶, and a shortened version on p. ۳۳۲, no. ۱۴, and a longer one on pp. ۵۱۴–۵۱۵, no. ۲; Kamāl al-dīn, vol. ۲, chap. ۴۳, pp. ۴۳۵–۴۳۶, no. ۴; Ghaybat al-Shaykh, pp. ۲۳۳–۲۳۴, no. ۲۰۲; Yanābī` al-mawadda, chap. ۸۲, p. ۴۶۱ (short version); Tabṣirat al-walī, pp. ۵۱–۵۲, no. ۲۰, and pp. ۲۷۶–۲۷۷, no. ۱۱۵; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۲۶–۲۷, no. ۲۱; Taqrīb al-ma`ārif, pp. ۱۸۴–۱۸۵.

“The desire to serve you.” He ordered me to be the doorkeeper. So I stayed in the house along with the servants and also [had the duty of] buying their needs from the market and when there were men in the house I would enter without permission.

One day, I went to him while he was in the men’s quarters and I heard some movement in the room. He suddenly called out to me, “Stay in your place and don’t move.” I didn’t dare to enter or go out. A slave-maid came out and with her was a covered thing. He then called out to me and said, “Come in,” and I went in. He called out to the slave-maid and she returned to him. He then said to her, “Uncover what you have with you.”

She removed the veil [which was covering] a white handsome boy. He uncovered his stomach and there was hair from his chest to his navel but it was green, not black. He said, “This is your master.” He then ordered her [to take him away] and she took him .away. After this, I did not see him until Abū Muḥammad passed away

Al-Kāfī(۱): `Alī b. Muḥammad, from Muḥammad b. Ismā’īl b. Mūsā b. Ja`far—who .۸۱۷ was a very old man from the descendants of the Messenger of Allah, Allah's blessings be on him and his family, in Iraq—who said: “I saw him between the two mosques, while he, peace be on him, was a young

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Al-Kāfī, vol. ۱, p. ۳۳۰, no. ۲; al-Irshād, chap. “Dhikr man ra’ā al-Imām,” p. ۳۵۰, with the -۱ difference that he said, “I saw the son of al-Ḥasan b. `Alī b. Muḥammad, peace be on him, between the two mosques while he was a boy”; Yanābī` al-mawadda, chap. ۸۲, p. ۴۶۱; Ghaybat al-Shaykh, p. ۲۶۸, no. ۲۳۰; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۱۳, no. ۸; Kashf al-ghumma, vol. ۲, p. ۴۴۹; I`lām al-warā, fourth rukn, part ۲, chap. ۱, sect. ۲; Tabṣirat al-walī, p. ۵۵, no. ۲۲; al-Ṣirāṭ al-mustaqīm, vol. ۲, chap. ۱۱, sect. ۴, p. ۲۴۰. I say: Perhaps the two mosques in the tradition refers to the two mosques of Mecca and .Medina

”.boy

Al-Kāfī(۱): Muḥammad b. Yaḥyā, from al-Ḥusayn b. Rizq-Allah Abū `Abd-Allah, .۸۱۸ from Mūsā b. Muḥammad b. al-Qāsim b. Ḥamzat b. Mūsā b. Ja`far, from Ḥakīma—(Imam) Muḥammad b. `Alī’s daughter and the aunt of [the Mahdī’s] father—who said .she had seen him in the night of his birth and also after that

Al-Kāfī(۲): Muḥammad b. Yaḥyā, from al-Ḥasan b. `Alī al-Nīsābūrī, from Ibrāhīm b. .۸۱۹ Muḥammad b. `Abd-Allah b. Mūsā b. Ja`far, from Abū Naṣr Ẓarīf—the servant—[who .said] he had seen him, peace be on him

Al-Kāfī(۳): `Alī b. Muḥammad from Fatḥ—the slave of al-Rāzī [al-Zurārī]—who .۸۲۰ said: “I heard Abū `Alī b. Muṭahhar mention that he had seen him and had described

".his height

The traditions with the following numbers also prove the above concept: ۷۸۶–۷۸۸, ۷۹۶–۷۹۷, ۸۰۲, ۸۰۴, and ۸۰۸–۸۱۰.

Chapter Five

His life and miracles after his father's death, the story of those who had the honour of being his representatives, and those who had the privilege of seeing him during the minor occultation

Comprised of Three Sections

Section One

Those who were fortunate enough to meet him during the minor occultation, peace (be on him(۴)

Comprised of twenty-seven traditions

Kamāl al-dīn(۵): Muḥammad b. Mūsā b. al-Mutawakkil, may Allah be satisfied with .۸۲۱ him, narrated to us from `Abd-Allah b. Ja`far al-Ḥimyarī who said: "I asked Muḥammad b. `Uthmān al-`Amrī, may Allah be satisfied with him, 'Have you seen the Master of this Affair?' He replied, 'Yes. My last meeting with him was beside the !sacred House of Allah while he was saying, "O Allah

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Al-Kāfī, vol. ۱, pp. ۳۳۰–۳۳۱, no. ۳. His saying, "The aunt of his father" refers to the - ۱ paternal aunt of Imam Abū Muḥammad—al-Ḥujja's father—peace be on him; al-Irshād, chap. "Dhikr man ra'ā l-Imām," p. ۳۷۶, with the difference that he said: ". . . and she is the paternal aunt of al-Ḥasan who had seen the Qā'im . . ." and it mentions "al-".Ḥasan b. Rizq-Allah

Al-Kāfī, vol. ۱, p. ۳۳۲, no. ۱۳; al-Irshād, chap. "Dhikr man ra'ā l-Imām al-Thānī - ۲ `Ashar," p. ۳۵۱; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۶۰–۶۱, no. ۴۹; al-Ṣirāṭ al-mustaqīm,

vol. ۲, chap. ۱۱, sect. ۴, p. ۲۴۱.

۳- Al-Kāfī, vol. ۱, p. ۳۳۱, no. ۵; al-Irshād, chap. “Dhikr man ra’ā l-Imām al-Thānī `Ashar,” p. ۳۵۰; Yanābī` al-mawadda, chap. ۸۲, p. ۴۶۱, which says, “From my father, `Alī b. Muṭahhar, who said, ‘I saw the son of Abū Muḥammad and he was very majestic’”; Tabṣirat al-walī fī man ra’ā l-Qā’im al-Mahdī, p. ۵۵, no. ۲۳, and p. ۲۷۳, no. ۱۰۳; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۱۴, no. ۱۱; Ghaybat al-Shaykh, p. ۲۶۹, no. ۲۳۳; Kashf al-ghumma, vol. ۲, p. ۴۵۰; al-Ṣirāṭ al-mustaqīm, vol. ۲, chap. ۱۱, sect. ۴, p. ۲۴۰.

۴- Know that numerous traditions—some of which we mentioned in the twenty-seventh section of the third chapter—indicate that he has two occultations and one is longer than the other. The minor occultation lasted until ۳۲۹ AH, the same year that Abū l-Ḥasan `Alī b. Muḥammad al-Samurī died. By his death, the period of the special representation (al-niyābat al-khāṣṣa) came to an end and the period of ambassadorship was terminated. Its duration was seventy-four years—if we calculate it from the birth of al-Ḥujja, peace be on him—and sixty nine years if we calculate it from the death of his father in the year ۲۶۰ AH. During this period, the representatives were the media between him and his followers. His representatives and some special Shias had access to him and signed letters (al-tauqī`āt) were written by him to these elite. The representatives also brought his replies to those who had questions about religious issues and laws and other matters. The Shia elite knew his holy hand-writing and recognized it. Perhaps, the secret of the minor occultation was to make the Shias familiar with complete occultation. Therefore, the minor occultation took place before the major one so that they would not feel hopeless when it occurred. A quick look into history will show that they, peace be on them, used to accustom their Shias to the occultation of the Imam since the time of Imam Abū l-Ḥasan `Alī b. Muḥammad al-Hādī, peace be on him. Al-Mas`ūdī, the great historian, has mentioned in Ithbāt al-waṣiyya that “It has been narrated that Abū l-Ḥasan al-`Askarī was concealed from most of the Shias except for a small number of people who were close to him. When the affair [of Imamate] was handed to Abū Muḥammad, he would speak with his close followers and also others from behind a curtain—except those times when he rode to the royal court. This behavior practiced by him and his father was a prelude to the occultation of Ṣāḥib al-Zamān so that the Shias would become familiar with the occultation and not deny it and so that they

would become accustomed with hiding and concealment.” After the minor occultation ended, the major occultation began. His reappearance will take place only after Allah, the Exalted, permits. No one will be permitted to be in his service except a very few. The doors of special representation and ambassadorship were closed and the matters were delegated to the jurists (al-fuqahā), who were proficient in divine laws and are the bearers of the traditions and sciences of the immaculate Imams. Al-Ṣadūq has narrated in Kamāl al-dīn from Muḥammad b. Muḥammad b. `Iṣām, from Muḥammad b. Ya`qūb, from Isḥāq b. Ya`qūb who reports, “I asked Muḥammad b. Uthmān al-`Amrī to convey for me a letter [to Imam Mahdī] in which I had asked numerous problematic issues. Soon, a signed letter (tauqī`) reached me with the handwriting of our Master Ṣāḥib al-Zamān, peace be on him, which said, ‘As for what you have asked, may Allah guide you and make you steadfast . . . As for the events that will occur [in the future], then regarding those, refer to the narrators of our traditions (ruwāt ḥadithinā); for undoubtedly, they are my proof upon you and I am the proof of Allah upon them.’” Al-Ṭūsī has recorded the same tradition in al-Ghayba from a group of people, from Ja`far b. Muḥammad al-Qūlawayh, Abū Ghālib al-Zurārī, and others, who have all narrated it from Muḥammad b. Ya`qūb. It has also been narrated in al-Iḥtijāj from Muḥammad b. Ya`qūb, from Isḥāq. Imam Abū `Abd-Allah has said in a famous tradition recorded by al-Kulainī through his chain of narrators from `Umar b. Ḥanẓala that “Whoever from amongst you who narrates our traditions, has insight into what we have allowed or prohibited, and knows our laws, then they should be satisfied with him as a judge because I have appointed him as a judge upon you. When he judges [in accordance] with our judgment but [his judgment] is not accepted, then [the one who has not accepted the judgment] has neglected the judgment of Allah and has rejected us; and he who rejects us is like he who rejects Allah and [he who performs this act] is standing on the borderline of polytheism.” Shaykh (al-`Āmilī) has also narrated it through his chain of narrators in Wasā’il al-shī`a, vol. ١٨, chap. ١١, from the chapters about the attributes of a judge, no. ١. It has been narrated in al-Iḥtijāj from Imam Abū Muḥammad al-`Askarī, in a tradition from (Imam) Abū `Abd-Allah, peace be on him, who said, “From amongst the jurists (fuqahā), whoever protects himself (ṣā’inan li nafsih), guards his religion (ḥāfiẓan li dīnih), disobeys his desires (mukhalifīn li hawāh), and obeys the commands of his

Master, then it is obligatory upon the people to follow him." It has also been narrated in al-Iḥtijāj through his chain of narrators from Imam Abū Muḥammad al-Ḥasan, from his father `Alī b. Muḥammad al-Hādī who said, "After the occultation of your Qā'im, if it was not for those scholars who will call towards him, guide to him, will protect his religion with Allah's proofs, and will save the servants of Allah from the traps of Iblīs and his rebels and the snares of the enemies of the Ahl al-Bait, no one would remain but that he would reject the Religion of Allah. These scholars are those who firmly hold the reins of the hearts of the weak Shias just like captains who firmly grip the ships steering wheel. These are the most superior people before Allah, Mighty and Majestic be He." The Second Martyr (Shahīd al-Thānī) has recorded a similar tradition from Imam al-Hādī, peace be on him, in Munyat al-murīd. This concept can be inferred from traditions other than those that we mentioned which our companions have narrated in their books. May Allah be satisfied with them. An important note: Know that—as we have indicated earlier—special representation and ambassadorship terminated with the end of the minor occultation and the commencement of the major occultation. Thereafter, no one has the right to claim the esteemed positions of being an ambassador (safīr), door (bāb), representative, special attorney (wikālat al-khāṣṣa), or a medium between the Imam and the people until Allah manifests the affair of the guardian appointed by him and His proof, peace be on him. Whoever makes any of the above claims must be refuted and rejected. This is one of the necessary beliefs of our religion—that has been unanimously agreed upon by all the great scholars, generation after generation without exception. This is also proved by the traditions which speak about his major occultation and mention that the people will be tested with intense examinations and calamities. For our purpose, the quote of the majestic teacher, Abū l-Qāsim Ja`far b. Muḥammad b. Ja`far b. Mūsā al-Qūlawayh (d. ٣٦٨ or ٣٦٩ AH)—the author of the book Kāmil al-ziyārāt —will suffice: "We believe that whoever claims the affair [of representation or deputyship] after al-Samurī, may Allah have mercy on him, is a mischievous, deviated, ".and deviating disbeliever

Kamāl al-dīn, vol. ٢, chap. ٤٣: "Those who have witnessed the Qā'im, peace be on -٥ him, seen him, and talked to him, p. ٤٤٠, no. ٩; Ghaybat al-Shaykh, p. ٢٥١, no. ٢٢٢; Biḥār al-anwār, vol. ٥١, p. ٣٥١, and vol. ٥٢, chap. ١٨, p. ٣٠, no. ٢٣; Ithbāt al-hudāt, vol. ٣, chap.

.۳۲, p. ۴۵۲, no. ۶۹; Tabṣirat al-walī, p. ۷۱, no. ۳۷; Ḥilyat al-abrār, vol. ۲, p. ۶۰۷

"'".Fulfill for me what You have promised me

Kamāl al-dīn(۱): Muḥammad b. Mūsā b. al-Mutawakkil, may Allah be satisfied with .۸۲۲ him, from `Abd-Allah b. Ja`far al-Ḥimyarī, who said: "I heard Muḥammad b. `Uthmān al-`Amrī, may Allah be satisfied with him, say, 'I saw him—Allah's blessings be on him —while he was holding the curtains of the Ka`ba beside the Mustajār(۲) and saying, "'".“O Allah! Take revenge for me from my enemies

Al-Kāfī(۳): He has recorded from `Alī b. Muḥammad and other Shias of Qum, from .۸۲۳ Muḥammad b. Muḥammad al-`Āmirī, from Abū Sa`īd Ghānim al-Hindī, a long tradition in which Abū Sa`īd mentions how he accepted Islam. In the end, he has mentioned the good fortune he had of meeting the Imam, peace be on him, the miracles that he saw from him, and that he gave him a purse [of money] for his expenses. As we mentioned, this tradition is quite long. Whoever wishes can read it from either al-Kāfī .or Kamāl al-dīn

Kamāl al-dīn(۴): Through the same chain (of narrators) from Ibrāhīm b.. ۸۲۴ :Muḥammad al-`Alawī, from Ṭarīf Abū Naṣr who said

I went to the Master of the Time, peace be on him, who said to me, "Get me a red sandal." I brought it for him and he said to me, "Do you know who I am?" I replied in the affirmative. He asked, "Who am I?" I answered, "You are my master and the son ,of my master." He said, "I did not ask you about this." I said

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Kamāl al-dīn, vol. ۲, chap. ۴۳: "Those who have witnessed the Qā'im, peace be on -۱ him, seen him and talked to him," p. ۴۴۰, no. ۹; Ghaybat al-Shaykh, p. ۲۵۱, no. ۲۲۲, which says, "O Allah! Take revenge for me from Your enemies"; Yanābī` al-mawadda, chap. ۸۳, p. ۴۶۳; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۵۳, no. ۷۰; Tabṣirat al-walī, p. ۷۱, no. ۳۸; .Ḥilyat al-abrār, vol. ۲, p. ۶۰۷

A section of Ka`ba approximately located on the side which is opposite its door— -۲

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Al-Kāfī, vol. ١, chap. “The birth of the Master, peace be on him,” pp. ٥١٥–٥١٧, no. ٣; -٣ Kamāl al-dīn has narrated it using three different chains (chap. ٤٣, pp. ٤٣٧–٤٤٠, no. ۶); .Yanābī` al-mawadda, chap. ٨٣, p. ۴۶٣

Kamāl al-dīn, vol. ٢, chap. ٤٣, p. ٤٤١, no. ١٢; Ghaybat al-Shaykh, p. ٢۴۶, no. ٢١٥, which -۴ says, “from Ẓarīf”; al-Kharā’ij, chap. “al-`Alāmāt al-dālla `alā Ṣāḥib al-Zamān”; Ithbāt al-waṣiyya, pp. ٢٢١–٢٢٢; Yanābī` al-mawadda, chap. ٨٣, p. ۴۶٣ (similar to it); Biḥār al-anwār, vol. ٥٢, chap. ١٨, p. ٣٠, no. ٢٥; Kashf al-ghumma, vol. ٢, p. ۴٩٩; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, p. ٥٠٨, no. ٢١٩ (short version); Ḥilyat al-abrār, vol. ٢, pp. ٥۴۴–٥۴٥; Tabṣirat .al-walī, p. ٧٢, no. ٣٩

May I be sacrificed for you! Explain for me.” He elaborated, “I am the last of the“ successors. Through me, Allah, Mighty and Majestic be He, repels the calamities from ”.(my family and my followers (ahlī wa shī`atī

Kamāl al-dīn(١): Narrated to me Muḥammad b. al-Ḥasan, may Allah be satisfied .٨٢٥ :with him, from `Abd-Allah b. Ja`far al-Ḥimyarī who said

I said to Muḥammad b. `Uthmān al-`Amrī, may Allah be satisfied with him, “I want to ask you a question like the one Abraham asked his Lord—Mighty is his Majesty—when he said, ‘“O Lord! Show me how You give life to the dead.” He asked, “Do you not believe?” He replied, “Yes [I do believe] but [I am asking] for the assurance of my heart.”’(٢) So, tell me about the Master of this affair; have you see him?” He replied, .“Yes, and his neck is like this,” then pointed to his own neck

Kamāl al-dīn(٣): Al-Muẓaffar b. Ja`far b. al-Muẓaffar al-`Alawī al-`Amrī, may Allah .٨٢۶ be satisfied with him, narrated to us from Ja`far b. Muḥammad b. Mas`ūd, from his father, from Ja`far b. Ma`rūf, from Abū `Abd-Allah al-Balkhī, from Muḥammad b. Ṣāliḥ b. `Alī b. Muḥammad b. Qanbar al-Kabīr—the slave of (Imam) al-Riḍā, peace be :on him—who said

After Abū Muḥammad al-`Askarī, peace be on him, died, the Master of the Time suddenly emerged from out of no-where upon Ja`far al-Kadhdhāb [the liar] who was arguing about [Abū Muḥammad’s] inheritance. He said to him, “O Ja`far! Why do you

seek [what is] my

۱- Kamāl al-dīn, vol. ۲, chap. ۴۳, p. ۴۳۵, no. ۳, and pp. ۴۴۱–۴۴۲, no. ۱۴. The latter has some differences like: "from his father and Muḥammad b. al-Ḥasan, may Allah be satisfied with both of them, from `Abd-Allah b. Ja`far al-Ḥimyarī," and an addition at its end which indicates the prohibition of saying his name; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۲۶, no. ۲۰; Tabṣirat al-walī, pp. ۴۹–۵۰, no. ۱۷; Ḥilyat al-abrār, vol. ۲, chap. ۲۰, p. ۵۸۱.

۲- Quran ۲:۲۶۰.

۳- Kamāl al-dīn, vol. ۲, chap. ۴۳, p. ۴۴۲, no. ۱۵; Yanābī` al-mawadda, chap. ۸۲, p. ۴۶۱ (similar) to it; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۴۲, no. ۳۱; Iḥqāq al-ḥaqq, vol. ۱۹, p. ۶۴۲.

right?" Ja`far was confused and stunned. Then, the Imam disappeared from his sight. Ja`far searched for him amongst the people but did not find him. When [his] grandmother—the mother of (Imam) al-Ḥasan died—she had ordered to be buried in the house but Ja`far had argued with them and had said, "This is my house. She cannot be buried here." Again, [the Imam] had emerged upon him and had said, "O Ja`far! Is this your house?!" Then he disappeared and after this, Ja`far never saw him again.

۸۲۷. Kamāl al-dīn(۱): Muḥammad b. Ibrāhīm b. Isḥāq al-Ṭāliqānī, may Allah be satisfied with him, narrated to us from `Alī b. Aḥmad al-Kūfī—known as Abū l-Qāsim al-Khadījī—from Sulaimān b. Ibrāhīm al-Riqqī, from Abū Muḥammad al-Ḥasan b. Wajnā al-Naṣībī who said:

During my fifty-fourth Hajj, after one-third of the night had passed, I was in prostration beneath the drainpipe (al-Mīzāb) [of Ka`ba]. I was crying and wailing in supplication when somebody shook me and said, "Stand up, O Ḥasan b. Wajnā!" I stood up and saw a yellow skinny slave-woman who was less than forty years old. I went along with her without asking any questions until we reached Khadīja's residence, peace be on her. There was a house there whose entrance was in the middle of the wall and had a wooden staircase. The slave-girl went up then I heard, "O

.Ḥasan! Come up." I went up and stood at the door

The Master of the Time said to me, "O Ḥasan! Do you think that

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۱- Kamāl al-dīn, vol. ۲, chap. ۴۳, pp. ۴۴۳–۴۴۴, no. ۱۷; Yanābī` al-mawadda, p. ۴۶۴ (similar to it); Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۳۱–۳۲, no. ۲۷; Tabṣirat al-walī, pp. ۷۶–۷۸, no. .۴۴; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۷۱, no. ۳۸

I was unaware of you? By Allah! I was with you every moment of your Hajj." Then, he recounted everything that I had done. I [fainted] and fell on my face. I felt a hand .touching me and stood up

Then, he said to me, "O Ḥasan! Stay at Ja`far b. Muḥammad's house, peace be on him, and don't worry about your food, drink, and clothing." Then, he gave me a book in which the prayer called al-Faraj (du`ā al-faraj) and salutations upon him were written. He said to me, "Say this prayer and send salutations upon me as mentioned over here. Don't disclose this book to anyone except my rightful friends. Allah, Majestic is His Might, will grant you success." I asked, "Master! Will I see you after ".this?" He replied, "O Ḥasan! If Allah wills

I finished my Hajj and stayed in Ja`far b. Muḥammad's house, peace be on him. I would go out of the house and only return to it to do one of three things: To renew my ablutions, to sleep, or to eat food. Whenever I entered the house to eat, I would find there a square bowl filled with water; on top it there would be a loaf of bread and on top of that whatever I had desired [to eat] during the day. I would eat it and it would .be enough for me

During the winter there would be winter-clothing and during summer, summer-clothing. During the day, I would bring the

water in and sprinkle some of it in the house and I would leave the jug empty.

Sometimes, food would be brought for me that I didn’t need and I would give it in charity at night so that those who stayed with me would not find out about my affair.”

۸۲۸. Kamāl al-dīn(۱): Narrated to us Muḥammad b. Ibrāhīm b. Isḥāq al-Ṭāliqānī, may Allah be satisfied with him, from Abū l-Qāsim `Alī b. Aḥmad al-Khadījī al-Kūfī, from al-Azdī who said:

I was performing ṭawāf(۲) and had finished six rounds and had just intended to start the seventh round when I saw that on the right side of the Ka`ba a circle [of people had gathered]. There was a very handsome youth there, who had a fragrant smell. He was very majestic and with all his majesty he would come close to the people and speak with them.

I had never heard a better speech, sweeter words, and a better session than his. I went forward to speak with him but the crowd pushed me back. I asked some of them, “Who is he?” They replied, “He is the son of Allah’s Messenger and appears for his close companions once every year and speaks with them.” I cried out, “O my master! I have come to you for guidance, so guide me; May Allah guide you!”

[On hearing this], he, peace be on him, gave me a pebble and I turned back. One of [the people asked, “What did he give you?”

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۱- Kamāl al-dīn, vol. ۲, chap. ۴۳, pp. ۴۴۴–۴۴۵, no. ۱۸; Ghaybat al-Shaykh, pp. ۲۵۳–۲۵۴, no. ۲۲۳, through his chain of narrators from al-Awdī; Yanābī` al-mawadda, chap. ۸۳, p. ۴۶۴ (similar to it); Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۱–۲, no. ۱; I`lām al-warā, fourth rukn, part ۲, chap. ۳, sect. ۲; Tabṣirat al-walī, pp. ۷۸–۷۹, no. ۴۵; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, pp. ۶۷۰–۶۷۱, no. ۳۹; Ḥilyat al-abrār, vol. ۲, p. ۵۷۳; al-Thāqib, pp. ۶۱۳-۶۱۴, no. ۵۵۹/۷; al-Kharā’ij, chap. ۱۵, pp. ۷۸۴–۷۸۵. I say: al-Azdī or al-Awdī is Aḥmad b. al-Ḥusayn (or al-Ḥasan) b. `Abd al-Malik al-Awdī or al-Azdī. He was a Kūfī, a reliable person (thiqa), and referred to [by the people for their needs/questions]. See Jāmi` al-ruwāt, etc.

۲- The ritual circumambulation around Ka`ba—Ed.

I replied, "A pebble," and opened my fist but found a piece of gold instead! I continued going and suddenly there he was, beside me. He said to me, "My proof has been completed upon you and the truth has become manifest for you and blindness has .been removed from you? Do you know who I am?" I replied in the negative

He answered, "I am the Mahdī. I am the Qā'im of the time. I am the one who will fill [the earth] with justice just as it will be filled with injustice. The earth will never be devoid of Allah's Proof and the people will not be left without a divine proof. This is a trust [secret]; don't talk about it to anyone except your brothers who are on the right ".path

Kamāl al-dīn(١): Narrated to us Aḥmad b. Ziyād b. Ja`far al-Hamdānī, from Abū l- .٨٢٩ Qāsim Ja`far b. Aḥmad al-`Alawī al-Riqqī al-`Uraydī, from Abū l-Ḥasan `Alī b. Aḥmad :al-`Aqīqī, from Abū Nu`aim al-Anṣārī al-Zaidī, who said

I and a group from the Muqaṣṣira were in Mecca beside the Mustajār. Among them were: al-Maḥmūdī, `Allān al-Kulainī, Abū l-Haytham al-Dīnārī, and Abū Ja`far al-Aḥwal al-Hamdānī and they were approximately thirty people. I knew not a single .sincere person amongst them except Muḥammad b. al-Qāsim al-`Alawī al-`Aqīqī

On that day—which was Dhū l-Ḥijja ۶, ۲۹۳ AH—a youth emerged from the ṭawāf who was wearing two pieces of clothing which he had used as iḥrām-clothing(٢) and he .was carrying his slippers with him

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Kamāl al-dīn, vol. ٢, chap. ۴٣, pp. ۴٧٠–۴٧٣, no. ٢۴, which has narrated "Abū l-Qāsim - ١ Ja`far b. Aḥmad al-`Alawī" instead of "Abū l-Qāsim Ja`far b. Muḥammad al-`Alawī"; Ghaybat al-Shaykh, pp. ٢۵٩–٢۶٣, no. ٢٢٧, which has recorded it using two chains: "From Aḥmad b. `Alī al-Rāzī, from `Alī b. `Ā'idh al-Rāzī, from al-Ḥasan b. Wajnā al-Naṣībī, from Abū Nu`aim Muḥammad b. Aḥmad al-Anṣārī" and "A group informed us from Abū Muḥammad Hārūn b. Mūsā al-Talla'ukbarī, from Abū `Alī Muḥammad b. Hammām, from Ja`far b. Muḥammad b. Mālik al-Kūfī, from Muḥammad b. Ja`far b. `Abd-Allah, from Abū Nu`aim Muḥammad b. Aḥmad al-Anṣārī." He then mentions all

the tradition; Dalā'il al-imāma, pp. ۲۹۸–۳۰۰, no. ۳, which says: "Narrated to me Abū l-Ḥusayn Muḥammad b. Hārūn, from his father, from Abū `Alī Muḥammad b. Hammām, from Ja`far b. Muḥammad b. Mālik al-Fazārī al-Kūfī, from Muḥammad b. Ja`far b. `Abd-Allah, from Ibrāhīm b. Muḥammad b. Aḥmad al-Anṣārī who said, 'I was present at the Mustajār . . . (to the end of the tradition)'"; Yanābī` al-mawadda, chap. ۸۳, pp. ۴۶۵–۴۶۶; Tabṣirat al-walī, pp. ۱۱۵–۱۲۲, no. ۵۰; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۶–۹, no. ۵, and vol. ۶۱, chap. ۳۵, pp. ۱۸۷–۱۹۰, no. ۲, and vol. ۶۲, p. ۱۵۷, and vol. ۸۳, pp. ۲۷–۲۸; Mustadrak al-wasā'il, vol. ۵, pp. ۷۰–۷۲, no. ۵۳۸۲/۳ and ۵۳۸۳/۴; Falāḥ al-sā'il, pp. ۱۷۹–۱۸۲; Nuzhat al-nāẓir, chap. "A gleam from the words of al-Imam al-Ḥujjat ibn al-Ḥasan b. `Alī, peace be on him," pp. ۱۴۷–۱۵۱

.Special garments worn by those who are performing Hajj—Ed -۲

When we saw him, we all stood up because of his majesty. None of us remained except that he stood up and greeted him. He then sat down and looked towards his .right and his left

Then, he said, "Do you know what (Imam) Abū `Abd-Allah used to say in the prayer of al-Ilḥāḥ?" We replied, "What did he say?" He said, "He used to say, 'O Allah! Surely, I ask You by Your Name by which the sky and the earth stand, and you differentiate between the truth and the falsehood, and You gather the scattered ones, and You scatter the gathered ones, and You enumerate the number of sand particles, the weight of the mountains, and the capacity of the ocean, that You send Your blessings upon Muḥammad and the family of Muḥammad and that You grant me relief and an exit-way regarding my [difficult] affairs.'" Saying this, he stood up and continued the .ṭawāf. When he stood up to go, we too stood up but forgot to ask him who he was

The next day—at the same time—he emerged again from the ṭawāf and came to us. Like the previous day, we stood up. He sat in his place right in the middle, then looked towards his right and then left, and asked, "Do you know what Amīr al-Mu'minīn `Alī, peace be on him, used to say after his obligatory prayers?" We replied, "What did he say?" He said, "He used to invoke, 'O Allah! Voices are raised

towards You, [invocations are made to You], faces are downcast before You, necks bow down for You, and You judge about the deeds. O the Best Who is asked and the Best Who gives! O Truthful, O Creator, O the One Who does not violate His promises! O the One Who has ordered to invoke and has taken the responsibility of responding !][to the invocations

,O the One Who said

.(Invoke Me, I will answer your prayers" (Quran Surah Ghafir ۴۰:۶۰"

,O the One Who said

And when My servants ask you about Me, [tell them] surely I am Near, I respond to" the supplication of the supplicant when he supplicates to Me; They should invoke Me .(and believe in Me; perhaps they may be guided" (Quran Surah Baqarah ۲:۱۸۶

,O the One Who said

O My servants who have been extravagant to themselves! Don't despair of Allah's" Mercy, surely Allah forgives all the sins; Verily, He is the Forgiving, the Merciful" ".'((Quran Surah Najm ۵۳:۳۹

After saying this supplication, he looked left and right, then said, "Do you know what Amīr al-Mu'minīn, peace be on him, used to say in the prostration-of-thanking (sajdat al-shukr)?" We replied, "What did he say?" He answered, "He used to say, 'O He who the insistence of the insisters (ilḥāḥ al-muliḥḥīn) increases nothing in Him except generosity and munificence! O He who owns the treasures of the skies and the earth! O He who owns the large and small treasures! let not my misdeeds

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prevent You from Your obligations on me. I ask You that You deal with me as is .worthy of You and You are Worthy of generosity, munificence, and forgiveness

O Lord! O Allah! Deal with me as is worthy of You. You have the power to punish me and I am eligible for it. I have no argument and no excuse before You. I confess to all

my sins and I acknowledge them all so that You may pardon me while You are more Aware of them than I am. I confess to all the sins that I have engaged in and to all the mistakes that I have committed and to all the bad deeds that I have performed. O Lord! Forgive me, have mercy, and ignore what You know [of my sins]. Surely, You are the Mightiest, the most Munificent.’”

Then, he stood up and continued the ṭawāf and we too stood up in his reverence. He returned at the same time the next day and we stood up to welcome him as we had done in the past. He sat in the middle, looked right and left, and said, “Imam `Alī b. al-Ḥusayn, the Master of the Worshippers, used to recite the following supplication in prostration at that place—and he pointed towards the Ḥijr near the drainpipe (al-Mīzāb)—‘Your servant is at Your doorstep, Your beggar is at Your door, I ask You what no one can fulfill but You.’”

Then, he looked right and left, then looked at

p: ۳۷۴

Muḥammad b. al-Qāsim al-`Alawī and said, “O Muḥammad b. al-Qāsim! You are on [the path of] goodness (anta `alā khair), if Allah wills.” Saying this, he got up and resumed the ṭawāf. None of us remained but that he had learnt the supplications which he had mentioned. We forgot to discuss him until the end of the day. Al-Maḥmūdī said to us, “O people! Do you know him?” We replied in the negative. He said, “By Allah! He was the Master of the Time, peace be on him.”

We enquired, “Why so, O Abū `Alī?” He replied that he had been asking his Lord, Mighty and Majestic be He, for the last seven years that He show him the Master of the Affair. Then he said, “On the night of the day-of-`Arafa, I saw the same person. He was reciting a supplication that I memorized. I asked him who he was. He replied, ‘From the people.’ I questioned, ‘From which people? The [free] Arabs or their slaves and servants?’ He replied, ‘From the [free] Arabs.’ I asked, ‘From which Arabs?’ He replied, ‘From the noblest and highest amongst them.’

I asked, ‘And who are they?’ He replied, ‘The Banī-Hāshim.’ I asked, ‘From which tribe

from the Banī-Hāshim?’ He replied, ‘The highest and most elite of them.’ I asked, ‘From whom amongst them?’ He said, ‘From those who split the skulls [of the enemies], fed food [to the people], and prayed during the night while the people were :asleep.’ I said

’.He is an `Alawī [i.e. a descendant of Alī b. Abī Ṭālib] and I love the `Alawīs‘

Then, he disappeared from right in front of my eyes. I didn’t know where he went, [up] in the sky or [down] in the earth. I asked the people who were around him, ‘Do you know this `Alawī?’ They replied, ‘Yes. He performs Hajj with us every year on foot.’ I exclaimed, ‘Glory be to Allah! By Allah, I did not see the effect of walking in him [i.e. swollen or bruised feet, etc.].’ I went to Muzdalifa(۱) while I was grieving and sorrowful because of his separation. When I slept that night, I saw the Messenger of Allah, Allah's blessings be on him and his family, in my dream and he said, ‘O ’?Muḥammad! Did you see what you were looking for

I asked, ‘And what is that, my Master?’ He replied, ‘The person whom you met at the beginning of the night. He is the master of your time.’” When we heard this [story] from him, we protested to him for not informing us [earlier]. He said that he had .completely forgotten about it until he mentioned it to us

Al-Ṣadūq says): `Ammār b. al-Ḥusayn b. Isḥāq al-Asrūshanī, may Allah be satisfied) with him, also narrated this tradition to us at the mountain of Būtak in the land of Farghāna(۲). He said, “Abū l-Ḥusayn Muḥammad b. `Abd-Allah al-Iskāfī narrated to me, from Sulaim, from Abū Nu`aim al-Anṣārī who said, “I and a

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۱- After the stay in `Arafāt, the pilgrim must stay at Muzdalifa. Muzdalifa is the name of a place which is about six kilometers from `Arafāt and fourteen kilometers from .Mecca—Ed

۲- .A place in modern-day Afghanistan—Ed

group of the Muqaṣṣira were in Mecca beside the Mustajār. Among them were: al-Maḥmūdī, `Allān al-Kulainī, and . . ." He mentioned the exact same tradition.

And also narrated to us Abū Bakr Muḥammad b. Muḥammad b. `Alī b. Muḥammad b. Ḥātim, from Abū l-Ḥusayn `Ubaid-Allah b. Muḥammad b. Ja`far al-Qaṣabānī al-Baghdādī, from Abū Muḥammad `Alī b. Muḥammad b. Aḥmad b. al-Ḥusayn al-Mādharā'ī, from Abū Ja`far Muḥammad b. `Alī al-Munqidhī al-Ḥasanī at Mecca who said, "I and a group of the Muqaṣṣira were in Mecca beside the Mustajār. Amongst them were: al-Maḥmūdī, `Allān al-Kulainī, and al-Ḥasan b. al-Wajnā and they were approximately thirty people . . ." He mentioned the exact same tradition.

۸۳۰. Kamāl al-dīn(۱): Abū l-Adyān narrates that

I used to serve Imam al-Ḥasan b. `Alī b. Muḥammad b. `Alī b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on them, and I used to carry and convey his letters to the cities. I went to him when he was afflicted with the disease that became the cause of his death. He wrote a letter and said to me, "Take it to Madā'in. You will be absent for fifteen days and when you return to Sāmarrā' on the fifteenth day, you will hear the voices wailing in my house and you will find me in the place where I will be given the ritual bath."

I said, "O my master! When that happens then who [will succeed you?]" He replied, "The one who

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۱- Kamāl al-dīn, vol. ۲, chap. ۴۳: "Those who have seen the Qā'im, peace be on him," pp. ۴۷۵–۴۷۶; Biḥār al-anwār, vol. ۵۰, chap. ۵, pp. ۳۲۲–۳۳۳, no. ۴, and vol. ۵۲, chap. ۱۸, pp. ۶۷–۶۸, no. ۵۳; Tabṣirat al-walī, pp. ۱۲۷–۱۳۰, no. ۴۱; Yanābī` al-mawadda, chap. ۸۲, p. ۴۶۱ (similar to it from Abū l-Adyān); Ḥilyat al-abrār, vol. ۲, pp. ۵۴۷–۵۴۹; al-Thāqib fī l-manāqib, pp. ۶۰۷–۶۰۸, no. ۵۵۴/۲; al-Kharā'ij, chap. "al-`Alāmāt al-dālla `alā l-Ṣāḥib al-Zamān"

will seek the reply of these letters from you." I asked for more [explanations on the

issue]. He said, “The one who will lead my funeral prayers is the Qā’im after me.” I asked for more. He said, “The one who will inform about the contents of the money-bag.” Awe prevented me from asking him about the contents of the money-bag.

I took the letters to Madā’in received their answers and entered Sāmarrā’ on the fifteenth day like he—peace be on him—had said to me. I heard the wails from his house and saw his body at the place of the ritual bath. His brother Ja`far b. `Alī was standing at the doorway. People had surrounded him and were expressing their condolences to him and congratulating him [on being the next Imam]. I thought to myself, “If this person is an Imam, then the position of Imamate has been scrapped.” I knew him too well. He would drink alcohol, gamble in the royal palace, and would play the Ṭanbūr(١).

Anyway, I went forward and expressed my condolences to him and congratulated him but he did not ask me about anything. At this juncture, `Aqīd the servant emerged from the house and said, “O master! Your brother has been shrouded. Kindly come and say the [funeral] prayers.”

Hence, Ja`far b. `Alī and the Shias who were with him entered the house accompanied by al-Sammān and Ḥasan b. `Alī—known as Salma who was later killed by al-Mu`taṣim. When we entered the house, I

١- A guitar-like musical instrument—Ed.

saw the shrouded body of al-Ḥasan b. `Alī, peace be on him, on the bier. Ja`far b. `Alī stepped forward to lead his brothers [funeral] prayers. Just as he intended to say the Takbīr [i.e. the commencing Allah-Akbar of the prayer], a child emerged whose complexion was neither dark nor white, had curly hair, and his teeth had spaces between them.

He pulled Ja`far b. `Alī’s robe and said, “O Uncle! Step back. I am more worthy of leading the [funeral] prayers for my father.” Ja`far stepped back while he had turned

pale. The child came forward and led the prayers and [the Imam] was buried beside .his father's grave, peace be on them

Then, he said to me, "O Baṣrī! Bring forth the replies of those letters that are with you." I handed him the replies of the letters and thought to myself that [I saw] two of the signs but the issue of the money-bag is still pending. Then I went out to Ja`far b. `Alī .who was breathing heavily with grief

Ḥājiz al-Washshā asked him, "O my Master! Who is this child so that we establish an argument against him?" He replied, "By Allah, I had not seen him before this day and I don't know who he is." While we were sitting, a group of people came from Qum and asked for (Imam) al-Ḥasan b. `Alī, peace be on him. They were informed about his .[death and wanted to know to whom [they must offer their condolences

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The people pointed to Ja`far b. `Alī. They went towards him, said hello, and expressed their condolences and congratulated him. They said, "We have with us letters and money. Inform us about the owners of the letters and the amount of the money." On hearing this, Ja`far stood up and shook his clothes and said, "Do you "?expect us to have knowledge about the unseen

Instantly, the servant appeared and said, "You have with you letters from so and so and you have a money-bag which contains a thousand dinars, of which ten are worn out." They immediately handed over the letters and the money and said, "The one who has asked you to take these is the Imam." Ja`far went to al-Mu`tamid and told him what had happened. Al-Mu`tamid dispatched his soldiers and they arrested Ṣaqīl the slave-woman and demanded the child from her. She denied [he was born] and claimed she was presently pregnant, to divert them [from investigating further] about the child. She was handed over to ibn Abū l-Shawārib the judge. The unexpected death of `Ubaid-Allah b. Yaḥyā b. Khāqān and the revolt of Ṣāḥib al-Zanj in Baṣra, kept them busy and they ignored the slave-woman who managed to escape from .them. And all praise is for Allah, the Lord of the worlds

Al-Kāfī(۱): `Alī, from Abū `Alī Aḥmad b. Ibrāhīm b. Idrīs, from his father who said: “I .۸۳۱
saw him, peace be on him, after the death of (Imam) Abū Muḥammad when he was an

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Al-Kāfī, vol. ۱, p. ۳۳۱, no. ۸; Ghaybat al-Shaykh, p. ۲۶۸, no. ۲۳۲, through his chain from -۱ Ibrāhīm b. Idrīs; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۱۴, no. ۱۰; al-Irshād, chap. “Those who have seen the twelfth Imam, peace be on him,”; Tabṣirat al-walī, pp. ۶۱ and ۲۷۴, no. ۱۸ and ۱۰۷; Kashf al-ghumma, vol. ۲, p. ۴۵۰; Yanābī` al-mawadda, chap. ۸۲, p. ۴۶۱, which says: “From the book al-Ghayba, from Ibrāhīm b. Idrīs who said, ‘I saw the Mahdī while he was an adolescent after Abū Muḥammad passed away. I kissed his ”’.hand and his holy head

”.adolescent. I kissed his hands and his forehead

Kamāl al-dīn(۱): Abū l-`Abbās Aḥmad b. al-Ḥusayn b. `Abd-Allah b. Muḥammad b. .۸۳۲
Mihrān al-Ābī al-`Arūḍī, may Allah be satisfied with him, narrated to us at Marv, from [Abū] l-Ḥusayn [b.] Zaid b. `Abd-Allah al-Baghdādī, from Abū l-Ḥasan `Alī b. Sinān al-:Mauṣilī, from his father who said

When our master—Abū Muḥammad al-Ḥasan b. `Alī al-`Askarī, peace be on him—passed away, a delegation from Qum and from the mountains came with the wealth that was customary for them to bring and they were not aware of (Imam) al-Ḥasan’s death. When they reached Sāmarrā’ they asked about our master, al-Ḥasan b. `Alī, .peace be on him, and they were informed that he had died

They asked, “Who is his inheritor?” They were told, “His brother, Ja`far b. `Alī.” They asked, “Where is he?” They were told that “He is drinking [wine] in a boat on the Tigris River accompanied by some singers.” The delegates consulted amongst themselves that these [acts] are not the attributes of an Imam. Some of them suggested that they go back and return the wealth to their respective owners. Abū l-`Abbās Muḥammad b. Ja`far al-Ḥimyarī al-Qummī said, “Let us wait for this person to return and verify ”.the news ourselves

When he returned, they went to him and greeted him and said, "O our master! We are residents of Qum and amongst us, there are some Shias and some others. We used to bring the wealth and give it to Abū Muḥammad al-Ḥasan

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Kamāl al-dīn, vol. ٢, chap. ٤٣, pp. ٤٧٦–٤٧٩, no. ٢٦; al-Kharā'ij, vol. ٣, p. ١١٠٤, no. ٢٤, - ١ similar to it through his chain of narrators from al-Mauṣilī; Tabṣirat al-walī, pp. ١٣٠–١٣٦, no. ٥٥; Yanābī` al-mawadda, chap. ٨٢, p. ٤٦٢ (short version); Biḥār al-anwār, vol. ٥٢, chap. ١٨, pp. ٤٧–٥٠, no. ٣٤. A part of it has been narrated in vol. ٧٣, chap. ١٠٨, pp. ٦٣–٦٤, no. ٤; Ithbāt al-hudāt, vol. ٧, chap. ٣٣, p. ٣٠١, no. ٤٣; al-Kharā'ij, chap. "al-`Alāmāt al-dālla `alā Ṣāḥib al-Zamān"; al-Thāqib, pp. ٦٠٨–٦١١, no. ٥٥٥/٣.

b. `Alī." (Ja`far) asked, "Where is [the wealth]?" They replied, "It is with us." He said, "Bring it for me." They argued, "We can't. There is a method of handing over this wealth."

He said, "And what is that?" They explained, "This wealth has been collected from the Shias one coin or a few coins at a time. These are then put in a sack and sealed. Whenever we presented them to our master Abū Muḥammad, peace be on him, he would say, 'The total number of dinars in the sack is so and so. Such and such person has sent so and so number of them . . .' and he would mention the name of all the people. He would even describe the inscriptions on the seals of the money-bags." Ja`far answered, "You are lying! You are attributing to my brother what he did not do. [What you except from me] is the knowledge of the unseen that no one knows except Allah." When they heard this statement from Ja`far, they exchanged glances amongst themselves. Then, he said, "Hand this wealth over to me." They replied, "We are only the deliverymen.

The owners of this wealth have entrusted them to us. We will not hand them over except after [seeing] the signs that we know from our master, al-Ḥasan b. `Alī, peace be on him. If you are the Imam, then prove it; otherwise we will return these monies to their owners and then, let them do whatever

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".they like

Ja`far complained to the caliph who happened to be in Sāmarrā' at that time. The caliph summoned them and ordered them to give the money to Ja`far. They said, "May Allah make the Emir righteous! We are a group who have been paid and entrusted to these money by their owners whom we represent. They have given them to us on the condition that we only hand them over [after seeing] signs and proofs. This was our custom when Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, was still alive." The Caliph responded, "What was the sign that Abū Muḥammad used to show?" They said, "He used to describe the dinars, their owners, the wealth, and .their amount

When he did this, we handed over the wealth to him. We have come to him many times and always, this was the sign and proof. Now that he has died, if this man is the owner of his affairs, then he should show us [the miracles] that his brother used to. Otherwise, we will return them to their original owners." Ja`far said, "O Emir! These .people are liars and are lying about my brother

This is the knowledge of the unseen (`ilm al-ghayb)." The caliph shot back, "They are merely messengers and a messenger duty is to convey the message." Ja`far was stunned and had no option but to keep silent. The delegation then said, "May the caliph oblige us by sending an escort with us until we

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exit the city." So al-Mu`tamid sent one of his servants and he escorted them out of the city. Just as they exited the city, a very handsome boy appeared who looked like a .servant

He called out, "O son of so and so and O son of so and so! Answer the call of your master." They asked, "Are you our master?" He replied, "I seek refuge in Allah! I am the slave of your master, so proceed towards him." We walked along with him until we

entered the house of our master, al-Ḥasan b. `Alī, peace be on him. We saw his son, our master, the Qā'im, peace be on him, sitting on a chair. He visage was like the moon and he was wearing a green robe. We exchanged greetings then he said, "The total number of coins is so much dinars; such and such person carried so and so amount of it . . ." He continued describing until he had described everything. He then described our clothes, belongings, and animals.

On hearing these], we fell down in prostration to thank Allah, Mighty and Majestic be] He, for what we had recognized. We kissed the earth in front of him and asked him what we wanted and he answered everything. We handed the wealth to him and the Qā'im ordered us not to bring wealth to Sāmarrā' anymore. He said that he would appoint a person in Baghdad to whom all the money should be given to and

that all the signed letters (al-tauqī`āt) would come through him.

When we were about to return, he gave Abū l-`Abbās Muḥammad b. Ja`far al-Qummī al-Ḥimyarī, some ḥunūṭ(۱) and a shroud, saying, "May Allah give you great reward concerning yourself!" Abū l-`Abbās had barely reached the passageway of Hamadan when he passed away; may Allah have mercy on him. Ever since, we have been taking the money to Baghdad to the appointed deputies and his signed letters are with them.

۸۳۳. Al-Ṭūsī's al-Ghayba(۲): It has been narrated from Rashīq Ṣāḥib al-Mādrāy that

Al-Mu`taḍid sent for us and we were three people. He ordered each of us to mount a horse and take a spare one with him and take along the least things necessary [for travel]. He told us to go to Sāmarrā' and he described for us the exact area and house. He then said, "When you reach there, you will see a black slave at the door. Raid the house and bring for me the head of whoever you find in it." We reached Sāmarrā' and found the facts exactly as he had told us. At the entrance, there was a black slave, in whose hand was a cloth which he was weaving. We asked him about the house and those who were inside.

He replied, “Its owner.” By Allah! He did not pay attention to us and didn’t even care [about what we were going to do]. We raided the house as ordered and found a dark .room in it

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١- Any kind of aromatic powder which is used to make a corpse fragrant—Ed.

٢- Ghaybat al-Shaykh, pp. ٢۴٨–٢۵٠, no. ٢١٨, in the section concerning the birth of Ṣāḥib al-Zamān, peace be on him; al-Kharā’ij, vol. ١, chap. ١٣, p. ۴۶٠, no. ۵; Yanābī` al-mawadda, chap. ٨١: “The extraordinary feats and miracles of the Mahdī which he will show to the people,” p.٢۴٨; Faraj al-mahmūm, p. ٢۴٨; Tabṣirat al-walī, pp. ۵۶–۵٨, no. ٢۵; Biḥār al-anwār, vol. ۵٢, chap. ١٨, pp. ۵١–۵٢, under footnote of no. ٣۶; Ithbāt al-hudāt, vol. ٣, chap. ٣٣, pp. ۶٨٣–۶٨۴, no. ٩٢; Rashīq was the slave of al-Mu`taḍid (see al-Kāmil, vol. ٧, p.٣۶۵). Amongst the made-up beliefs of some Sunnis and their baseless accusations, is attributing the belief to the Shias that the Qā’im disappeared in the cellar (sardāb) and he has remained there and not emerged from it until now; No one has seen him and he will reappear from it and the Shias are waiting for his reappearance from it. They have gone to the extent that ibn Ḥajar writes in al-Ṣawā`iq a couplet which says: How can a cellar give birth to a child and how can the Shias believe in such things. I say: Allah, the Exalted, says, “Those who forge lies are those who do not believe in the signs of Allah and they are the liars” (Quran ١۶:١٠۵). O scholars! O reciters of the Quran! O people of justice! These are the books of the Shia scholars—since the period of occultation and even before it, until now. They are in front of you. Browse through them so that the intensity of prejudice and enmity dawns upon you. Go through them and realize that these are worthless lies. Read them thoroughly so that you see that there is no sign—absolutely whatsoever—of these accusations even in a single book written by the lowest statured Shia scholars, let alone the renowned and celebrated ones like al-Kulainī, al-Ṣadūq, al-Nu`mānī, al-Mufīd, al-Shaykh al-Ṭūsī, the two Sayyids—al-Murtaḍā and al-Raḍī—al-Ḥillī, and etc. Browse through these books so that you become aware of the only reason that this umma is divided and the single obstacle in their unity and oneness of their word. By Allah! Such accusations make one tremor and baffle the intellects. These are men who

regard themselves as scholars, thinkers, researchers, and Muslims but forge such lies and accusations against a large group of the Muslims. A group amongst whom, in every era and generation, thousands of scholars, philosophers, litterateurs, poets, theologians, writers, compilers, and experts of different fields of sciences have lived who have written books read by the Muslims, the scientists, and the knowledgeable, generation after generation. Through these books they can understand the level of their knowledge and the extent of their efforts. We seek refuge in Allah from all those things that the pens and tongues say! If we place the Shia books—old and new—in front of our eyes, we will definitely find them filled with traditions, narrations, and stories, all of which deny and falsify these baseless and unfounded accusations and fabrications. We have mentioned a large group of these traditions in the current book. The great traditionist, al-Nūrī, may Allah have mercy on him, writes in Kashf al-astār: "No matter how much we searched and investigated, we could not find the slightest trace of what they have mentioned. In fact, there is no mention of the cellar (sardāb) at all except in the incident of al-Mu`taḍid which has been narrated by Nūr al-Dīn `Abd al-Raḥmān al-Jāmī in Shawāhid al-nubuwwa, which has also been recorded in Sunni books and with their chains of narrators. Instead, they have narrated what Rashīq Ṣāḥib al-Mādrāy has mentioned (he then mentions what we mentioned here from Ghaybat al-Shaykh from Rashīq, then says,) And there is no mention of the cellar in it whatsoever, except that al-Quṭb al-Rāwandī has mentioned this narration in al-Kharā'ij and according to our companions, he has said in another place (although we could didn't find such thing in the copy available with us) that 'Then they sent a huge army. When they entered the house, they heard the recitation of Quran from the cellar. So, they gathered at its door and guarded it so that no one could come up or exit it. The chief was standing there until the entire army had come. He, peace be on him, emerged from the alley adjacent to the door of the cellar and passed through them. When he disappeared, the chief ordered, "Go down and get him." They said, "Didn't he just pass by you?" He replied, "I did not see him. Why did you let him go?" They said, "We thought you were watching him."' Apparently, this narration is the reason that some of the scholars have called the cellar as the Cellar of Occultation (Sardāb al-Ghayba). This can particularly be seen in the books of ziyāra." What has been narrated from al-Kharā'ij (although I could not find it in the copy available with

me), does in no way prove or indicate what the Shias have been accused of. Rather, it invalidates such unfounded allegations because it clearly mentions he came out of the cellar then disappeared. Moreover, this incident occurred many years after the beginning of his occultation. His occultation, peace be on him, commenced in ۲۶۰ AH while al-Mu`taḍid became the caliph in the month of Rajab, ۲۷۹ AH. If you seek more details, refer to the book Kashf al-astār because he has indeed discussed it as it is worthy of being discussed. As for the Shia custom of visiting the cellar and reciting the ziyāra of our master, the Mahdī, peace be on him, it is certainly not on account of the belief that he is hiding in the cellar and that he will reappear from it. Rather, it is because this place—which is known as the cellar (al-sardāb)—and the shrines of the tenth and the eleventh Imams, were the place of their residence and their blessed houses, which Allah has permitted to be Exalted and His Name be mentioned in. Moreover, it is the birthplace of the Qā'im and the place some of his miracles and extraordinary feats occurred. Besides the above, there is nothing special about it, but these are enough to attract his Shias and lovers there, to recite his ziyāra and the Quran and to pray to Allah for his relief and the hastening of his appearance and to send blessings upon him, his father, his grandfather, and his mother, peace be on them all. Besides the cellar, Shias recite his ziyāra in many other holy sites that have .been proven to be a place that he, peace be on him, has visited

Opposite the room, there was a curtain; we had never seen anything finer than it .before. It was as if it had just been woven a few moments ago

So, we raised the curtain and we saw a huge house filled with water like a sea. In the farthest end of the room, there was a mat which we realized was [floating] on water. Standing on the mat was a very handsome man who was praying. He neither paid heed to us nor to any of our means. Aḥmad b. `Abd-Allah took the lead in crossing the .room but started drowning in the water

He was struggling until I stretched my hand towards him, rescued him, and brought him out. He became unconscious and remained in this condition for some time. Our second companion repeated the same act and met the same fate. I was stunned and said to the owner of the house, "I seek apology from Allah and from you. By Allah! I did

not know about this [affair] and had no idea to whom I was coming. I repent to Allah." But the owner of the house did not pay any attention to what I said and did not cease .from what he was doing

We were struck with fear and left him. Meanwhile, Mu`taḍid was waiting for us and had instructed his doorkeepers to let us in regardless of the time we arrived. We arrived at night and they allowed us to see him. He asked

us about our expedition and we informed him about what we had seen. He said, "Woe to you! Have you met anyone before me or have you spoken to anyone [about this]?" We said, "No." He said, "I am not my ancestor's descendant(۱)—and he solemnly vowed—if I don't instantly chop off your heads if any news about this incident reaches me [from someone other than you]." So, we didn't dare mention this incident to .anyone except after he died

۸۳۴. Al-Kāfī(۲): `Alī b. Muḥammad, from Muḥammad b. `Alī b. Ibrāhīm, from Abū `Abd-Allah b. Ṣāliḥ that he saw him near the Black-Stone (Ḥajar al-Aswad) while the people were [wrestling each other] to reach it, and he was saying, "They have not been ".ordered to do this

۸۳۵. Ghaybat al-Shaykh(۳): A group informed us from al-Talla`ukbarī, from Aḥmad b. `Alī al-Rāzī, from `Alī b. al-Ḥusayn, from a man—who he said was from Qazwīn but did not mention his name—from Ḥabīb b. Muḥammad b. Yūnus b. Shādhān al-Ṣan`ānī :who said

I went to `Alī b. Mahziyār al-Ahwāzī and asked him about the family of (Imam) Abū Muḥammad, peace be on them. He said, "My brother! You have asked about a great matter! I performed Hajj twenty times with the purpose of seeing the Imam with my eyes but had no luck. One night, I was sleeping in my sleeping-place, when someone '.called out to me, 'O `Alī b. Ibrāhīm! Allah has given me permission to perform Hajj

.I was restless the whole night until morning

۱- Meaning I am not from the Abbasids.

۲- - Al-Kāfī, vol. ۱, chap. "Those who have seen him, peace be on him," p. ۳۳۱, no. ۷; al-Irshād, chap. "Those who have seen the Imam, peace be on him," p. ۳۷۷; Yanābī` al-mawadda, p. ۴۶۳; Tabṣirat al-walī, p. ۶۱, no. ۲۷, from Muḥammad b. Ya`qūb through his chain of narrators from Abū `Abd-Allah b. Ṣāliḥ; Kashf al-ghumma, vol. ۲, p. ۴۵۰.

۳- - Ghaybat al-Shaykh, chap. "Those who have seen him, peace be on him," pp. ۲۶۳–۲۶۷, no. ۲۲۸; Dalā'il al-imāma, chap. "Those amongst our companions who have seen Ṣāḥib al-Ẓamān, peace be on him, and recognized him during his occultation," pp. ۲۶۹ and ۲۹۷; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۹–۱۲, no. ۶; Tabṣirat al-walī, pp. ۱۴۳–۱۴۷, no. ۶۰, and pp. ۱۵۶–۱۶۱, no. ۶۵.

I was in deep thought about my affair and was waiting for the Hajj season, day and night. When the Hajj season finally arrived, I made preparations and started my journey towards Medina. I continued until I reached Yathrib. I asked about the family of (Imam) Abū Muḥammad, peace be on him, but found no trace of them nor heard any news about them. I kept thinking about this affair until I went out of Medina and commenced my journey towards Mecca.

I entered Ju`fa and stayed there for a day then set of for al-Ghadīr which is about four mīls(۱) beyond Ju`fa. There, I entered the mosque, prayed, and put my forehead on the earth [in prostration] and greatly prayed to Allah and invoked Him, asking about them. Then, I set off for `Usfān and continued until I entered Mecca. I stayed in Mecca for a few days performing ṭawāf and worshipping Allah. One night, while I was performing ṭawāf, I noticed a handsome fragrant youth who walked nicely and was circumambulating Ka`ba. My heart inclined towards him and I stopped near him and slightly touched him. He asked me, "Where are you from?" I replied, "From Iraq."

He asked, "Wherefrom in Iraq?" I answered, "Ahwāz(۲)." He asked, "Do you know al-Khaṣīb in Ahwāz?" I replied, "May Allah have mercy on him! He was called and he has answered the call [i.e. he has died]." He rejoined, "May Allah have mercy on him! How lengthy were his nights, how

.A unit of distance—Ed -١
.Ahwāz is now part of Iran—Ed -٢

intense was his devotion, and how plentiful were his tears! Do you know `Alī b. Mahziyār?" I replied, "I am `Alī b. Ibrāhīm." He greeted me, "May Allah keep you safe, O Abū l-Ḥasan! What did you do to the sign that was between you and (Imam) Abū "?Muḥammad al-Ḥasan b. `Alī, peace be on him

I replied, "It is with me." He said, "Bring it out." I put my hand in my pocket and brought it out. When he saw it, he could not control the tears from pouring out of his eyes. He cried and wailed until his old clothes became wet. He said, "O son of Mahziyār! You have been permitted now. Pack up and prepare yourself until it becomes pitch dark in the night and its darkness overwhelms the people. Go to the Canyon of Banī `Āmir and you will meet me there." I returned to my residence and when I felt that the time had come, I prepared my saddle, readied my she-camel, packed my belongings, sat .on my mount, and traveled very fast until I reached the Canyon

There, I saw the youth standing. He called out, "O Abū l-Ḥasan! Come to me." I went towards him and when I reached him, he greeted me first and said, "O brother! Come along with me." He talked with me and I with him until we crossed the mountains of `Arafāt and set off towards the mountains of Minā. When the rays of the first dawn (al-fajr

al-awwal) appeared, we still hadn't reached the mountains of Ṭā'if. On reaching there, he ordered me to dismount and said, "Descend and perform the night-prayers." .I performed the prayers

He told me to perform the Watr prayer and I obliged—this was a useful lesson from him. Then, he ordered me to perform the thanking-prostration (sajdat al-shukr) and the advised deeds after the prayers. After he finished his prayers, he mounted his ride

.and told me to do so too. We traveled until we reached the pinnacle of Ṭā’if

He asked me, “Do you see anything?” I replied, “Yes. I can see a sand-dune on which is a hair-tent. The tent glows with light.” When I saw it, I felt inclined towards it. He said to me, “That is [the place of] wishes and hopes.” He then said, “Come along with me, O brother!” He went and I went along with him until he descended from the peak and reached the foot of the mountain. He told me, “Come down, for it is here that every arrogant is degraded and every despot has to bow down.” He continued, “Drop the reins of the she-camel.” I asked, “In whose care should I leave it?” He replied, “[This is] the sanctuary of the Qā’im, peace be on him. No one enters it except a .believer and none exits it except a believer.” So, I dropped the reins of my camel

He walked and I walked along with him until he reached the tent’s

p: ٣٩٠

door. He went inside and ordered me to wait until he came out. [When he came out] he said, “Enter! Therein lies safety.” I entered and saw him sitting wearing one garment on top and another as a trouser. His outer garment was tied around him in such a way that one of its ends was on his shoulder. He was like a purple daisy on which dew had formed . . . He was like a bān(١) tree branch or basil sprout. He was benevolent, generous, pious, pure, and neither very tall nor very short, but had .average height

He had a round head, a wide forehead, long thin eyebrows, aquiline nose, thin cheeks, and on his right cheek was a mole like a grain of musk on a piece of ambergris. When I saw him, I greeted him and he returned my greetings in a better way. He spoke to me and asked me about the people of Iraq. I replied, “They have been forced to wear the ”.robe of disgrace and they are lowly amongst the nation

Then, he said to me, “O son of Mahziyār! Soon, your [people] will rule them like they are ruling you now and then, on that day, they will be the lowly ones.” I said, “My master! Indeed, my homeland is far and it has taken me a long time to reach to you.” He answered, “O son of Mahziyār! My father, Abū Muḥammad, has taken a covenant

from me that I

۱- A tree that has long leaves and fragrant white blossoms—Ed.

not stay in the neighborhood of a people on whom is Allah's wrath and His curse and whom are disgraced in this world and the Hereafter and will have a painful torment.

He has ordered me that I not stay in the mountains except the rugged ones and in the lands except the dusty ones. Allah, your Guardian, has manifested dissimulation (al-taqiyya) and has ordered me to practice it. So, I will practice dissimulation until the day I am given permission to emerge." I asked, "My master! When will this happen?" He replied, "When the path to Ka`ba is blocked, the sun and the moon come together, and the planets and the stars revolve around them." I enquired, "When, O son of Allah's Messenger?" He said, "In such and such year when the Land-Creature (Dābat al-Arḍ) emerges from between (the mountains) of Ṣafā and Marwa. He will have with him the Staff of Moses and the Ring of Solomon. He will drive the people to the gathering place."

I stayed with him for a few days. He permitted me to leave after I reached my greatest desire and set off for my home. By Allah! I journeyed from Mecca to Kūfa and with me was a slave who served me. I saw nothing except goodness. And Allah's blessings be on Muḥammad and his family.

۸۳۶. Kamāl al-dīn(۱): Muḥammad b. Mūsā b. al-Mutawakkil, may Allah be satisfied with him, narrated to us from `Abd-Allah b. Ja`far al-Ḥimyarī, from Ibrāhīm b. Mahziyār who said:

I

۱- Kamāl al-dīn, vol. ۲, chap. ۴۳, pp. ۴۴۵–۴۵۲, no. ۱۹; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۳۲–۳۷, no. ۲۸; Tabṣirat al-walī, pp. ۸۰–۹۰, no. ۴۶; al-Kharā'ij, vol. ۳, pp. ۱۰۹۹–۱۱۰۱. I say:

Apparently, what has been recorded in Yanābī` al-mawadda (chap. ۸۳, p. ۴۶۶) from the .Book al-Ghayba, from Ibrāhīm b. Mahziyār, is a short version of this tradition

entered the city of the Messenger, Allah's blessings be on him and his family, and sought news about the family of Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, but found nothing. I went to Mecca for the same reason and during ṭawāf, I saw a youth who had a tanned complexion and was very handsome and good-looking. I went to him with the hope of finding what I was seeking. I greeted him and he replied to my greetings nicely, and asked me, “Which city do you belong to?” I replied, “I am from Iraq.” He enquired, “Which city of Iraq?” I answered, “I am an inhabitant of ”.Ahwāz

On hearing this, he said, “Good to meet you! Do you know Ja`far b. Ḥamdān al-Ḥuṣaynī in Ahwaz?” I responded, “He was called and he answered [i.e. he passed away].” On hearing this, he remarked, “May Allah have mercy on him! His nights were long and his reward will be great. Do you know Ibrāhīm b. Mahziyār?” I answered, “I ”.am Ibrāhīm b. Mahziyār

He embraced me for a long time and exclaimed, “Welcome, O Abū Isḥāq! Where is the sign which was between you and (Imam) Abū Muḥammad, peace be on him?” I replied, “You mean the ring from Abū Muḥammad al-Ḥasan b. `Alī al-Ṭayyib, peace be on him, by which Allah, the Exalted, granted me high stature.” He answered, “I am asking for nothing else.” I took out the ring and when he saw it he cried

.and kissed it

He then readout what was written on it: “O Allah, O Muḥammad, and O `Alī.” He then said, “May my father be sacrificed for the hand that wore it . . . O Abū Isḥāq! Tell me what you intend to do after completing your Hajj.” I said, “I swear by your father, my ”.[aim was nothing but what I will ask you about its hidden [affairs

He replied, “Ask whatever you intend and God Willing, I will explain them for you.” I

questioned, “Do you have any news about the family of (Imam) Abū Muḥammad al-Ḥasan, peace be on him?” He replied, “By Allah, I observe light in the foreheads of Muḥammad and Mūsā, the two sons of (imam) al-Ḥasan b. `Alī, peace be on him. I am a courier sent by both of them to you, to inform you about their affair.” If you desire to meet them and decorate yourself by their blessings, then come along with me to Ṭā’if ”.but don’t inform any of your friends about it

So, I went along with him and passed through sandy lands until we reached the outskirts of a large desert. There, we saw a fur-tent which had been erected on top of a sand dune, due to which the lands around it were glittering. He hurried forward to seek permission and entered and greeted them and told them about me. The older one emerged from the tent. He was M-U-Ḥ-A-M-M-A-D, the son of (Imam) al-Ḥasan .b

.Alī, peace be on him`

He was a youngster whose facial hair had barely started growing and his complexion was pure-white. He had a shiny forehead, separated eyebrows, smooth cheeks, aquiline nose . . . and was exceptionally handsome like a bān tree branch. His forehead was like a shining star. There was a mole on his right cheek [which was] like a piece of musk on the whiteness of silver. He had thick black hair which was hanging over his .ears

His visage was so fine that I had never seen such beauty, grace, and modesty. I rushed towards him and started kissing his feet and hands. He said, “O Abū Isḥāq! The passing days were [telling me] that I would meet you very soon. Although our residences were far apart and we were far from meeting, but the love for each other and the desire to meet you, had created for me an image of you that it was as if a single moment had not passed but that we were having pleasant conversations with each other and were imagining seeing each other. I express my gratitude to my Lord who is the owner of all praise for making this meeting possible and bringing to an end ”.our waiting and separation

He then asked me about all [my brothers]. I said, “May my father and mother be sacrificed for you! Ever since Allah took the life of my master Abū Muḥammad, I have been in search of your affairs

p: ٣٩٥

from one land to another—and your affair was hidden from me until Allah obliged me by someone who guided and leaded me to you.

All praise is for Allah who obliged me by guiding me to your generosity. He then introduced himself and his brother Mūsā to me and then took me to another place and said, “My father took a covenant from me that I reside in no land but those who are the most concealed and the farthest away; so that my affairs would remain hidden and my place would remain protected from the plots of the deviated people and the conspiracies of those who are astray.

Thus, he sent me to the great deserts and the lonely lands. An ending awaits me in which this [problem] will be solved and the sorrows will be dispelled. He, peace be on him, acquainted me with the treasures of wisdom and hidden knowledge. If I make you aware of a small part of them, you will be needless of the others.

O Abū Isḥāq! [My father], peace be on him, said, ‘Allah, the Exalted, will not leave any“ region of his earth and those who stride in obeying and worshipping him, without a (Divine) proof who will be the cause of their promotion, the leader they will follow, and will be their model whose customs they will practice and his clear path they will stride on. O my son! I have great hope that you will be one of those whom

p: ٣٩٦

Allah, the Exalted, has enumerated amongst those [who He has selected] to spread the truth, eliminate falsehood, give stature to religion, and extinguish deviation. So O son! Stay in the most concealed of places and far-off locations, because for every friend of Allah, there is a harsh enemy and a disputing opponent, because they must fight the hypocrites and uproot the heretics and the stubborn. This should not scare

.you

Be certain that the hearts of the people of obedience and sincerity fly towards you with desire like the birds towards their nests. They are a people who are regarded as lowly and humble, but before Allah, they are very dear. They seem disturbed and .needy but [in reality] they practice contentment and abstention

They have understood the religion and assist it against those who try hard in opposing it. Allah has destined them to suffer from oppression in this world so that He greatly honors them in the eternal abode [of Paradise]. He has created them with the characteristic of forbearance so that they attain the best of outcomes and the .[respects [of the Hereafter

Therefore, my son, take the light of forbearance in all your tasks and you will be successful in reaching what Allah has made. Make honor the slogan of your intentions and God willing you will obtain the praised things. O my son! [It is as if I am seeing the time] when you will be assisted with divine help and its time will have arrived, victory

p: ۳۹۷

.will have been facilitated, and dominance will have been brought forward

It is as if I am seeing] you beside yellow flags and white banners which are flapping] over you between the Ḥaṭīm and the Zamzam [in Mecca]. I see you [amongst your followers] who are in line to pledge allegiance to you and are expressing their love. They are organized around you like pearls on a necklace. [I hear] beside the Black-Rock (Ḥajar al-Aswad) the hands being [pressed against each other as a gesture] of allegiance. They seek refuge to you and are those whom Allah has created out of .(clean birth (ṭahārat al-wilāda)(۱) and the best essence (nafāsat al-turba

Their hearts (qulūbuhum) are sanctified from the impurity of hypocrisy and their hearts (af'ida) are purified from the filth of heresy. They are gentle towards religion and very harsh towards tyranny. Their faces are shining with grace. They believe in the true religion and its followers. When their columns become firm and their pillars

become upright, then with their support, the different ranks of the nation will come to .the Imam

They will pay allegiance to you under the shadow of a large tree whose branches stretch over the Sea of Galilee (Lake Tiberias)(٢). It is then that the morning of truth will dawn and the darkness of falsehood will vanish. Allah will break tyranny by you and will bring back the teachings of faith. By you the resistance of the horizons and the peace of leniency will become manifest (istiqāmat

p: ٣٩٨

This literally means that the child was born to parents who were legally married to -١ .each other—Ed

.Located in northeastern Palestine—Trans -٢

.(al-āfāq wa salām al-rifāq

The children in the cradle would wish that they could get up and come to you and the wild [animals] would wish that they had a path towards you. By you, the world will shake with joy. The branches of honor will sprout over your head, the framework of truth will firmly settle in its place, the runaways from religion will return to their nests, .and the clouds of victory will pour onto you

Then, you will choke the enemies and will assist all the friends. There will remain on the face of earth no powerful oppressor, no ungrateful denier, no vengeful hater, and no opposing enemy. Whoever relies on Allah, [Allah] is sufficient for him. Allah will ".'surely complete His affairs and Allah has appointed to everything a value

He then said, "O Abū Isḥāq! Keep this meeting a secret except from those who are the people of acknowledgement and are your true brothers in religion. So, when the signs of reappearance and victory appear for you, don't lag behind your brothers in coming to us and rush towards the banners of certitude and the light of the lamps of religion, ".so that God willing, you will acquire guidance

I stayed with him for some time and learnt from him lucid knowledge and illuminating laws. I irrigated the plants of my chest by the freshness of the refreshing wisdoms and delicate sciences Allah had stored in him. This continued until I feared that I might lose

p: ٣٩٩

those who I had left behind in Ahwāz because such a long time had passed [since I last saw them]. I sought his permission to return and also informed him about the intense loneliness that I felt because I was going to leave him and had no choice but .to depart

Thus, he granted me permission and bestowed me with great supplications, which God Willing, will be reserved for me with Allah and useful for my descendants and relatives. When my departure neared and I was ready to set off, I gave him the more than fifty thousand dirhams that I had with me and asked him to accept them from .me

He smiled and said, "O Abū Isḥāq! Use it for your return because the [long Journey] will be hard and you will have to pass many deserts. Don't be sad that we have refused to accept it. We thank you and will remember this. May Allah bless what he has given you, maintain his bounties [upon you], grant you the best reward of the good-doers, .and the most magnificent abode of the obedient

Undoubtedly, grace is for Him and from Him. I ask Allah to return you to your companions with maximum benefits and safety and that you be in the shade of welfare because of a comfortable return. May Allah not make your course difficult and not baffle you in finding your way. I entrust you to Him. God willing, you will not get lost nor perish because

p: ۴۰۰

of His Benevolence and Obligation. O Abū Isḥāq! We are satisfied with the favors of what he has bestowed upon us and the welfare of what He has obliged us with. He

has made the sincere intentions of our friends, them seeking goodness for us, and them doing what is immaculate, closer to piety, and has greater honor as an ".alternative to them helping us

Then, I set off while I was thanking Allah, Mighty and Majestic be He, for guiding me and putting me on the right path. I then knew that Allah would not leave His earth .empty of an evident proof or a standing Imam

Al-Ṣadūq the author of Kamāl al-dīn says,) I mentioned this narration to increase the) insight of those who possess certitude and to portray to them Allah's grace upon us by obliging us with this immaculate progeny. By narrating this report I intended to convey the [knowledge] entrusted to me so that Allah fortifies the illuminated path of [this religion] and its correct course through the power of determination, correct .intentions, and firm will

Kamāl al-dīn(١): Abū l-Ḥasan `Alī b. Mūsā b. Aḥmad b. Ibrāhīm b. Muḥammad b. .٨٣٧ `Abd-Allah b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on him, who said that he saw written in his father's book, may Allah be satisfied with him, from Muḥammad b. Aḥmad al-Ṭuwāl, from his father, from al-Ḥasan b. `Alī al-Ṭabarī, from Abū Ja`far Muḥammad b. al-Ḥasan b. `Alī

Kamāl al-dīn, vol. ۲, chap. ۴۳, pp. ۴۶۵–۴۷۰, no. ۲۳; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. -۱ ۴۲–۴۶, no. ۳۲; Tabṣirat al-walī, pp. ۱۰۹–۱۱۵, no. ۴۹. I say: It is very probable that the last three traditions and the narration we cited from Dalā'il al-imāma are all the same. The difference in their wordings, the difference in their contents, the existence of concepts in them that are not popular amongst the Shias, and the narrator being `Alī b. Ibrāhīm b. Mahziyār in traditions ۸۳۵ and ۸۳۷ but Ibrāhīm b. Mahziyār in tradition ۸۳۶ —which we narrated from Kamāl al-dīn from a correct chain of narrators—do not weaken the tradition and the meeting of Ibrāhīm b. Mahziyār or `Alī b. Ibrāhīm b. Mahziyār with the Mahdī, peace be on him, even though his name has not been recorded in the rijāl books. Such differences occur where the tradition has not been

narrated word-for-word and errors have occurred in the names because of the existence of many similar names or other reasons. We have completely discussed this issue in a treatise which we have named al-Nuqūd al-latīfa, which will be mentioned in the third volume of this book, if Allah, the Exalted, wills. Moreover, when a tradition is narrated through many different chains of which one or more of the chains are unreliable, the correctness of the contents of the tradition cannot be disputed, especially when scholars like al-Ṣadūq and al-Ṭūsī, may Allah be satisfied with them, .have relied on them and have even used them as arguments

:b. Ibrāhīm b. Mahziyār, from his father, from his grandfather, who said

I was sleeping in my bed when I dreamt that somebody said to me, "Perform Hajj, for you will meet the master of your time." I woke up and was joyous and delighted. I continuously performed prayers (ṣalāt) until twilight, then, I finished the prayers and went out and asked about the Hajj pilgrimage. I saw a group who were ready for .departure and very quickly joined [the caravan] that was ready to leave first

I kept [joining the caravans that were ahead of my caravan] until one left for Kūfa and I was with them. When I reached Kūfa, I dismounted from my camel and left my luggage with my trustworthy brothers and left in search of the family of (Imam) Abū Muḥammad, peace be on him. But I found no trace nor did I hear any news [about .them]. From there, I left for Medina with the first caravan

When I reached it, I dismounted from my camel involuntarily and left my luggage with my trustworthy brothers and left to ask about and search for a sign of him, but I heard no news about him and found no trace of him. This continued until the people .started to leave for Mecca and I joined them

On reaching Mecca, I descended [from my mount], entrusted my luggage [to trustworthy people], and went in seek of the family of (Imam) Abū Muḥammad, peace be on him. Yet again, I

heard no news nor found a trace. I was constantly in a state between hope and despair and I kept thinking and scolding myself until it became night. I said to myself, “I’ll wait until the area around Ka`ba becomes less crowded then I’ll perform ṭawāf and pray to Allah, Mighty and Majestic be He, to fulfill my desire.” When it became less crowded, I got up to perform ṭawāf. I spotted a handsome youth who was very fragrant and was wearing two clothes—one on his shoulders and another as a .trousers

I startled him and he turned towards me and said, “Where are you from?” I replied, “From Ahwaz.” He asked, “Do you know ibn al-Khaṣīb?” I answered, “May Allah have mercy on him! He was called and he answered [i.e. he died].” He said, “May Allah have mercy on him! He used to fast during the days and used to stand up [in prayer] during the nights. He recited the Holy Quran and loved us.” Then, he asked, “Do you know ”.[`Alī b. Ibrāhīm b. Mahziyār?” I answered, “I am `Alī [b. Ibrāhīm b. Mahziyār

On hearing this, he said, “Welcome O Abū l-Ḥasan! Do you know who are the Ṣariḥayn? I replied in the affirmative. He asked, “Who are they?” I said, “Muḥammad and Mūsā.” He asked, “What did you do with the sign which was between you and (Imam) Abū Muḥammad, peace be on him?” I said, “It is with me.” He said, “Show it to

p: ۴۰۳

”.me.” I brought out a beautiful ring. On its gem was inscribed “Muḥammad and `Alī

On seeing the ring, he cried for a long time while he was saying, “May Allah have mercy on you O Abū Muḥammad! You were a just Imam, the son of an Imam, and the father of an Imam. May Allah make you reside in the most exalted Paradise along with your forefathers!” He then said, “O Abū l-Ḥasan! Go to your lodging place and prepare your belongings for the journey. When a third of the night passes and two thirds ”.remain, then come to us and [you will God willing], see what you wished

I went to my lodging place and was deep in thought until the time for departure came. I got up, readied my mount, sat on it, and moved. When I reached the gully I found the youth there. He said, “Welcome, O Abū l-Ḥasan! Congratulations, for you have

.[been given permission [to meet your Imam

He set off and I went along with him until I passed by `Arafāt and Minā and I reached the lowest hill of the Ṭā'if mountains. He then said to me, "O Abū l-Ḥasan! Dismount and ready yourself for prayers (al-ṣalāt)." He dismounted and I did too. He completed [his prayers] and so did I. He then said, "Perform the morning prayers and keep it brief." He briefly performed the prayers and said the [finishing] salutations and then .put his face on the earth

Then, he

mounted and ordered me to do so. I obliged and he set off and I went along with him until we reached the highest hill. He said to me, "Take a look. Can you see anything?" I took a look and saw a lush piece of land filled with grass and pasture which was different from its surroundings. I replied, "Yes, my master. I can see a lush piece of land filled with grass and pasture which is different from its surroundings." He asked again, "Do you see anything on its most elevated section?" I looked [again] and saw a .tent made of fur on a sand dune from which light was radiating

He said, "Do you see anything?" I answered, "Yes, I can see such and such." He said, "O son of Mahziyār! Purify [your] soul and light up [your] eyes! Therein lies the hope of the hopeful." He then said, "Come with me," and set off. I followed him until we reached the lowest hill. He then said, "Dismount, for this is the place where you will overcome all your difficulties." He dismounted and I did too and he said, "O son of Mahziyār! Release the reins of your camel." I asked [surprised], "To whom should I entrust my mount? There is no one here!" He answered, "This is a sanctuary where only the friends [of Allah] can enter and only the friends [of Allah] can exit." Hence, I .released the camel

He went forward and I followed

him until we were near the tent. He then went ahead and said, “Stay here until you are given permission.” He returned shortly and said, “Congratulations! What you had desired has been given to you.” I went inside and saw him—may Allah’s blessings be on him—seated on a mattress which was covered by a red leather and he was leaning .on a leather pillow

I greeted him and he greeted me. I took a look at him and his face was like a piece of the moon, it was neither thin nor fat and not very long nor very short. He was tall and had a smooth forehead. He had long thin eyebrows, large dark eyes, an aquiline nose, .and smooth cheeks and there was a mole on his right cheek

When I saw him, his attributes and characteristics bewildered me. He then said to me, “O son of Mahziyār! In what condition did you leave your brothers in Iraq?” I replied, “In miseries and hardships. The swords of Banī l-Shaiṣabān are continuously above their [heads].” He said, “May Allah kill them! Where are they deviating to? As if I am seeing a people who have been killed in their lands and the order of their Lord seizes them day and night.” I asked, “When will this occur, O Son of Allah’s Messenger?” He replied, “When the path between you and Ka`ba will be blocked by a group who are .empty of goodness and Allah and His Messenger detest them

p: ۴۰۶

When] redness appears in the sky for three days and silver pillars of light shine out of] it. Then, al-Sarūsī will rise from Armenia and Azerbaijan with the intention [of reaching] the Black Mountain beyond Riyy(۱) which is connected to the Red Mountain .and joined to the mountain of Ṭāliqān

A catastrophic battle will occur there between him and al-Marwazī(۲) [which will be so severe that] children’s hair will turn white and grown men will become old. When bloodshed occurs between the two, then expect him to move to Zaurā’. From there, he will travel to Bāhāt and then to Wāsiṭ in Iraq. He will stay there for a year or less then he will move to Kūfa and a battle will occur between them between Najaf, Ḥīra, .and Gharī(۳). [It will be so intense] that the intellects (al-`uqūl) will be stupefied

It is then that the two groups will be destroyed and their survivors will be mowed down by Allah." He then recited His saying, Exalted be He: "In the name of Allah, the Beneficent the Merciful. Our command came to it—by night or by day—so We reaped it as though it had not sprouted [at all] the day before."(۴) I asked, "My master! O Son of Allah's Messenger! What does command mean [in this verse]?" He replied, "We are the command of Allah and His army." I asked, "My Master, O son of Allah's Messenger! Has that time arrived?" He replied, "The hour drew near and the moon split."(۵)

۸۳۸.

۱- A city located just south of present-day Tehran (Iran)—Ed.

۲- Al-Marwazī means 'the person from Marw'. Marw is a city located in northeastern Iran in the province of Khurāsān—Ed.

۳- Najaf, Ḥīra, and Gharī are all places located near Kūfa—Ed.

۴- Quran ۱۰:۲۴.

۵- Quran ۵۴:۱.

Ghaybat al-Shaykh(۱): Aḥmad b. `Ubdūn—known as ibn al-Ḥāshir—from Abū l-Ḥasan Muḥammad b. `Alī al-Shujā`ī al-Kātib, from Abū `Abd-Allah Muḥammad b. Ibrāhīm al-Nu`mānī, from Yūsuf b. Aḥmad [Muḥammad] al-Ja`farī who said:

I performed Hajj in the year ۳۰۶ AH and stayed there in that year and the following years to ۳۰۹ AH. Then, I exited Mecca and moved towards Syria. I was travelling on a path and had missed my morning prayers (ṣalāt). I descended from the howdah(۲) and was preparing for the prayers when I saw four people in the howdah. I stopped in amazement when one of them said, "Why are you surprised? You have missed your prayers and opposed your religion."

I responded to the one who addressed me, "And what do you know about my religion?" He answered, "Would you like to see the master of your time?" I replied in the affirmative. He pointed towards one of the four individuals.

I said, “Surely, [my master] has evidences and signs [as proof].” He asked, “Which one do you prefer: Do you want to see the camel and what is on it ascending to the sky? Or, do you want to see the howdah ascending to the sky?” I responded, “Either of them is [enough as] evidence.” Then I saw the camel and what was on it ascending towards the sky. That man had pointed towards another person with a golden-tanned complexion who had the mark of prostration between his eyes.”

۸۳۹. Ghaybat al-Shaykh(۳): Aḥmad b. `Alī al-Rāzī, from Abū

۱- Ghaybat al-Shaykh, pp. ۲۵۷–۲۵۸, no. ۲۲۵; al-Kharā’ij, vol. ۱, chap. ۱۳, pp. ۴۶۶–۴۶۷, no. ۱۳; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۵, no. ۳; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۸۴, no. ۹۳; al-Thāqib, pp. ۶۱۴–۶۱۵, no. ۵۶۲.

۲- A seat or pavilion on the back of an elephant or camel (Merriam-Webster Collegiate Dictionary)—Ed.

۳- Ghaybat al-Shaykh, pp. ۲۶۹–۲۷۰, no. ۲۲۴ ; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۱۴, no. ۱۲; Tabṣirat al-walī, pp. ۱۶۱–۱۶۲, no. ۶۶; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, pp. ۶۸۴–۶۸۵, no. ۹۴.

Dhar Aḥmad b. Abī Saura—who is Muḥammad b. al-Ḥasan b. `Abd-Allah al-Tamīmī, a Zaidī—who said:

I heard this incident from a group who narrated it from my father, may Allah have mercy on him. He had set off for Ḥayr and he had reported, “When I reached Ḥayr, I saw a handsome youth who was praying (yuṣallī). [After finishing his prayers], he came out and so did I. We came out and went to the riverside.

He then asked me, ‘O Abū Saura! Where are you going?” I replied, “Kūfa.” He asked, “With whom?” I answered, “With the people.” He said, “Don’t [go with the people]. We will go together.” I asked, “And who is with us?” He answered, “We don’t want anyone with us.” We walked through the night until we reached the graves of the Mosque of Sahla. He said, “This is your destination. If you want, go ahead.” He continued, “You will pass by ibn al-Zurārī `Alī b. Yaḥyā.

Tell him to give you the wealth that is with him." I said, "He won't give it to me." He said, "Tell him the sign that they are so and so dinars, so and so dirhams, and they are in such and such place covered with such and such things." I asked him, "Who are ".you?" He replied, "I am Muḥammad b. al-Ḥasan

I continued, "If it is not accepted from me and evidence is demanded from me?" He answered, "I am behind you." So, I went to ibn

al-Zurārī and told him [what I had been ordered] but he rejected me. I said to him, "He has told me that I am behind you." He replied, "That is enough evidence and no one .knew about this [money] except Allah the Exalted," and he handed them over

Al-Hidāya(۱): From him (i.e. Al-Ḥusayn b. Ḥamdān), from Abū Muḥammad `Īsā b. .۸۴۰ :Mahdī al-Jauharī who said

In the year ۲۶۸ AH, I set off for Hajj. My destination was Medina because we believed then that the Master of the Time had appeared. While we were leaving Faid(۲), I fell ill but had an irresistible desire to eat fish [and dates]. When I entered Medina and met our brothers, they gave me the good news that he, peace be on him, had appeared at Ṣāriyā. I went to Ṣāriyā and when I went to the top of the valley I saw some ferocious .Arab nomads

I entered the palace and was waiting for something to happen until after I performed the two night prayers (ṣallaytu al-`ishā'ayn). Meanwhile, I was supplicating, pleading, and invoking. Suddenly, Badr the servant called out to me, "O `Īsā b. Mahdī al-Jauharī! Enter." I said "Allāhu akbar, la Ilāha illā Allāh" and excessively praised Allah, Mighty and Majestic be He, and glorified Him. When I reached the courtyard of the palace, I .saw a spread tablecloth. The servant took me to it and sat me beside it

He said, "Your master has ordered you to eat what you had desired in

Al-Hidāya (Manuscript), chap. "The twelfth Imam, Allah's blessings be on him and his forefathers"; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۶۸–۷۰, no. ۵۴, citing the writings of some of our companions from al-Ḥusayn b. Ḥamdān, from Abū Muḥammad `Īsā b. Mahdī al-Jauharī; Tabṣirat al-walī, pp. ۱۹۵–۱۹۸, no. ۸۳. -۱

A fort near Mecca. -۲

your illness while you were emerging from Faid." I said to myself, "This is sufficient proof for me. But, how can I eat while I have not seen my master and my guardian?" He called out to me, "O `Īsā! Eat from your food; for surely, you will see me." I sat down on the tablecloth and saw a hot sizzling fish and beside it were dates most similar to our dates and there was milk next to the dates. I thought, "I am ill and there is fish, dates, and milk here [which will deteriorate my health]." He called out to me, "O `Īsā! Do you have doubts about our affair? Do you know more [than me] as to what will benefit you and harm you?" I cried, sought forgiveness from Allah, and ate from everything.

Whenever I raised my hand from the [food to put something in my mouth], its empty place could not be seen [i.e. food would be replaced from where I had taken some]. I found it to be the most delicious thing I had ever tasted in the world. I ate a lot until I felt ashamed. He called out to me, "O `Īsā! Do not feel ashamed. These are from the foods of Paradise. They have not been prepared by the creations."

I resumed eating until I realized I would not become full of it. I said, "O Master! I have had enough." He called out to me, "Come to me." I thought

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to myself, "How can I go to my master while I have not washed my hands?" He called out, "O `Īsā! How [do you say this] whilst you hadn't washed your hands when you started eating?" I smelled my hand and it was more fragrant than musk and camphor.

I went near him and a light covered my vision. I became frightened to an extent that I thought I had lost my mind. He said to me, "O `Īsā! You would not have seen me if it wasn't for the deniers who are saying: 'Where is he? When did he come into

existence? When was he born? Who has seen him? Has anyone received anything from him? What has he informed you about? Has he shown you any miracles?' I swear by Allah, they rejected Amīr al-Mu'minīn despite all the things they had narrated [about him] and they chose others instead of him and conspired against him .and killed him

They did the same to my forefathers and they did not acknowledge them. Instead, they attributed them to magicians, cohens, and the serving of Jinn." He then continued explaining until he said, "O `Īsā! Inform our friends about what you have seen and refrain from disclosing them to our enemies, else this grace will be taken from you." I said, "My master! Pray that I remain steadfast." He replied, "If Allah had not made you steadfast, you would not have seen me. Now go with your need rightly fulfilled." I left

.while I was greatly praising and thanking Allah

Al-Kāfī(۱): `Alī b. Muḥammad, from Muḥammad b. Shādhān b. Nu`aim, from the .۸۴۱ female-servant of Ibrāhīm b. `Abda [`Ubaida] al-Nīsābūrī, who said: "I was standing with Ibrāhīm on [the mountain of] Ṣafā when he, peace be on him, came and stopped near Ibrāhīm and took his book of Hajj rituals then spoke with him about some ".things

Muhaj al-da`awāt(۲): I found in a very old copy of a book from our companions .۸۴۲ :whose date of writing was [the month of] Shawwāl, ۳۹۶ AH, these words

A supplication taught by our hoped-for master, Allah's blessings be on him, to a man from his followers in a dream. He was oppressed, so Allah granted him relief and killed his enemy: Informed me Abū `Alī Aḥmad b. Muḥammad b. al-Ḥusayn b. Isḥāq b. Ja`far b. Muḥammad al-`Alawī al-`Urayḍī at Ḥarrān, from Muḥammad b. `Alī al-`Alawī al-Ḥusaynī—who was a resident of Egypt—who said, "A serious matter and great worry from the ruler of Egypt had distressed me and I feared for my life for he .had complained about me to Aḥmad b. Ṭūlūn

I left Egypt to perform Hajj and then departed from Ḥijāz to Iraq and set off to visit the martyrdom-place of my master Abū `Abd-Allah al-Ḥusayn b. `Alī, Allah's blessings be on them, to seek refuge to him, take shelter at his grave, and ask him for protection from the aggression of whom I feared. I stayed in Ḥā'ir [i.e. Karbala] for fifteen days—praying and supplicating

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Al-Kāfī, vol. ۱, chap. ۱۳۵, p. ۳۳۱, no. ۶; I`lām al-warā, fourth rukn, part ۲, chap. ۱, sect. -۱ ۳: Through his chain of narrators from the female-servant of Ibrāhīm b. `Abda—and she was a righteous person—who said, "I was standing with Ibrāhīm on [the mountain of] Ṣafā when the Master of the affair, peace be on him, came and stopped beside him . . . (to the end)"; al-Wāfī, vol. ۱, chap. "The names of those who have seen him," p. ۱۷۲; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۱۳–۱۴, no. ۹; al-Irshād, chap. "Those who have seen the twelfth Imam, peace be on him," p. ۳۵۰; Ghaybat al-Shaykh, chap. "Those who have seen him," p. ۲۶۸, no. ۲۳۱, which mentions "Ibrāhīm b. `Abda"; Tabṣirat al-walī, pp. ۵۵–۵۶, no. ۲۴, and p. ۲۷۴, no. ۱۰۵; Kashf al-ghumma, vol. ۲, p. ۴۵۰. I say: I did not find the biography of this female-servant in the rijāl books available to me, although her name has been mentioned in al-Kulainī's chain of narrators. As for Ibrāhīm b. `Abda, al-Kashī has recorded in his Rijāl that signed letters (al-tauqī`āt) have been sent in his favor from Imam Mahdī, peace be on him. Tanqīḥ al-maqāl mentions that .(he was above justness and reliability (fauq martabat al-`idāla wa l-thiqa

Muhaj al-da`awāt, pp. ۲۷۸–۲۷۹; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, pp. ۳۰۷–۳۰۸, no. ۲۳, -۲ and vol. ۹۲, chap. ۱۰۷, pp. ۲۶۶–۲۷۹, no. ۳۴; Tabṣirat al-walī, chap. ۲۳۳, p. ۲۱۰, no. ۹۰–۹۱. I say: Similar to it has also been narrated in Muhaj al-da`awāt (p. ۲۸۰) under the explanation of this supplication from Abū l-Ḥasan `Alī b. Ḥammād al-Miṣrī, from al-Ḥusayn b. Muḥammad al-`Alawī, from Muḥammad b. `Alī al-`Alawī al-Ḥusaynī al-Miṣrī . . . The supplication is quite long and whoever desires it, should refer to Muhaj .al-da`awāt and other supplication compilations

.day and night

The Guardian of the Time and the Friend of the Beneficent appeared before me while

I was [in a state] between sleeping and awake. He said to me, ‘Al-Ḥusayn says to you, “O my son! Do you fear from so and so?”’ I replied, ‘Yes. He intends to kill me and hence, I have taken refuge in my master and have complained to him about the intensity of what he wants to do against me.’ He said, ‘Why didn’t you invoke Your Lord Allah, Mighty and Majestic be He, and the Lord of your forefathers, using the supplication through which the bygone prophets invoked Him? Indeed, they too [were suffering] from hardships but Allah granted them relief.’

I asked, ‘What was their supplication?’ He replied, ‘On the night [before] Friday, perform the ritual bath (ghusl) and pray the night-prayers (ṣalāt al-layl). After you perform the thanksgiving-prostration (sajdat al-shukr), recite this supplication while you are on your knees.’ He then mentioned the supplication for me. I saw him again at the same time [on another night] while I was in a state between asleep and awake. He appeared to me for five consecutive nights and repeated the same things and the supplication until I memorized it.

He didn’t appear on the night [before] Friday, so I performed the ritual bath, changed my clothes, applied perfume, performed the night-prayers, and the thanksgiving-prostration. Then, I knelt down and invoked Allah, Majestic and Exalted be He, using the supplication [he taught me]. On

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the night [before] Saturday, he came to me and said, ‘Your prayers have been answered, O Muḥammad! Your enemy was killed—the moment you finished your supplication—in the presence of the one he had complained to, against you.’ In the morning, I bid farewell to my master and left for Egypt.

When I reached Jordan, I saw a man from amongst my neighbors in Egypt who was faithful. He informed me that your enemy was captured by Aḥmad b. Ṭūlūn and he ordered that he [be executed] and his head was cut off from behind his neck. He continued, ‘This happened in the night [before] Friday and he gave orders that His [body] be thrown in the Nile River.’ A group of my family members and our Shia brothers also informed me that it was reported to them that this event coincided with

the time of the completion of my supplications—as was informed to me by my master ”.—Allah’s blessings be on him

Kamāl al-dīn(۱): Narrated to us Muḥammad b. Muḥammad al-Khuzā`ī, may Allah .۸۴۳ be satisfied with him, from Abū `Alī al-Asadī, from his father, from Muḥammad b. Abī `Abd-Allah al-Kūfī, that he mentioned the number of those he knew that had :witnessed the miracles of Ṣāḥib al-Zamān, peace be on him

Amongst his representatives, those who saw him are as follows, From Baghdad: (۱) al-`Amrī, (۲) his son, (۳) Ḥājiz, (۴) al-Bilālī, (۵) al-`Aṭṭār. From Kūfa: (۶) al-`Āṣimī. From .Ahwāz: (۷) Muḥammad b. Ibrāhīm b. Mahziyār. From Qum: (۸) Aḥmad b. Isḥāq

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Kamāl al-dīn, vol. ۲, chap. ۴۳, pp. ۴۴۲–۴۴۳, no. ۱۶; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. -۱ .۳۰–۳۱, no. ۲۶; Tabṣirat al-walī, pp. ۷۴–۷۶, no. ۴۳, and pp. ۲۶۹–۲۷۱, no. ۹۹

From Hamdān: (۹) Muḥammad b. Ṣāliḥ. From Riyy: (۱۰) al-Bassāmī, (۱۱) al-Asadī—meaning himself. From Azerbaijan: (۱۲) al-Qāsim b. al-`Alā. From Nīsābūr: (۱۳) .Muḥammad b. Shādhān

Those who were not his representatives, From Baghdad: (۱۴) Abū l-Qāsim b. Abī Ḥulais, (۱۵) Abū `Abd-Allah al-Kindī, (۱۶) Abū `Abd-Allah al-Junaydī, (۱۷) Hārūn al-Qazzāz, (۱۸) al-Niylī, (۱۹) Abū l-Qāsim b. Dubays, (۲۰) Abū `Abd-Allah b. Farrūkh, (۲۱) Masrūr the Chef—the slave of (Imam) Abū l-Ḥasan—peace be on him, (۲۲) Aḥmad, (۲۳) and Muḥammad, the two sons of al-Ḥasan, (۲۴) Isḥāq the writer (al-Kātib) from Banī-Nībakht, (۲۵) Ṣāḥib al-Nawā’, (۲۶) the owner of the sealed purse. From Hamdān: (۲۷) Muḥammad b. Kishmard, (۲۸) Ja`far b. Ḥamdān, (۲۹) Muḥammad b. Hārūn b. `Imrān. From Dīnawar: (۳۰) Ḥasan b. Hārūn, (۳۱) Aḥmad b. Ukhayya, (۳۲) Abū l-Ḥasan. From Iṣfahān: (۳۳) ibn Bāzshāla. From Ṣaimara: (۳۴) Zaydān. From Qum: (۳۵) al-Ḥasan b. al-Naḍr, (۳۶) Muḥammad b. Muḥammad, (۳۷) `Alī b. Muḥammad b. Isḥāq, (۳۸) his father, (۳۹) al-Ḥasan b. Ya`qūb. From Riyy: (۴۰) al-Qāsim b. Mūsā, (۴۱) his son, (۴۲) Abū Muḥammad b. Hārūn, (۴۳) Ṣāḥib al-Ḥḥaṣat, (۴۴) `Alī b. Muḥammad, (۴۵) Muḥammad b. Muḥammad al-Kulainī, (۴۶) Abū Ja`far al-Rifā’. From Qazwīn: (۴۷) Mirdās, (۴۸) `Alī b.

Aḥmad. From Fāqtar: (۴۹) (۵۰) Two men. From Shahrazūr: (۵۱) Ibn al-Khāl. From Fāris: (۵۲) al-Maḥrūj. From Marw: (۵۳) The owner of one thousand dinars, (۵۴) The owner of some wealth, (۵۵) The owner of the white paper, (۵۶) Abū Thābit. From Nīsābūr: (۵۷) :Muḥammad b. Shu`ayb b. Ṣāliḥ. From Yemen

al-Faḍl b. Yazīd, (۵۹) His son al-Ḥasan, (۶۰) al-Ja`farī, (۶۱) Ibn al-A`jamī, (۶۲) al- (۵۸) Shimshāṭī. From Egypt: (۶۳) Father of two sons, (۶۴) The owner of some wealth at Mecca, (۶۵) Abū Rajā'. From Naṣībayn: (۶۶) Abū Muḥammad b. al-Wajnā. From Ahwāz: .(۶۷) al-Ḥusaynī

I say: Al-Nūrī, may Allah have mercy on him, in the beginning of the seventh chapter of al-Najm al-thāqib, has narrated the aforementioned tradition in Persian. Then, he has mentioned another group of people who have witnessed the miracles of Ṣāḥib al-Amr, peace be on him, and have had the honor of meeting him and the privilege of .seeing him

There is no harm in mentioning their names here. Whoever intends to know more about them and the details of their reports, must refer to the writings of our fellow .companions concerning the occultation and the rijāl books

Here, we will only mention their names as has been recorded in the aforementioned book: (۶۸) Al-Shaykh Abū l-Qāsim al-Ḥusayn b. Rūḥ, (۶۹)Abū l-Ḥasan `Alī b. Muḥammad al-Samurī, (۷۰) Ḥakīma, the daughter of Imam Muḥammad al-Taqī, peace be on him, (۷۱) Nasīm, the servant of (Imam) Abū Muḥammad, peace be on him, (۷۲) Abū Naṣr al-Ṭarīf, the servant, (۷۳) Kāmil b. Ibrāhīm al-Madanī, (۷۴) Al-Badr, the servant, (۷۵) The old woman who had brought up Aḥmad b. Bilāl b. Dāwūd al-Kātib, (۷۶) Māriya, the female-servant, (۷۷) The slave-girl of Abū `Alī al-Khayzarānī, (۷۸) Abū Ghānim, the servant, (۷۹) A group of (our Shia) companions, (۸۰) Abū Hārūn, (۸۱) ,Mu`āwiyat b. Ḥakīm

Muḥammad b. Ayyūb b. Nūḥ, (۸۳) `Umar al-Ahwāzī, (۸۴) A man from Fāris, (۸۵) (۸۲) Muḥammad b. Ismā'īl b. Mūsā b. Ja`far, peace be on them, (۸۶) Abū `Alī b. Muṭahhar, (۸۷) (۸۸) Ibrāhīm b. `Abda al-Nīsābūrī and his slave-girl, (۸۹),(۹۰) (۹۱) Rashīq and his two companions, (۹۲) Abū `Abd-Allah b. Ṣāliḥ, Abū `Alī Aḥmad b. Ibrāhīm b. Idrīs, (۹۳) Ja`far b. `Alī al-Hādī, peace be on him, (۹۴) A guard, (۹۵) Abū l-Ḥusayn Muḥammad b. Muḥammad b. Khalaf, (۹۶) Ya`qūb b. Manfūs, (۹۷) Abū Sa`īd al-Ghānim al-Hindī, (۹۸) Muḥammad b. Shādhān al-Kabulī, (۹۹) `Abd-Allah al-Sūrī, (۱۰۰) Al-Ḥāj al-Hamdānī, (۱۰۱) Sa`d b. `Abd-Allah al-Qummī al-Ash`arī, (۱۰۲) Ibrāhīm b. Muḥammad b. Fāris al-Nīsābūrī, (۱۰۳) `Alī b. Ibrāhīm b. Mahziyār, (۱۰۴) Abū Nu`aim al-Anṣārī al-Zaidī, (۱۰۵) Abū `Alī Muḥammad b. Aḥmad al-Maḥmūdī, (۱۰۶) Allān al-Kulainī, (۱۰۷) Abū l-Haytham al-Anbārī [or al-Dīnārī], (۱۰۸) Sulaimān b. Abī Nu`aim and Abū Ja`far al-Aḥwal al-Hamdānī, (۱۰۹-۱۳۹) Muḥammad b. Abī al-Qāsim al-`Alawī al-`Aqīqī along with a group of about thirty men, (۱۴۰) The grandfather of Abū l-Ḥasan b. Wajnā, (۱۴۱) Abū l-Adyān, (۱۴۲) Abū l-Ḥasan Muḥammad b. Ja`far al-Ḥimyarī and a group of people from Qum, (۱۴۳) Ibrāhīm b. Muḥammad b. Aḥmad al-Anṣārī, (۱۴۴) Muḥammad b. `Abd-Allah al-Qummī, (۱۴۵) Yūsuf b. Aḥmad al-Ja`farī, (۱۴۶) Aḥmad b. `Abd-Allah al-Hāshimī al-`Abbāsī, (۱۴۷-۱۸۶) Ibrāhīm b. Muḥammad al-Tabrīzī along with thirty-nine people, (۱۸۷) Al-Ḥasan b. `Abd-Allah al-Tamīmī al-Zaidī, (۱۸۸) al-Zuhrī, (۱۸۹) Abū Sahl Ismā'īl b. `Alī al-Naubakhtī, (۱۹۰) Al-`Aqīd al-Nūbī, the servant, (۱۹۱) The lady who had taken care

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of Imam Abū Muḥammad al-Ḥasan al-`Askarī, peace be on him, (۱۹۲) Ya`qūb b. Yūsuf al-Ḍarrāb al-Ghassānī or al-Iṣfahānī, the narrator of al-ṣalawāt al-kabīra, (۱۹۳) The old female-servant of Imam al-`Askarī, peace be on him, who lived in Holy Mecca, (۱۹۴) Muḥammad b. `Abd-Allah al-Ḥamīd, (۱۹۵) `Abd-Aḥmad b. al-Ḥasan al-Mādirānī, (۱۹۶) Abū l-Ḥasan al-`Amrī, (۱۹۷) `Abd-Allah al-Sufyānī, (۱۹۸) Abū l-Ḥasan al-Ḥasanī, (۱۹۹) Muḥammad b. `Abbās al-Qaṣrī, (۲۰۰) Abū l-Ḥasan `Alī b. al-Ḥasan al-Yamānī, (۲۰۱) (۲۰۲) Two men from Egypt, (۲۰۳) The great worshipper (al-`ābid al-mutahajjid) from Ahwāz, (۲۰۴) Umm Kulthūm, the daughter of Abū Ja`far Muḥammad b. `Uthmān al-`Amrī, (۲۰۵) The messenger from Qum, (۲۰۶) Sinān al-Mauṣilī, (۲۰۷) Aḥmad b. Ḥasan b. Aḥmad al-Kātib, (۲۰۸) Ḥusayn b. `Alī b. Muḥammad, known as ibn al-Baghdādī, (۲۰۹)

Muḥammad b. al-Ḥasan al-Ṣairafī, (۲۱۰) Al-Bazzāz al-Qummī, (۲۱۱) Ja`far b. Aḥmad, (۲۱۲) Al-Ḥasan b. Waṭāt al-Ṣaidalānī who was in charge of the endowments (waqf) in Wāsiṭ, (۲۱۳) Aḥmad b. Abī Rūḥ, (۲۱۴) Abū l-Ḥasan Khiḍr b. Muḥammad, (۲۱۵) Abū Ja`far Muḥammad b. Aḥmad, (۲۱۶) The woman from al-Dīnawar, (۲۱۷) Al-Ḥasan b. al-Ḥusayn al-Asbābābadī, (۲۱۸) A person from Astarābād, (۲۱۹) Muḥammad b. al-Ḥusayn al-Kātib from Marv, (۲۲۰) Two people from Madā'in, (۲۲۱) `Alī b. Ḥusayn b. Mūsā b. Bābawayh al-Qummī, the father of al-Ṣadūq, (۲۲۲) Abū Muḥammad al-Da`lajī, (۲۲۳) Abū Ghālib Aḥmad b. Muḥammad b. Sulaimān al-Zurārī, (۲۲۴) Ḥusayn b. Ḥamdān Nāṣir al-Daula, (۲۲۵) Aḥmad Abū Sūra, (۲۲۶) Muḥammad b. al-Ḥasan b. `Ubaid-Allah al-Tamīmī, (۲۲۷) Abū Ṭāhir `Alī b. Yaḥyā al-Zurārī [al-Rāzī], (۲۲۸) Aḥmad b. Ibrāhīm

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b. Makhlad, (۲۲۹) Muḥammad b. `Alī al-Aswad al-Dāwūdī, (۲۳۰) Al-`Afīf, (۲۳۱) Abū Muḥammad al-Thumālī, (۲۳۲) Muḥammad b. Aḥmad, (۲۳۳) A man to whom a signed letter (tauqī`) was given at `Ukbarā, (۲۳۴) `Alyān, (۲۳۵) Al-Ḥasan b. Ja`far al-Qazwīnī, (۲۳۶) A man from Fāynamī, (۲۳۷) Abū l-Qāsim al-Jalīsī, (۲۳۸) Naṣr b. Ṣabbāḥ, (۲۳۹) Aḥmad b. Muḥammad al-Sarrāj al-Dīnawarī, (۲۴۰) Abū l-`Abbās, (۲۴۱) Muḥammad b. Aḥmad b. Ja`far al-Qattān, the representative, (۲۴۲) Ḥusayn b. Muḥammad al-Ash`arī, (۲۴۳) Muḥammad b. Ja`far, the representative, (۲۴۴) A person from Āba, (۲۴۵) Abū Ṭālib, the servant of a man from Egypt, (۲۴۶) Mirdās b. `Alī, (۲۴۷) A person from Rabaḍ Ḥamīd (۲۴۸) Abū l-Ḥasan b. Kathīr al-Naubakhtī, (۲۴۹) Muḥammad b. `Alī al-Shalmaghānī, (۲۵۰) The companion of Abū Ghālib al-Zurārī, (۲۵۱) Ibn al-Ra'īs, (۲۵۲) Hārūn b. Mūsā b. al-furāt, (۲۵۳) Muḥammad b. Yazdād, (۲۵۴) Abū `Alī al-Nīlī, (۲۵۵) Ja`far b. `Amr, (۲۵۶) Ibrāhīm b. Muḥammad b. al-Faraj al-Zaḥjī, (۲۵۷) Abū Muḥammad al-Sarwī, (۲۵۸) The slave-girl of Mūsā b. `Īsā al-Hāshimī, (۲۵۹) The female owner of a small box, (۲۶۰) Abū l-Ḥasan Aḥmad b. Muḥammad b. Jābir al-Balādhurī, the author of Tārīkh al-ashrāf, (۲۶۱) Abū l-Ṭayyib Aḥmad b. Muḥammad b. Buṭṭa, (۲۶۲) Aḥmad b. al-Ḥasan b. Abī Ṣāliḥ al-Khujandī, (۲۶۳) The nephew of Abū Bakr al-`Aṭṭār al-Ṣūfī, (۲۶۴-۳۰۲) Muḥammad b. `Uthmān al-`Amrī, as is recorded in Tārīkh Qum, from Muḥammad b. `Alī Mājīlawayh, through an authentic chain of narrators, from him, who said: "One day, (Imam) Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, presented to us

his son, M-U-Ḥ-A-M-M-A-D, the Mahdī, peace be on him, while we were in his house ".(and we were forty people . . . (to the end of the tradition

Some contemporary scholars have narrated from the book Bughyat al-ṭālib, the names of those who have seen him and have witnessed his miracles during the minor occultation and have recorded their stories. Some of these have been mentioned in .al-Najm al-thāqib and the rest in other books

In Tadhkirat al-ṭālib, the names of three hundred people have been recorded who .have seen him

Al-Sayyid Hāshim Baḥrānī has written an exclusive book on this subject which he has named Tabṣirat al-walī fī man ra'ā l-Qā'im al-Mahdī. He has mentioned in it the names of a large number of people who had the privilege of seeing him during the .lifetime of his father, peace be on him, and during the minor occultation

The following traditions from this chapter also prove the above point: ۸۵۹ (it is .probable that this incident occurred during the major occultation),۸۶۲,۸۶۴,and۸۶۷

Section Two

Some of his miracles during the minor occultation

Comprised of twenty-nine traditions

Al-Kāfī(۱): `Alī b. Muḥammad, from Muḥammad b. `Alī b. Shādhān al-Nīsābūrī, who .۸۴۴ :said

Four hundred and eighty dirhams had been given to me [from different people] and I disliked sending [this odd amount] which was twenty [dirhams] less than five hundred; so I added twenty dirhams to it from my own money and sent it to al-Asadī [to give it to the Imam] without mentioning that twenty of them were my

Al-Kāfī, vol. ۱, pp. ۵۲۳–۵۲۴, no. ۲۳; Kamāl al-dīn, vol. ۲, chap. ۴۵, pp. ۴۸۵–۴۸۶, no. ۵, - ۱ through his chain of narrators from Muḥammad b. Shādhān b. Na`īm al-Nīsābūrī; al-Irshād, p. ۳۸۳, (pp. ۳۵۳ and ۳۵۴, [Beirut: Mu'assisat al-A`lamī]); Kashf al-ghumma, vol. ۲, chap. "Proofs of the Master of the time, peace be on him," p. ۴۵۶; I`lām al-warā, fourth rukn, part ۲, chap. ۳, sect. ۲; Dalā'il al-imāma, p. ۲۸۶, all of them through their chains of narrators from Muḥammad b. Shādhān; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۲۹۵, no. ۸, and p. ۳۲۵, no. ۴۴; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, pp. ۶۶۳–۶۶۴, no. ۲۲; al-Thāqib fī l-manāqib, p. ۶۰۴, no. ۵۵۲/۱۶, from Muḥammad b. Shādhān b. Na`īm al-Nīsābūrī. I say: The aforementioned Muḥammad b. Shādhān in Kamāl al-dīn, al-Irshād, Kashf al-ghumma, and al-Dalā'il, is either Muḥammad b. `Alī b. Shādhān who has been mentioned in the chain of narrators of al-Kāfī, or he is Muḥammad b. Aḥmad b. Shādhān whose biography has been recorded in the rijāl books—as some of the authors of the lexicons have mentioned. It is also possible that he is other than Muḥammad b. `Alī b. Shādhān although, apparently, it is the same incident. However, neither of these possibilities is a cause of weakness for the chain, because his high stature will become obvious by referring to the rijāl and Hadith books. He has been mentioned amongst the representatives (al-wukalā) in the sixteenth tradition of the chapter on those who have seen the Qā'im, peace be on him, in Kamāl al-dīn. Therefore, no attention should be paid to the view of some contemporary scholars who believe he was unknown (al-majhūl). As for Muḥammad b. `Alī b. Shādhān—if we suppose he is other than Muḥammad b. Shādhān—it will suffice in proving his reliability the fact that he has narrated the tradition of `Alī b. Muḥammad from him, who was from the teachers of al-Kulainī, and that many traditions have been narrated from him in al-Kāfī. If it is argued that this does not prevent him from still being unknown (al-majhūl), the reply will be as follows: His reliability can be deduced from the fact that al-Kulainī has narrated numerous traditions from him and has trusted his narrations and has recorded them in his book. This argument is enough to prove that al-Kulainī had regarded him as reliable. Even if we overlook this argument, this narration in particular can be relied upon due to the fact that there is no doubt that it occurred just like other narrations that we have no doubt about their occurrence because of the existence of legitimate presumptions. It is appropriate to mention

here that we believe it strongly probable that `Alī b. Muḥammad—the aforementioned in the narrations of al-Kāfī, al-Irshād, and Kamāl al-dīn—is `Alī b. Muḥammad b. Ibrāhīm b. Abān al-Rāzī, known as `Allān, who was one of al-Kulainī's teachers. For, he had a book named Akhbār al-Qā'im, peace be on him. He was amongst the most respected scholars of the third century and had apparently lived during the periods of two Imams: Imam Abū Muḥammad, peace be on him, and his .son al-Mahdī, peace be on him, during the minor occultation

own. Later, a letter reached me which said, "Five hundred dirhams have been ".received—of which twenty dirhams belonged to you

:Al-Kāfī(۱): `Alī b. Muḥammad recounts .۸۴۵

A person from al-Sawād(۲) conveyed some wealth to [the Mahdī] but he returned it to him saying, "Remove from it what belongs to your cousin and is four hundred dirhams." The man had in his possession the estate of his cousin and had withheld their share. When he paid attention, he realized that his cousin's share was exactly four hundred dirhams. He removed it and handed over the remaining, which was .accepted

Kamāl al-dīn(۳): Narrated to me my father, may Allah be satisfied with him, from .۸۴۶ Sa`d b. `Abd-Allah, from `Alī b. Muḥammad al-Rāzī, from a group of our (Shia) companions that

Once, [the Imam] sent a slave to Abū `Abd-Allah b. Junayd, who was in Wāsiṭ, and ordered him to sell it. He sold [the slave] and received its fee. When he weighed the dinars, he realized that they were about eighteen-twentieth of a dinar short. He added the missing amount from his [own wealth] and sent them [to the Imam]. A dinar .[was returned to him that weighed the exact amount that he had added [from himself

Kamāl al-dīn(۴): Narrated to us Muḥammad b. al-Ḥasan, may Allah be satisfied .۸۴۷ with him, from Sa`d b. `Abd-Allah, from `Alī b. Muḥammad al-Rāzī, known as `Allān al-Kulainī, from Muḥammad b. Jabra'īl al-Ahwāzī, from Ibrāhīm and Muḥammad the two sons of al-Faraj, from Muḥammad b. Ibrāhīm b. Mahziyār that

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Al-Kāfī, vol. ۱, chap. "Birth of the Master, peace be on him," p. ۵۱۹, no. ۸; al-Irshād, p. -۱ ۳۷۸ , no. ۳, with a minor difference ([Beirut: Mu'assisat al-A`lamī], p. ۳۵۲); Similar to it, Dalā'il al-imāma, chap. "Ma`rifat shuyūkh al-ṭā'ifa al-ladhīna `arafū Ṣāḥib al-Zamān `alayhi al-salām," pp. ۲۸۶–۲۸۷, no. ۶, from Abū al-Mufaḍḍal, from Muḥammad b. Ya`qūb, from Isḥāq b. Ya`qūb, from al-Shaykh al-`Amrī Muḥammad b. Uthmān, who said, "Two people from the inhabitants of al-Sawād . . . (to the end)." He has narrated it from `Alī b. Muḥammad.; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۳۲۶, no. ۴۵; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۵۹, no. ۷; al-Thāqib fī l-manāqib, p. ۵۹۷, no. ۵۴۰/۴, from Isḥāq b. Ya`qūb, from al-Shaykh al-`Amrī; I`lām al-warā, fourth rukn, part ۲, chap. ۳, sect. ۲, .from `Alī b. Muḥammad

.The dwellings and villages near Kūfa—Ed -۲

Kamāl al-dīn, vol. ۲, chap. ۴۵, p. ۴۸۶, no. ۷; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۳۲۶, no. -۳ ۴۶; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۷۳, no. ۴۵; I`lām al-warā, fourth rukn, part ۲, .chap. ۳, sect. ۲; al-Thāqib, p. ۵۹۷

Kamāl al-dīn, vol. ۲, chap. ۴۵, pp. ۴۸۶–۴۸۷, no. ۸; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. -۴ ۳۲۶, no. ۴۷. He has only mentioned the last part of the tradition; Dalā'il al-imāma, chap. "Ma`rifatu shuyūkh . . .," p. ۲۸۷, no. ۷, similar to it through his chain of narrators from ".Muḥammad b. Ibrāhīm b. Mahziyār, to where he says, "Some dinars

He entered Iraq as a skeptic and in a state of confusion. He received a letter which :said

Say to Mahziyār, "We have heard what you have narrated from our friends in your homeland. Tell them [i.e. our friends in your homeland], "Have you not heard the saying of Allah, Mighty and Majestic be He, 'Obey Allah and obey His Messenger and those who have authority amongst you.'(۱) Won't this order be valid until the Day of Judgment? Don't you see that Allah has granted you forts that you take refuge in and known people that you are guided with? [This has been happening] from the era of Adam until the appearance of the one who has passed away [meaning Abū .Muḥammad], peace be on him

Whenever a sign disappears, another becomes manifest and whenever a star sets, another rises. Did you [people] think that when Allah took him towards Himself, he had ripped the rope that was between Himself and His creations? No! It will never be so until the Hour is established and the commands of Allah become manifest and they will dislike it. O Muḥammad b. Ibrāhīm! Don't let skepticism enter your [heart] regarding what you were in seek of, for Allah, Mighty and Majestic be He, will never make the earth empty of a proof. Didn't your father say to you before he died that 'Quickly bring someone here to weigh the dinars that are with me.' There was a delay and the Shaykh feared that he

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.Quran ۴:۵۹ -۱

would die soon, so he ordered you to weigh those dinars yourself and gave you a big .bag

You had three bags yourself and a purse which contained dinars with different [weights]. You weighed them and the shaykh put a seal on them with his ring and asked you to seal them too. He then said, 'If I live, I am more worthy of them than you [i.e. I know what to do with them], and if I die, then fear Allah regarding yourself firstly .and regarding me secondly

Then free me [from this debt] and do what I believe you will do. May Allah have mercy on you! Separate the extra dinars from amongst the money— which are more than ten dinars—and send the remaining on your own behalf for the times are much harsher than they used to be. And Allah is enough for us and He is the Best that can be ".'relied upon

Muḥammad b. Ibrāhīm continued,) I went to the garrison [of Sāmarrā'] as a pilgrim) and wanted to go to the [Holy] Region when a woman came to me and asked, "Are you Muḥammad b. Ibrāhīm?" I replied in the affirmative. She said, "Return! You cannot meet at this time. Come back at night and the door will be kept open for you. Enter the residence and go to the room in which there will be a lamp." I did accordingly and went

to the door. It was open and I entered the residence and went

to the room she had described. I [came to myself] and found myself wailing and crying between two graves. Suddenly, I heard a voice saying, "O Muḥammad! Fear Allah (ittaq Allāh) and repent from the beliefs that you had for you have accepted a great responsibility."

۸۴۸. Kamāl al-dīn(۱): Narrated to us Muḥammad b. al-Ḥasan b. Aḥmad b. al-Walīd, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from `Alī b. Muḥammad al-Rāzī, from Naṣr b. Ṣabbāḥ al-Balkhī who said:

In Marv, there was a scribe who was from Khūzistān(۲)—and al-Naṣr told me his name. He had accumulated One thousand dinars from the Imam's money and he consulted me [to see who he should give the wealth to]. I advised him to send it to al-Ḥājizī. He asked, "Will you claim responsibility for them if Allah questions me about them on the Day of Judgment?" I answered, "Yes." I departed from him and after two years I went to meet him and asked him about the money. He informed me that he had sent ۲۰۰ dinars from the money to al-Ḥājizī. A receipt had been given to him in which he had prayed for him and he had then said, "The money was one thousand dinars of which you have sent two hundred dinars. If you want to transact [with us], then do it through al-Asadī at Riyy."

When the [news about] the death of al-Ḥājizī reached me, I became extremely anxious and very sorrowful.(۳) I said to him, "Why are you

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۱- Kamāl al-dīn, vol. ۲. chap. ۴۵, p. ۴۸۸, no. ۹; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, pp. ۳۲۶–۳۲۷, no. ۴۸, with the difference that he says, "he sent two hundred dinars from the wealth to Ḥijāz"; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۷۳, no. ۴۶.

۲- A province in southwest Iran—Ed.

۳- Apparently part of the tradition has been deleted. See al-Kharā'ij, vol.۲, p.۶۹۶, no. ۱۰.

sorrowful and anxious. Allah has obliged you through two signs: One, you were informed about the total and exact amount of wealth and two, you were informed ".about the death of al-Ḥājizī beforehand

Kamāl al-dīn(۱): Abū Ja`far Muḥammad b. `Alī al-Aswad, may Allah be satisfied .۸۴۹ :with him, who said

After the death of Muḥammad b. `Uthmān al-`Amrī, may Allah be satisfied with him, `Alī b. al-Ḥusayn b. Mūsā b. Bābawayh, may Allah be satisfied with him, requested that I tell Abū l-Qāsim al-Rauḥī to ask our master, Ṣāḥib al-Zamān, peace be on him, to pray to Allah, Mighty and Majestic be He, to grant him a son. I asked him to do so and he conveyed [the request]. After three days, he informed me that [the Imam] had prayed for `Alī b. al-Ḥusayn and that he will soon be [the father] of a blessed son whom [Allah] will make to be a cause of benefit; and after him, more children [would .[come

I too requested that he pray to Allah to grant me a son but my request was not answered and he had said, "This is not possible." Soon, Muḥammad b. `Alī was born to `Alī b. al-Ḥusayn, may Allah be satisfied with him, and after him, more children. But I .had no children

:The author of this book [i.e. al-Ṣadūq] says

Whenever Abū Ja`far Muḥammad b. `Alī al-Aswad, may Allah be satisfied with him saw me attending the classes of our teacher Muḥammad b. al-Ḥasan b. Aḥmad b. al-Walīd, may Allah be

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Kamāl al-dīn, vol. ۲, chap. ۴۵, pp. ۵۰۲–۵۰۳, no. ۳۱; Ghaybat al-Shaykh, p. ۳۲۰, no. ۲۶۶; -۱ Rijāl al-Najāshī, pp. ۱۸۴–۱۸۵; al-Kharā'ij wa l-jarā'iḥ, vol. ۳, p. ۱۱۲۴, no. ۴۲; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, pp. ۳۳۵–۳۳۶, no. ۶۱; Faraj al-mahmūm, pp. ۲۵۸ and ۱۳۰; Yanābī` al-mawadda, chap. ۸۱, p. ۴۶۰; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۷۸, no. ۷۶ and ۷۷; al-Thāqib fī l-manāqib, p. ۶۱۴, no. ۵۶۰/۸.

satisfied with him, and my crave for seeking knowledge and memorizing the books, he would say to me, "I am not surprised that you have such crave in seeking knowledge; because you were born through the prayers of Imam [Mahdī], peace be .on him

Kamāl al-dīn(١): Muḥammad b. Hārūn al-Qāḍī, may Allah be satisfied with him, .٨٥٠ narrated to us from Muḥammad b. `Abd-Allah b. Ja`far al-Ḥimyarī, from his father, :from Isḥāq b. Ḥāmid al-Kātib, who said

There was a faithful cloth-seller in Qum who had a partner who belonged to the Murji'a sect. Once, they received a precious cloth. The believer said, "This cloth is appropriate for my master." The partner answered, "I don't know your master. But you can do as you please." When the cloth reached the Imam, peace be on him, he cut it into two from top to bottom and kept one half and returned the other and said, "We ".do not need the wealth of the Murji'a

Dalā'il al-imāma(٢): Abū l-Mufaḍḍal Muḥammad b. `Abd-Allah narrated to me, .٨٥١ from Abū Bakr Muḥammad b. Ja`far b. Muḥammad al-Muqrī, from Abū l-`Abbās Muḥammad b. Shābūr, from al-Ḥasan b. Muḥammad b. Ḥayawān al-Sarrāj al-Qāsim, from Aḥmad al-Dīnawarī al-Sarrāj—whose epithet was Abū l-`Abbās and his title was :Istāra—who said

I went from Ardabīl to Dīnawar with the intention of performing Hajj. This was a year or two after the death of (Imam) Abū Muḥammad al-Ḥasan b. `Alī and the people were in a state of confusion. The people of Dīnawar were giving

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Kamāl al-dīn, vol. ٢, chap. ۴٥, p. ٥١٠, no. ۴٠; Biḥār al-anwār, vol. ٥١, chap. ١٥, p. ٣۴٠, no. -١ .۶۶; Ithbāt al-hudāt, vol. ٣, chap. ٣٣, p. ۶٨٠, no. ٨٣; al-Thāqib, p. ۶٠٠, no. ٥۴٧/١١

Dalā'il al-imāma, chap. "Ma`rifat al-shuyūkh al-ṭā'ifa alladhīna `arafū Ṣāḥib al- -٢ Zamān `alayhi al-salām," pp. ٢٨٢–٢٨٥, no. ١; Faraj al-mahmūm, pp. ٢٣٩–٢۴۴, through his chains of narrators from Muḥammad b. Jarīr; Biḥār al-anwār, vol. ٥١, chap. ١٥, pp. ٣٠٠– .٣٠٣, no. ١٩

.each other the good news that I had arrived and the Shias gathered around me

They told me, "We have sixteen thousand dinars which we must give to [the Imam]. We want you to take them with yourself and give them to the one to whom they must be given." I said, "O people! [We are in] a state of confusion and we don't know who the door to the Imam is [i.e. representative of the Imam]." They responded, "We have chosen you to carry this wealth because of what we know about your reliability and nobility. So, take them with the condition that you don't hand them over [to anyone] ".except that [he shows you] proof

They gave me the money in various purses with the names [of the owners written] on them. I took the money and left. When I reached Qarmīsīn, I went to say hello to Aḥmad b. al-Ḥasan who lived there. He was delighted by seeing me and he gave me one thousand dinars in a sack and a bag of dark colored clothes that I couldn't figure out what it contained. He said, "O Aḥmad! Carry this along with you but don't hand it over to anyone except [he who shows you] proof." I took the money from him and the .bag of clothes with whatever was in it

When I entered Baghdad, I had no worry but to search for someone who would be pointed to as the bāb (door) [to Imam Mahdī, peace

be on him]. I was told, there is a man here known as al-Bāqaṭānī who claims to be a bāb (door); another person called Isḥāq al-Aḥmar also claims to be a bāb; and there is yet another person known as Abū Ja`far al-`Amrī, who also claims to be the bāb. I .started with al-Bāqaṭānī

I went to him and found him to be a radiant old man. He showed apparent pomp and had Arabian carpets [or horses]. He had many slaves and people had gathered around him and were speaking. I went to him and greeted him. He welcomed me, called me near him, showed me kindness, and expressed his joy. I sat with him for a long time .until most of the people left. He then asked me the reason of my visit

I introduced myself as a person from Dīnawar and that I had some wealth which I wanted to hand over to him. He said, “Hand it over to me.” I said, “I need proof.” He replied, “Come back tomorrow.” I returned the next day but he failed to show any .proof. I returned the third day but he showed no proof again

So, I went to Isḥāq al-Aḥmar and found him to be a neat young man. His house was bigger than that of al-Bāqaṭānī. His carpets [or horses], clothes, and pomp were better than that of al-Bāqaṭānī and he had more slaves and more visitors than him. I went in and greeted him. He welcomed me and

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asked me to come near him. I waited until the crowds dwindled. He then asked me why I had come. I said to him what I had said to al-Bāqaṭānī, and went to see him for .three days but he failed to show any proof

Finally, I went to Abū Ja`far al-`Amrī. I found him to be a humble old man. He was wearing a white garment and was sitting on a felt mattress in a small house. He neither had slaves nor apparent pomp nor the carpets [or horses] that I found with the others. I greeted him and He replied to my salutations. He brought me close to .himself and reached towards me. Then, he asked about me

I told him that I had come from the region of Jabal and was carrying wealth. He replied, “If you desire to transfer this wealth to where [it should be transferred], then it is necessary that you go to Sāmarrā’ and ask for the house of ibn al-Riḍā(۱) and ask for so and so person, the representative—whose house will be teeming with its residents. You will find there what you are after.” I left his company and went to .Sāmarrā. I reached the house of ibn al-Riḍā and asked for the representative

The door-keeper said that he is busy inside the house and will come out soon. I sat beside the door waiting for him to come out. He emerged after some time and I stood up and greeted him. He

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Ibn al-Riḍā refers to the tenth and eleventh Imams who were known by this title - ١
.because they were the descendants of Imam al-Riḍā, peace be on them—Ed

held my hand and took me inside his house. He asked me how I was and the reason for my visit. I told him that I was carrying some wealth from the land of Jabal and intended to hand it over to him after [he showed me] proof. He said, "Yes." Then, he brought food for me and said, "Eat this and rest because you are tired and there is still .some time left until prayer time. I will bring for you what you want." I ate and slept

When the time of prayers arrived, I got up and prayed. I went to the stream, had a bath, and returned. I waited until about one-fourth of the night had passed when he came to me and with him was a piece of paper, on which was written: "In the Name of Allah, the Beneficent, the Merciful. Aḥmad b. Muḥammad al-Dīnawarī has come and is .carrying sixteen thousand dinars and they are in so many purses

One of them belongs to so and so and contains so many dinars. Another belongs to such and such and contains so many dinars . . ." Until he enumerated all the purses and finally said, "the purse of al-Dharrā` which contains sixteen dinars." At this juncture, Satan tempted me [to ask myself], "Is it possible that my master knows more about these purses than me?" Then I started mentioning the purses—one after .the other along with the names of their owners—until I reached the last one

The]

letter] continued, "He has brought a bag from Qarmīsīn from Aḥmad b. al-Ḥasan al-Bādarānī—the brother of the moneychanger—which contains one thousand dinars and so many clothes. One of them belongs to so and so person. Another's color is such and such . . .," until he described [all] the clothes as to whom they belonged to and their colors. I praised Allah and thanked Him for what He had obliged me by dispelling the doubts from my heart. He had also ordered me to give everything that I was carrying to whoever Abū Ja`far al-`Amrī ordered. [I left for Baghdad and went to Abū Ja`far .al-`Amrī] and my entire journey to Sāmarrā' and back was completed in three days

When Abū Ja`far al-`Amrī saw me, he asked, “Why haven’t you gone yet?” I replied, “My master! I have [just] returned from Sāmarrā.” I was informing Abū Ja`far about [my journey] when a note was brought to him from our master, peace be on him, .accompanied with a piece of paper like the one which was with me

The money and clothes had been mentioned in it and he had ordered that they all be handed over to Abū Ja`far Muḥammad b. Aḥmad b. Ja`far al-Qattān al-Qummī. Abū Ja`far al-`Amrī wore his clothes and said to me, “Take what is with you to the house of Muḥammad b. Aḥmad b. Ja`far al-Qattān al-Qummī.” I carried the money and the ,clothes to the house of Muḥammad b. Aḥmad b. Ja`far al-Qattān al-Qummī

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.handed them to him, and then left for Hajj

When I returned to al-Dīnawar, the people gathered around me. I brought out the scroll which the representative of our Master had given to me and read it out for the people. When they heard [me] mention the purse with the name of al-Dharrā`, [its owner] fell down and fainted. We revived him until he regained consciousness. Immediately, he went into prostration to thank Allah, Mighty and Majestic be He, and said, “All Praise is for Allah Who obliged us with guidance. Now, I am sure that the earth cannot be empty of a [divine] proof. By Allah, this purse was handed over to me by this al-Dharrā` and no one was aware of this except Allah, Mighty and Majestic be ”.He

I left and after some time met Abū l-Ḥasan al-Bādarānī and informed him about the entire incident and read the scroll for him. He exclaimed, “O subḥān Allah! I have never doubted anything and you should never doubt that Allah, Mighty and Majestic .be He, will empty His earth of a (divine) proof

Know that when Irtakūkīn attacked Yazīd b. `Abd-Allah at Suhraward, conquered his cities, and took hold of his treasury, a man came to me and said that Yazīd b. `Abd-Allah had put aside such and such horse and sword for our master, peace be on him. I started transferring the treasures of Yazīd b. `Abd-Allah to Irtakūkīn and was

protecting the horse and the sword until nothing

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.remained [in the treasury] except these two things

I was hoping that I could keep these two things for our master but the demand of Irtakūkīn intensified and I had no choice but to hand them over. I estimated that they were worth one thousand dinars and I gave this sum to the treasurer and said, 'Put these dinars in the safest of places and don't ever give them to me—no matter how intense [my] need to them may be.' Then I handed over the horse and the sword. Later, I was sitting at my [special place] at Riyy, settling affairs, listening to reports, and giving orders, when Abū l-Ḥasan al-Asadī came to me. He would visit me time after time and I used to fulfill his needs. He stayed with me for a very long time and I .was extremely miserable

I asked him, 'What do you want?' He replied, 'I want some privacy.' So, I ordered the Treasurer to prepare for us a private place in the Treasury. We entered the Treasury and He took out a small piece of paper from our master, on which was written, 'O Aḥmad b. al-Ḥasan! Hand over to Abū l-Ḥasan al-Asadī the thousand dinars that belong to us and are the price of the sword and the horse.' I immediately went into prostration for Allah, Mighty and Majestic be He, to express my gratitude for His obligation on me and then I knew that he was truly Allah's Caliph because no one was

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aware of this except me. So, I added to that money three thousand more dinars ".because of my delight at the obligation of Allah upon me on account of this event

Dalā'il al-imāma(۱): Informed us Abū l-Mufaḍḍal Muḥammad b. `Abd-Allah, from .۸۵۲ :Muḥammad b. Ya`qūb, from al-Qāsim b. al-`Alā who said

I wrote three letters to the Master of the Time and mentioned my needs. I informed him that I am an old man and have no children. He replied to me about my needs but said nothing about children. So, I wrote a fourth letter to him and asked him to pray

for me to Allah to grant me a son. He replied to me and wrote about my needs and wrote, “O Allah! Grant him a boy which will be the apple of his eyes and make [the child] from this pregnancy his heir.” When I received the letter, I was not aware about any pregnancies. I asked my slave-girl about it and she informed me that she was no .longer experiencing menstruations. [Some time later], she gave birth to a boy

Dalā’il al-imāma(۲): `Alī b. Muḥammad narrated to me from Naṣr b. al-Ṣabbāḥ .۸۵۳ who said: “A person from Balkh sent five dinars to the Master along with a [note] in which he had changed his name. When he sent it to the Master, he received a receipt ”.in which his [real] name and lineage had been mentioned and he had prayed for him

Dalā’il al-imāma(۳): Abū Ja`far said, “A .۸۵۴

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Dalā’il al-imāma, p. ۲۸۶, no. ۴; Faraj al-mahmūm, p. ۲۴۴, citing al-Ḥimyarī and al- - ۱ Ṭabarī; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, pp. ۳۰۳–۳۰۴, under no. ۱۹; Ithbāt al-hudāt, vol. .۳, chap. ۳۳, p. ۷۰۱, no. ۱۴۱

Dalā’il al-imāma, p. ۲۸۷, no. ۸; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۳۲۷, no. ۴۹; Ithbāt -۲ .al-hudāt, vol. ۳, chap. ۳۳, p. ۶۷۳, no. ۴۷

Dalā’il al-imāma, p. ۲۸۸, no. ۱۰; Faraj al-mahmūm, p. ۲۴۴, citing al-Ṭabarī and al- -۳ Ḥimyarī, with a very minor variation; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۳۰۸, no. ۲۴, which says, “name the first one Aḥmad”; al-Irshād, p. ۳۵۵; Ghaybat al-Shaykh, p. ۲۸۳, no. ۲۴۲, with a very minor variation; al-Kāfī, p. ۵۲۲, no. ۱۷, with a very minor variation; Kashf al-ghumma, vol. ۲, p. ۴۵۵, with a very minor variation; Ithbāt al-hudāt, vol. ۳, .chap. ۳۳, p. ۶۶۲, no. ۱۶

son was born to me and I wrote to [the Imam] seeking permission to circumcise him on the seventh day. The reply was, ‘No.’ The child died on the seventh day and I wrote to him and informed him about his death. He replied, ‘Allah will replace him with another [son] then another. Name [the new child] Aḥmad and the next one Ja`far.’ It ”.happened like he had said

Al-Kāfī(۱): `Alī b. Muḥammad, from Abū `Aqīl `Īsā b. Naṣr who said: “`Alī b. Ziyād .۸۵۵

al-Ṣaimarī wrote [a letter to him] and asked for a burial-shroud. He wrote in reply, 'You will need it at eighty.' He died at eighty and [the Imam] sent him a shroud a few days before his death."

۸۵۶. Al-Kāfī(۲): From Al-Qāsim b. al-`Alā who said: "A number of sons were born to me and I wrote to him asking him to pray (for the). But, he did not write anything to me about them and (soon) all of them died. When my son al-Ḥasan was born, I wrote to him and asked him to pray (for him), I received the response, 'He will survive and all praise is for Allah.'

۸۵۷. Al-Kharā'ij(۳): And from amongst them (meaning the miracles of Imam Ṣāḥib al-Zamān, peace be on him) is:

Abū Muḥammad al-Da`lajī had two sons and he was one of our best companions and had heard a lot of traditions. One of his two sons was on the right path. His name was Abū l-Ḥasan and he used to

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۱- Al-Kāfī, vol. ۱, chap. ۱۲۵, p. ۵۲۴, no. ۳۷; Mir`āt al-uqūl, vol. ۶, chap. "Birth of the Master," p. ۱۹۹, no. ۲۷. "Eighty" can either mean his age or the year ۲۸۰ AH; Ghaybat al-Shaykh, pp. ۲۸۳–۲۸۴, no. ۲۴۳, similar to it through his chain of narrators from Abū `Aqīl; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۳۰۶, no. ۲۰; Kashf al-ghumma, vol. ۲, p. ۴۵۶; Taqrīb al-ma`ārif, p. ۱۹۶; al-Thāqib, p. ۵۹۰, no. ۵۳۵/۱; In Dalā'il al-imāma, a similar miracle has been narrated which occurred for `Alī b. Muḥammad al-Samurī (pp. ۲۸۵–۲۸۶). It has been mentioned in Faraj al-mahmūm, p. ۲۴۴, what has been narrated in Dalā'il al-imāma, from al-Ṭabarī—the author of Dalā'il al-imāma—and al-Ḥimyarī; Kamāl al-dīn, vol. ۲, chap. ۴۵, p. ۵۰۱, no. ۲۶; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۶۶۴, no. ۲۶; I`lām al-warā, sect. ۲, p. ۴۲۱; al-Kharā'ij wa l-jarā'iḥ, vol. ۱, pp. ۴۶۳–۴۶۴, no. ۸. I say: It is probable that some error has occurred while copying from Dalā'il al-imāma because `Alī b. Muḥammad al-Samurī died in ۳۲۸ or ۳۲۹ AH. Otherwise, he might have meant eighty years of his age.

۲- Al-Kāfī, vol. ۱, chap. ۱۲۵, p. ۵۱۹, no. ۹; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۳۰۹, no. ۲۷;

.Ithbāt al-hudāt, vol. ٣, chap. ٣٣, p. ۶۵۹, no. ٨; I`lām al-warā, sect. ٢, pp. ۴١٨–۴١٩

Al-Kharā'ij, vol. ١, chap. "The miracles of Imam Ṣāḥib al-Zamān," p. ۴٨٠, no. ٢١, - ٣ printed at al-Imam al-Mahdī Organization; Biḥār al-anwār, vol. ۵٢, chap. ١٨, p. ۵٩, no. ۴٢; Faraj al-mahmūm, p. ٢۵۶, with a very minor variation at its end. He also says, "Al-Da`lajī refers to those attributed to a place behind the gateway of Kūfa—towards Baghdad—whose inhabitants are called al-Da`ālaja. He was a jurist (faqīh) and an `ārif. Al-Najāshī has mentioned him in his rijāl book likewise." He writes, "I learned the laws of inheritance from him and he has a book on Hajj." Therefore, it most possible that this miracle took place during the major occultation, because al-Najāshī was born in ٣٧٢ AH and died in ۴۵٠ AH; Ithbāt al-hudāt, vol. ٣, chap. ٣٣, p. ۶٩۵, no. ١٢٠; Wasā'il al-Shī`a, vol. ٨, chap. ٢۴, p. ١۴٧, no. ٢; Mustadrak al-wasā'il, vol. ٨, pp. ٧٠–٧١, no. ۴.

bathe the dead. His second son was walking on the path of the youth who indulged in prohibited acts. Abū Muḥammad had been given some money to perform Hajj on behalf of Ṣāḥib al-Zamān, peace be on him, and this was the practice of the Shias in those times. He handed over some of this to his second son who was infamous for his corruption and left for Hajj.

When he returned, he narrated that while he was at one of the stations [during the pilgrimage], a handsome young man with a tanned complexion and with two locks of hair who was busy supplicating, praying, invoking, and worship.

When some of the people went near [him], he turned towards me and said, "O Shaykh! Are you not ashamed?" I asked, "Why, O my Master?" He replied, "You have been given some money to perform Hajj from whom you know and you handed some of it over to a corrupt [man] who drinks wine. The time that you will lose one of your eyes is close" and he pointed towards my eye. From that day on, I was in a state of constant alarm and fright.

Abū `Abd-Allah Muḥammad b. Muḥammad al-Nu`mān heard about this and said, "Barely forty days had passed from his return [from the Hajj pilgrimage] that he developed an ulcer in the eye which had been pointed to and he lost his eyesight."

٨۵٨. Kamāl al-dīn(١): Narrated to me my father, may Allah be satisfied with him, from

,Sa`d b. `Abd-Allah

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Kamāl al-dīn, vol. ۲, chap. ۴۵, pp. ۴۹۱–۴۹۲, no. ۱۵; al-Kharā'ij wa l-jarā'iḥ, vol. ۲, pp. - ۱ ۶۹۸–۶۹۹, no. ۱, with some variations, published at al-Imam al-Mahdī Organization; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۲۹۵, no. ۱۰; Faraj al-mahmūm, sect. "Dalā'il al-Mahdī .`alayhi al-salām," p. ۲۳۹; Ithbāt al-hudāt, vol. ۳, p. ۶۹۶, with differences in the wording

:from `Allān al-Kulainī, from al-A`lam al-Miṣrī, from Abū Rajā' al-Miṣrī who said

After the death of Imam Abū Muḥammad, peace be on him, I went out in search [of his successor] for two years but in these two [years] I found nothing. In the third year, I was in Medina seeking the son of Abū Muḥammad, peace be on him, at Ṣuryā' and Abū Ghānim had asked me to have dinner with him. I was sitting, engrossed in deep thought, and saying to myself, "If there was anything, it should have appeared after ".three years

Suddenly, a caller who I could hear but I could not see, called out, "O Naṣr b. `Abd-Rabbih! Say to the people of Egypt, 'Did you become believers in the Messenger of Allah, Allah's blessings be on him and his family, only after you saw him?'" I did not know my father's name because I was born in Madā'in and al-Naufalī had adopted me when my father had died and had brought me up. When I heard this voice, I .instantly got up and instead of going to Abū Ghānim, I took the road to Egypt

Two men from Egypt had written [to the Imam] about their two sons. The answer they received was: "As for you, O so and so, may Allah reward you!" And he prayed for the .other. Soon, the son of the one who had been consoled died

Al-Ghayba (by the renowned jurist, traditionist, and ascetic, al-Ḥasan b. Ḥamza, .۸۵۹ may Allah be satisfied

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:with him [d. ۳۸۵ AH])(۱): A righteous person from our companions narrated to us

One year, I went to the Holy Ka`ba to perform Hajj. It was a year of extreme heat and intense hot winds. I was separated from my caravan and lost my way. I was so overcome with thirst that I fell down and was about to die when I heard a horse neighing. I opened my eyes and saw a handsome fragrant youth riding a white .animal

He gave me water to drink—that was colder than ice and sweeter than honey—and he saved me from death. I asked, "O My Master! Who are you?" He replied, "I am the Proof of Allah upon His servants and the Remnant of Allah on His earth. I am the one who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. I am the son of al-Ḥasan b. `Alī b. Muḥammad b. `Alī b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on them." He then said, "Close your eyes" and I closed them. Then, he said, "Open them." I opened my eyes and I saw myself ahead of the caravan. Then, he disappeared from my sight, Allah's .blessings be on him

Al-Dalā'il (by al-Shaykh Abū l-`Abbās `Abd-Allah b. Ja`far al-Ḥimyarī—one of the .۸۶۰ great scholars of the third century AH)(۲): A person from the outskirts of Ḥumaid wrote to [the Imam] and asked him

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Al-Arba`īn known as Kifāyat al-muhtadī, p. ۱۴۰, no. ۳۶; al-Arba`īn by al-Khātūn - ۱ Ābādī, p. ۴۹, no. ۱۲. I say: Although, this miracle possibly occurred in the major occultation, the probability of it taking place in the minor occultation is greater due to what we have mentioned here. And Allah knows the best. Know that the rijāl scholars have praised this person with the attributes of profound knowledge, piety, asceticism, etc. Al-Ṭūsī writes, "He was noble (fāḍil), a litterateur (adīb), a mystic (`ārif), a faqīh, an ascetic, God-fearing (warā`), and had many good characteristics. He wrote a number of books . . ." Al-Najāshī says, "He was amongst the most famous of the Shias." Tanqīḥ al-maqāl mentions, "He was amongst the chiefs of the good (people) and one of the greatest of the teachers. The rijāl scholars have mentioned him, praised him with ".every beautiful (attribute), and have immensely glorified him

Faraj al-mahmūm, p. ۲۴۷. He says: "A section about what we have narrated through -۲ our chain of narrators from al-Shaykh Abū l-`Abbās `Abd-Allah b. Ja`far al-Ḥimyarī from vol. ۲ of the book al-Dalā'il . . ."; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۷۵, no. ۵۵۸; .Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۳۳۲, no. ۵۶

to pray for his child who was not born yet. The reply was: a prayer is (useful) only within the first four months of pregnancy and that he will soon have a son. Things .turned out as he had said, Allah's blessings be on him

Faraj al-mahmūm(۱): From the aforementioned book (apparently referring to al- .۸۶۱ Ḥimyarī's al-Dalā'il) is what we have narrated from al-Shaykh al-Mufīd and have recorded it from a very old manuscript from the Usūl's of our companions that was written during the life of the representatives. This is what he cites from Al-Ṣafwānī, :may Allah have mercy on him

I saw al-Qāsim b. al-`Alā who lived for ۱۱۷ years. Of these, he could see until the age of eighty. In those [eighty years], he had seen our Master Abū l-Ḥasan and our Master Abū Muḥammad, peace be on them. After the age of eighty, he became blind but regained his sight seven days before his death. I lived with him in the city of Arān in .Azerbaijan

The letters (tauqī`āt) of our master, Ṣāḥib al-Zamān, Allah's blessings be on him, would continuously reach him through Abū Ja`far Muḥammad b. `Uthmān al-`Amrī and after him, through Abū l-Qāsim b. Rūḥ, may Allah sanctify their souls. For about two months, no letters came to him and he became worried, may Allah have mercy on .him

We were with him when the doorkeeper entered with good news and said, "The messenger from Iraq has entered." Al-Qāsim became delighted and turned his face towards the

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Faraj al-mahmūm, pp. ۲۴۸–۲۵۳. Wherever this copy contained errors, we have - ۱

corrected them using Biḥār al-anwār; Ghaybat al-Shaykh, pp. ٣١٠–٣١٥, no. ٢٦٣, which mentions `Abd-Allah b. `Ubaid-Allah. Apparently, this is the scribe's error, because `Utbat b. `Abd-Allah is correct. The latter is ibn Mūsā b. `Abd-Allah al-Hamdānī who was a judge in Marāgha, then Azerbaijan, Hamdān, and Baghdad. He died in ٣٥١ AH and lived for eighty six years. See Siyaru a`lām al-nubalā', vol. ١٦, p. ٤٧, and Tārīkh Baghdād, vol. ١٢, p. ٣٢٠; Al-Thāqib fī l-manāqib, p. ٥٩٠, no. ٥٣٦/٢, which mentions Abū l-Sā'ib `Utbat b. `Ubaid-Allah al-Mas`ūdī; Biḥār al-anwār, vol. ٥١, chap. ١٥, pp. ٣١٣–٣١٦, no. ٣٧, which also mentions `Utbat b. `Ubaid-Allah; Ithbāt al-hudāt, vol. ٣, chap. ٣٣, pp. ٦٩٠–٦٩٢, no. ١٠٦; Muntakhab al-anwār al-muḍī'a, pp. ١٣٠–١٣٤; al-Kharā'ij wa l-jarā'iḥ, vol. ١, pp. ٤٦٧–٤٧٠, no. ١٤, which also mentions Abū l-Sā'ib `Utbat b. `Ubaid-Allah al-Mas`ūdī.

Qibla and prostrated. A short man entered carrying parcels and wearing the messengers uniform. He was wearing an Egyptian overcoat, shoes from Amul(١) adorned his feet, and on his shoulder was a bag. He stood up, embraced him, removed the bag from his neck, called for a tray of water, washed his face, and made him sit next to himself.

We ate and washed our hands then the man stood up and removed a note greater in size than half a paper. He handed it over to al-Qāsim who kissed it and gave it to his scribe called `Abd-Allah b. Abī Salma. He took it, opened it, read it, and started crying to the extent that al-Qāsim sensed his weeping. Al-Qāsim asked, "O `Abd-Allah! Is everything okay?" He replied, "Nothing unpleasant." He asked, "And what is that?" He said, "The Shaykh will pass away forty days after he receives this letter. He will become ill on the seventh day after receiving this letter. Then, Allah will restore his eyesight and seven clothes will be taken to him." Al-Qāsim asked, "[Will I die] while my faith is safe?" He replied, "Yes, while your faith is safe." [On hearing this], he laughed—may Allah have mercy on him—and remarked, "What more can I expect after this age?" The man stood up, removed from his bag three red Yemeni trousers, a turban, two clothes, and a handkerchief and the Shaykh took them.

With him was a shirt that was given to him by our

.A city located in Iran on the southern coast of the Caspian sea—Ed -۱

Master Abū l-Ḥasan b. al-Riḍā, peace be on him. He had a friend called `Abd al-Raḥmān b. Muḥammad al-Sarī who had great enmity towards the Shias. But, between him and al-Qāsim—may Allah brighten his face—there was great affection in worldly .matters and he was fond of him

Abd al-Raḥmān would come to Arān to reconcile between Abū Ja`far b. Ḥumdūn al-` Hamdānī and Ḥayyān al-`Ayn and would often visit him. [Al-Qāsim] said to the two elderly people who lived with him—who were called Abū Ḥāmid `Imrān b. al-Mufallas and Abū `Alī Muḥammad—, "I want to read this letter for `Abd al-Raḥmān because I would love him to be guided and I hope that Allah, Mighty and Majestic be He, guides ".him by this letter

One of them] said, "There is no god except Allah! When the Shias do not have the] capacity to bear the contents of this letter, how can `Abd al-Raḥmān do so?" He answered, "I know that I am revealing a secret that I should not, but for the sake of my affection for `Abd al-Raḥmān, I desire that Allah guides him towards this affair, so I will read it for him." That day passed and it was a Thursday, Rajab ۱۳, ۳۰۴ AH. `Abd ".al-Raḥmān entered and greeted him. He said, "Read this letter and see for yourself

He started reading it and when he reached the part where his death was foretold, he threw the letter and said to al-Qāsim, "O Abū Muḥammad! Fear Allah! You

are a learned person in your religion and sound in intellect. Verily, Allah says, 'And no one knows what it will achieve tomorrow and no one knows in which land it will die.'(۱) And He says, 'Knower of the unseen; He does not reveal his unseen for anybody.'(۲)" Al-Qāsim laughed and said, "The verse is finished by 'Except for a Messenger he .approves of'(۳) and my master is one who is an approved messenger

I knew that you would say such things but take note of this day. If I live after the mentioned date in the letter, then be sure that I was wrong [in my beliefs]. And if I die [as mentioned in the letter] then check [the date again]." `Abd al-Raḥmān took note of .that day and they left each-other

On the seventh day after the letter was received, al-Qāsim caught a fever and became severely ill. He was leaning towards the wall while in bed and his son, al-Ḥasan b. al-Qāsim who was an alcohol addict, was married to [the daughter of] Abū `Abd-Allah b. Ḥumdūn al-Hamdānī. Abū `Abd-Allah b. Ḥumdūn al-Hamdānī was sitting in one corner of the house and he had covered his face with his cloth while Abū Ḥāmid .was in another corner

Abū `Alī b. Muḥammad and a group of people from the city were crying when al-Qāsim leaned back on his hand and began to say: "O Muḥammad! O `Alī! O Ḥasan! O Ḥusayn . . . (to the last Imam). O

.Quran ۳۱:۳۴ -۱

.Quran ۷۲:۲۶ -۲

.Quran ۷۲:۲۷ -۳

my masters! Be my intercessors before Allah, Mighty and Majestic be He." He repeated this for a second time and started saying it for the third time. When he reached "O Mūsā! O `Alī!", his eyelids burst open like the windflowers which are burst .open by children

His irises opened and he began rubbing his eyes gently with his sleeve. A liquid oozed out from his eyes which was similar to blood serum. Then, he looked at his son and said, "O Ḥasan! Come to me. O Abū Ḥāmid! Come to me. O Abū `Alī! Come to me." They all gathered around him and looked at his cured pupils. Abū Ḥāmid asked, "Can you "?see us

Then he placed his hand on each one of us. The news [about al-Qāsim regaining his

eyesight] spread amongst the people who flocked to see him. The Chief Justice of Baghdad, `Ayniyyat b. `Ubaid-Allah Abū Thābit al-Mas`ūdī(١), came to him and said, "O Abū Muḥammad! What is on my hand?" He then showed him his ring with a turquoise gem on it and brought it closed to him. He replied, "It is a ring with a turquoise gem and three lines have been written on it." Al-Qāsim then took it from him but could not read [what was written on it]. The people left in amazement and were .spreading his story

Then, al-Qāsim turned to his son al-Ḥasan and said, "O my son! Allah, Mighty is His Name, has made your position my position

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١- As we already mentioned, it seems that the correct name is `Utbat b. `Ubaid-Allah .Abū l-Sā'ib al-Mas`ūdī

and your status my status. So, accept it with gratitude." Al-Ḥasan replied, "I accepted it." Al-Qāsim said, "With what conditions?" He replied, "With [the conditions] you order me [to accept]." He said, "On the condition that you stop drinking wine." Al-Ḥasan said, "O father! I swear by the One Whom you are mentioning, I will stop drinking wine and also those things which you do not know about." Al-Qāsim raised his hands towards the sky and said three times, "O Allah! Inspire al-Ḥasan with Your obedience and keep ".him away from Your disobedience

Then, he called for a piece of paper and wrote his will with his own hands, may Allah have mercy on him. The estates which were in his position belonged to our master, peace be on him, and were endowed to [the Imam] by his father (waqafahā lahū). [Al-Qāsim] had written in his will to al-Ḥasan, "If you become eligible for this affair—meaning the representation (wikāla) of our master—you will get a share of half of my estates at Farjand and the rest of it is the property of my master, and if you do not become eligible, then seek goodness from wherever Allah sends it to you." Al-Ḥasan accepted the will on these terms. On the fortieth day, al-Qāsim died after the break of .dawn

On hearing the news of his death, `Abd al-Raḥmān b. Muḥammad came to him while running in the markets barefooted and head uncovered, crying, “O my master!” The people were amazed at

this behavior and were asking him, “What are you doing to yourself?” He replied, “Keep quiet! I have seen what you have not seen.” Then, he participated in his funeral procession and converted from his previous beliefs and endowed (waqafa) most of his estates [to the Imam]. Abū `Alī b. Muḥammad undertook the task of giving al-Qāsim [the burial] bathe and Abū Ḥāmid poured water for him.

He was wrapped in eight clothes. On his body was the shirt of our Master followed by the seven clothes that had come from Iraq. After a short period, al-Ḥasan received a letter of condolence from our Master and he had prayed at the end of it that Allah Inspire him with His obedience and keep him away from His disobedience. This was the same prayer invoked by his father. The letter finished like this: “Indeed, we made your father as an Imam for you and set his actions as examples.”

We narrated this narration—which we have also mentioned from Abū Ja`far al-Ṭūsī—may Allah be satisfied with him.

۸۶۲. Al-Kharā’ij wa l-jarā’iḥ(۱): It has been narrated from Abū l-Ḥasan al-Mustariq al-Zarīr:

One day, I was in the court of al-Ḥasan b. `Abd-Allah b. Ḥamdān Nāṣir al-Daula. We started discussing the Imam and I said, “I used to neglect the affair of the [Holy] Region (al-nāḥiya) until one day, I went to the court of my uncle al-Ḥusayn and I began discussing this topic. He said, ‘O my son! I used to have your belief until I

۱- Al-Kharā’ij wa l-jarā’iḥ, vol. ۱, pp. ۴۷۲–۴۷۵, no. ۱۷; Faraj al-mahmūm, pp. ۲۵۳–۲۵۴; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۵۶–۵۷, no. ۴۰; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, sect.

۳, p. ۶۹۴, no. ۱۱۸ (short version); Kashf al-ghumma, vol. ۲, pp. ۵۰۰–۵۰۱, under "The miracles of the Master of the time, peace be on him".

was told to take the governorship of Qum as it had become a difficult problem for the King.

Anybody who entered it on behalf of the King was met with stubborn resistance from its inhabitants. He gave me an army and I marched towards it. When I reached the area of Ṭirz, I went out for hunting and [my arrow] missed an animal and I rushed after it until I reached a river.

I went in the river and the more I went forward, the vaster it became. In this state, a rider appeared before me on a white mount, wearing a green silky turban. I could see nothing of [his face] but his eyes and he was wearing red shoes. He addressed me, "O Ḥusayn," without saying my title—Emir—or my epithet. I asked, "What do you want?" He said, "Why do you neglect the affair of the (Holy) Region(۱) (al-nāḥiya)? And why do you prevent my companions from one-fifth of your wealth?" I was indeed a lordly person who feared no one but there I was trembling and overcome by fright.

I replied, "My Master! I will do whatever you order." He commanded, "When you reach the place you intend to go [i.e. Qum], enter it and pardon [its inhabitants]. After you acquire what you will acquire, give a fifth of it to those who deserve it." I said, "I have heard and I will obey." He said, "Go with guidance." Then, he turned the reins of his horse and

۱- Meaning what is related to the Mahdī, peace be on him—Ed.

went away.

I did not understand which path he took. I searched for him right and left but he was concealed from me. This frightened me even more and I returned to my camp and forgot the entire incident. When I reached Qum with the intention of fighting them, its

citizens came out and said, “We fought those who came to us because they opposed .us. But you have come and there is no opposition between us

Enter the city and govern it as you like.” I stayed there for quite some time and acquired more wealth than I had calculated. Some of the commanders complained against me to the King because they were jealous of my long stay and the excessive wealth I had acquired. Consequently, I was dismissed and I returned to Baghdad. I .directly went to the King, greeted him, and then went to my house

Amongst my visitors was Muḥammad b. `Uthmān al-`Amrī. He overtook the people and sat on my sitting place [beside me]. This angered me but he continued to sit and didn’t get up while the people were coming and going and my anger was increasing. When the people left and the gathering dispersed, he came close to me and said, ”.“Between you and me is a secret, so listen to it.” I said, “Speak

He said, “The companion of the white horse and the river says, ‘We fulfilled what we promised.’” Suddenly, I remembered the entire incident and changed my attitude and said, “I

listen and I obey.” Then, I stood up, held his hand and opened the treasury. Then, he started separating one-fifth of the wealth until he even removed one-fifth from those things that I had forgotten that I had collected. He then left. After this incident, my ’.doubts were dispelled and the affair was proved

”.Ever since I heard this from my uncle, Abū `Abd-Allah, all my doubts were dispelled

The following traditions also prove the concept of this chapter: ۸۲۳, ۸۲۷, ۸۲۸, ۸۳۰, ۸۳۲, ۸۳۳, ۸۳۸, ۸۳۹, ۸۴۰, and ۸۶۸.

Section Three

His ambassadors (sufarā’) and deputies (nuwwāb) during the Minor Occultation

(Comprised of twenty-seven traditions(۱)

۸۶۳. Ghaybat al-Shaykh(۲): A group from Abū Muḥammad Hārūn b. Mūsā informed me from Abū `Alī Muḥammad b. Hammām al-Iskāfī, from `Abd-Allah b. Ja`far al-Ḥimyarī, from Aḥmad b. Isḥāq b. Sa`d al-Qummī who said:

One day I went to see Imam Abū l-Ḥasan `Alī b. Muḥammad, Allah's blessings be on him. I said, "My Master! Sometimes I am present and at other times I am absent. It is not always feasible for me to contact you even when I am present; So, whose word should we accept and whose command should we obey?" He replied, "This is Abū `Amr, the reliable, the trustworthy. Whatever he says to you, he is narrating from me and whatever he is conveying to you, he is conveying from me."

After (Imam) Abū l-Ḥasan passed away—one day—I went to his son Abū Muḥammad al-Ḥasan al-`Askarī, peace be on him, and repeated what I had said

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۱ - Know that during the minor occultation, his representatives (wukalā') and his deputies (nuwwāb) were a number of people who were known for their reliability, trustworthiness, and truthfulness. This can be verified by referring to credible books. His letters (tauqī`āt) and orders were transmitted through them. They demonstrated extraordinary acts and told of the unseen—by the assistance of their master, peace be on him. I will make this short by only speaking about the four most famous ones whose trustworthiness, justice, elevated position, and high status is agreed upon by all the Shias: Al-Shaykh Abū `Amr `Uthmān b. Sa`īd al-`Amrī, may Allah the Exalted be satisfied with him: He was appointed by Imams Abū l-Ḥasan `Alī b. Muḥammad al-`Askarī and Abū Muḥammad al-Ḥasan b. `Alī al-`Askarī, peace be on them. He was from the Banī-Asad tribe and was known as al-`Askarī and also al-Sammān (meaning the oil trader) because he traded cooking oil as a cover-up for his activities. The two aforementioned Imams have spoken about him as well as our master Ṣāḥib al-Zamān, Allah's blessings be on him. Al-Ṭūsī has mentioned him in his Rijāl book amongst the companions of Imam al-Hādī, peace be on him. He writes, "Uthmān b. Sa`īd al-`Amrī, whose epithet is Abū `Amr al-Sammān and who is also known as al-Zayyāt. He served him when he was merely eleven years old and was famous for his

inclination towards him." Al-Ṭūsī also mentions him as a companion of (Imam) Abū Muḥammad al-Ḥasan al-`Askarī, peace be on him. He says, "Highly honored, reliable, and his representative." Yet again, he writes: "Muḥammad b. Uthmān b. Sa`īd al-`Amrī whose epithet was Abū Ja`far and his father's epithet was Abū `Amr; both of them were the representatives of Ṣāḥib al-Zamān, peace be on him, and enjoyed a great position amongst the Shias." The author of Tanqīḥ al-maqāl writes, "He was more majestic and famous than can mentioned." Abū Ja`far Muḥammad b. Uthmān b. Sa`īd al-`Amrī: When his father—Abū `Amr—died, he replaced him by [Imam] Abū Muḥammad's order as well as the order of his own father which was commanded by the Qā'im, peace be on him. Al-Ṭūsī has narrated in al-Ghayba from Abū l-`Abbās from Hibat-Allah b. Muḥammad, from his teachers, that the Shias are unanimous in his justice, reliability, and trustworthiness because of the statements regarding his justice and the order to refer to him during the lifetime of (Imam) al-Ḥasan (al-`Askarī), peace be on him, and after his death while his father was alive. He writes, "Numerous arguments [in support of Shia] have been narrated from him and the miracles of the Imam have been manifested at his hands . . ." The author of Tanqīḥ al-Maqāl writes, "His majesty, high position, and status is so famous amongst the Imāmiyya that there is no need to mention it . . ." He had written some books using what he had directly heard from (Imam) Abū Muḥammad al-Ḥasan and from the Master, peace be on them, and what he had heard from his father, Uthmān b. Sa`īd, from (Imams) Abū Muḥammad and al-Ḥasan al-Hādī, peace be on them. Al-Ṭūsī writes in al-Ghayba, "Abū Naṣr Hibat-Allah says, 'I saw in the writings of Abū Ghālib al-Zurārī—may Allah have mercy on him and forgive him—that Abū Ja`far Muḥammad b. Uthmān al-`Amrī died in the end of (the month) Jumād al-Aulā, ۳۰۵ AH. Abū Naṣr Hibat-Allah b. Muḥammad b. Aḥmad has mentioned that Abū Ja`far al-`Amrī, may Allah be satisfied with him, died in the year ۳۰۴ AH. He was in charge of these affairs for almost fifty years. The people took their wealth to him and he would give them signed letters which had the same handwriting as those which they received during the lifetime of (Imam) al-Ḥasan (al-`Askarī), peace be on him. [The letters] were about the difficulties [encountered] in religious and worldly matters and replies to questions they had asked him and comprised of amazing answers. May Allah be satisfied with him and satisfy him.'" Al-Shaykh Abū al-Qāsim al-Ḥusayn b.

Rauḥ b. Abū Baḥr al-Naubakhtī, may Allah have mercy on him: He attained the position of special deputyship after Muḥammad b. Uthmān, may Allah have mercy on them. He succeeded Muḥammad b. `Uthmān by the orders of the Imam which were transmitted by Muḥammad b. `Uthmān. He was viewed by both Shias and Sunnis as one of the wisest of the people and enjoyed a great position and elevated status amongst the latter too. Muḥammad b. Uthmān had about ten close confidants; Abū l-Qāsim b. Rauḥ was amongst them but the others were closer to Muḥammad b. Uthmān than him. Amongst these, Ja`far b. Aḥmad b. Mattīl was so close to him and spent so much time in his house that the Shias had no doubt that if something happened to al-Ḥusayn b. Rauḥ, he would surely inherit his position. When the Imam appointed Abū l-Qāsim, no one denied and they all submitted [to this order] including Ja`far b. Aḥmad b. Mattīl who showed the same attitude towards him which he had showed towards Abū Ja`far al-`Amrī. He continued this manner until he passed away. Shaykh Abū l-Qāsim died in the month of Sha`bān, ٣٢۶ AH. The duration of his ambassadorship was twenty-one or twenty-two years. May Allah be satisfied with him Al-Shaykh Abū l-Ḥasan `Alī b. Muḥammad al-Samurī: He succeeded Shaykh Abū l-Qāsim by his order and he was the last representative. With his death, the major occultation commenced and the affair was delegated to the jurists and those who possessed the traditions and sciences of the Ahl al-Bait, peace be on them. During the major occultation, the people must refer to them. This is a fact which has been established by numerous traditions—some of which have already been mentioned. Abū l-Ḥasan `Alī b. Muḥammad al-Samurī passed away in ٣٢٩ AH; may Allah have .mercy on him

Ghaybat al-Shaykh, chap. "Ṭarafun min akhbār al-sufarā'," pp. ٣۵۴–٣۵۵, no. ٣١۵; - ٢ .Biḥār al-anwār, vol. ۵١, chap. ١۶, pp. ٣۴۴–٣۴۵

to his father. He replied, "This is Abū `Amr, the reliable, the trustworthy. He was deemed reliable by the one who passed [away] and I deem him trustworthy during my life and death. Whatever he says to you, he is narrating from me and whatever he ".conveys to you, he is conveying from me

Abū Muḥammad Hārūn narrates from Abū `Alī, from Abū l-`Abbās al-Ḥimyarī that

".“We used to mention this saying and describe the majestic position of Abū `Amr

Ghaybat al-Shaykh(۱): A group from Abū Muḥammad Hārūn informed us from .۸۶۴ :Muḥammad b. Hammām, from `Abd-Allah b. Ja`far who said

After (Imam) Abū Muḥammad, peace be on him, passed away, we went to perform Hajj one year. I went to Aḥmad b. Isḥāq at Baghdad and saw Abū `Amr with him. I said, “Verily, we regard this Shaykh—and I pointed to Aḥmad b. Isḥāq—as reliable and approved. He has narrated such and such things to us about you,” and I repeated .what was mentioned earlier regarding the excellence of Abū `Amr and his position

I continued, “Now, you are someone whose word and truthfulness cannot be doubted. So I ask you for the sake of Allah and the two Imams who endorsed your reliability, have you seen the son of Abū Muḥammad who is the Master of the Time?” He cried and said, “[I will tell you] if you promise not to disclose this to anybody while I am alive.” I agreed and he said, “Indeed, I have seen him, peace be

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Ghaybat al-Shaykh, chap. “Ṭarafun min akhbār al-sufarā’,” p. ۳۵۵, no. ۳۱۵; Biḥār al- -۱ .anwār, vol. ۵۱, chap. ۱۶, pp. ۳۴۵

on him, and his neck is like this—indicating that it is nice shaped and perfect.” I enquired, “What is his name?” He replied, “You have been forbidden [from asking] ".this

Ghaybat al-Shaykh(۱): Aḥmad b. `Alī b. Nūḥ Abū l-`Abbās al-Sairāfī, from Abū Naṣr .۸۶۵ `Abd-Allah b. Muḥammad b. Aḥmad known as ibn Barniyyat al-Kātib, from some of the noble Shia traditionists, from Abū Muḥammad al-`Abbās b. Aḥmad al-Ṣā’igh, from al-Ḥusayn b. Aḥmad al-Khaṣībī, from Muḥammad b. Ismā’īl and `Alī b. `Abd-Allah al-:Ḥasaniyyān who both said

We went to see (Imam) Abū Muḥammad al-Ḥasan, peace be on him, at Sāmarrā’ and with him were a group of his friends and followers. After some time, Badr, his servant,

entered and said, "My Master! There is a group of disheveled and dust-covered people at the door." He said to them, "These are our Shias from Yemen." (The narration is long and it continues until the Imam says to Badr,) "Go and call `Uthmān b. Sa`īd al-`Amrī." `Uthmān entered after a short time and our Master Abū Muḥammad, peace be on him, said to him, "O `Uthmān! Be steadfast because you are the representative and the reliable trustee upon Allah's wealth. Take from these Yemenis what they have brought of their wealth. . ."

The tradition continues to where they said), we all said together, "O our Master! By) Allah, `Uthmān is one of your best Shias and you have increased our knowledge regarding his position in serving you. He is your representative and your

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۱ - Ghaybat al-Shaykh, chap. "Ṭarafun min akhbār al-sufarā'," pp. ۳۵۵–۳۵۶, no. ۳۱۷; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, pp. ۳۴۵.

trustee upon the wealth of Allah, the Exalted." He replied, "Yes. Testify before me that `Uthmān b. Sa`īd al-`Amrī is my representative and his son, Muḥammad, is the representative of my son, your Mahdī."

۸۶۶. Ghaybat al-Shaykh(۱): From him (meaning Aḥmad b. `Alī b. Nūḥ), from Abū Naṣr Hibat-Allah b. Aḥmad al-Kātib, the son of the daughter of Abū Ja`far al-`Amrī—may Allah sanctify his soul and satisfy him—from his teachers that

When (Imam) al-Ḥasan b. `Alī died, `Uthmān b. Sa`īd—may Allah sanctify his soul and satisfy him—came for his ritual bath and took care of his shrouding, embalmment, and preparing his grave. Apparently, he was appointed for all these things which cannot be denied or disputed except at the cost of denying the reality of things in all their apparentness.

The signed letters (tauqī`āt) of the Master of the Affair which comprised of orders and prohibitions and also answers, were delivered through `Uthmān b. Sa`īd and his son Abū Ja`far Muḥammad b. `Uthmān, to his Shias and the special companions of

.his father (Imam) Abū Muḥammad, peace be on him

The letters] were written with the same handwriting as the ones which were] delivered during the lifetime of [Imam] al-Ḥasan, peace be on him. The Shias never doubted their credibility until `Uthmān b. Sa`īd—may Allah have mercy on him and be satisfied with him—died and his son Abū Ja`far gave him the ritual bath and became his successor and all the affairs were referred to him. The Shias were unanimous in his

p: ۴۵۲

Ghaybat al-Shaykh, chap. "Ṭarafun min akhbār al-sufarā'," pp. ۳۵۵–۳۵۶, no. ۳۱۸. He - ۱ says on page ۳۲۰ that Abū Naṣr Hibat-Allah b. Muḥammad said, "Uthmān's grave is on the western side of Baghdad at the beginning of Mayadān Street in the place known as the gate of Jibilla in the right section of the mosque of al-Darb. The grave is located in Qibla side of the mosque itself—may Allah have mercy on him. Muḥammad b. al-Ḥasan—the author of this book—says, 'I saw his grave in the aforementioned place. A wall was built on its side and the prayer-niche was built on its other side. There was a door on one side which opened into the place of the grave in a dark narrow room. We used to visit it publicly during my stay in Baghdad from the year ۴۰۸ to after ۴۳۰ AH. Then, the chief, Abū Manṣūr Muḥammad b. Faraj, broke down the wall, raised the grave to ground level and built a box on top of it which was beneath the roof. Whoever wanted to visit his grave would go there and do so. The neighbors of the area sought blessings by visiting it and used to say, "He was a righteous man" or "He was the son of (Imam) Ḥusayn's nurse," while they were ignorant of the reality and it .is still the same today which is the year ۴۴۷ AH.'"; Biḥār al-anwār, vol. ۵۱, chap. ۱۶ p. ۳۴۶

credibility, reliability, and trustworthiness due to what had been said about his trustworthiness and credibility during the lifetime of (Imam) al-Ḥasan, peace be on him, and after his death, in the lifetime of his father `Uthmān, may Allah have mercy .on him

Al-Kāfī(۱): Muḥammad b. `Abd-Allah and Muḥammad b. Yaḥyā both of them, from .۸۶۷

:`Abd-Allah b. Ja`far al-Ḥimyarī who said

I and shaykh Abū `Amr, may Allah have mercy on him, were together with Aḥmad b. Isḥāq. Aḥmad b. Isḥāq indicated to me that I ask him about the heir. I said, "O Abū `Amr! I want to ask you about something. Although I have no doubt about it, nevertheless, I desire to question you about it. Surely, it is my belief and my religion that the earth cannot remain empty of a (divine) proof except forty days before the .Day of Judgment

When that happens, the (divine) proof will be taken away and the door of repentance will be closed. Then, becoming faithful will no longer benefit one who had not believed .earlier or hadn't earned goodness in his faith

They will be the worst from the creations of Allah, Mighty and Majestic be He, and they are the ones whom the Day of Judgment will be established upon. I intend to increase my certitude like Abraham who asked his Lord, Mighty and Majestic be He, to show him how He raises the dead. The answer was, 'Do you not believe?' and he replied, 'I do but I am asking

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Al-Kāfī, chap. "The names of those who have seen him," pp. ۳۲۹–۳۳۰; Ghaybat al- - ۱ Shaykh, chap. "Ṭarafun min akhbār al-sufarā'," pp. ۳۵۹–۳۶۱, no. ۳۱۷, and chap. "Wilādat Ṣāḥib al-Amr `alayhi al-salām," pp. ۲۴۳–۲۴۴, no. ۲۰۹; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, .pp. ۳۴۷–۳۴۸

for the contentment of my heart.' Abū `Alī Aḥmad b. Isḥāq informed me that he had asked Imam Abū l-Ḥasan, peace be on him, 'With whom must I deal with or from whom must I take and whose words should I accept?' He had replied, 'Al-`Amrī is my .trustee

Whatever he conveys to you from me, he has [really] conveyed it from me and whatever he says to you, he has said it on my behalf. Listen to him and obey [him], because surely, he is reliable and trustworthy.' Abū `Alī also informed me that he had

asked (Imam) Abū Muḥammad a similar question and he had replied, 'Al-`Amrī and .his son are both reliable

Whatever they convey to you from me, they have [really] conveyed it from me and whatever they say to you, they have said it on my behalf. Listen to both of them and obey them because they are both reliable and trustworthy.' This is what two Imams .have said about you." [On hearing this], Abū `Amr prostrated and cried

Then, he said, "Ask your need." I enquired, "Have you seen the successor of (Imam) Abū Muḥammad, peace be on him?" He replied, "Yes, by Allah. His neck is like," and he indicated with his hands. I said, "Now, one [question] remains." He said, "Come forth with it." I replied, "His name?" He said, "It is prohibited for you to ask about it and I am not saying this from myself because I cannot make anything

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.permissible or prohibited. This instruction is from him, peace be on him

The King is under the impression that (Imam) Abū Muḥammad has died and has not left behind a successor. As a result, his inheritance has been divided and those who did not have a right to it have taken it. He has a family who move freely and no one has the courage to harm them. When the name is mentioned, the search [for him] ".begins. So, fear Allah and refrain from this

Al-Kulainī, may Allah have mercy on him, says, "A shaykh from our companions—whose name I have forgotten—narrated to me that Abū `Amr was asked the same ".question while Aḥmad b. Isḥāq was with him and he gave a similar reply

:Kamāl al-dīn(۱): `Abd-Allah b. Ja`far al-Ḥimyarī says .۸۶۸

Al-shaykh Abū Ja`far Muḥammad b. `Uthmān al-`Amrī received a letter of condolence [for the death] of his father, may Allah be satisfied with them. In one part of the letter was written, "Surely, we are from Allah and to Him we will return. We submit to His commands and are satisfied with His decree. Your father lived a blissful life and died with praise. May Allah have mercy on him and unite him with his masters

and friends, peace be on them. He always strived to implement their command and worked hard to do the things that would draw him closer to Allah, Mighty and Majestic be He, and to [his masters]. May Allah brighten his face and overlook his

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۱- Kamāl al-dīn, vol. ۲, chap. ۴۵, p. ۵۱۰, no. ۴۱; Ghaybat al-Shaykh, chap. "Ṭarafun min akhbār al-sufarā'," p. ۳۶۱, no. ۳۲۳, through his chain of narrators from `Abd-Allah b. Ja`far; al-Kharā'ij wa l-jarā'iḥ, vol. ۳, p. ۱۱۱۲, no. ۲۸; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, pp. ۳۴۸–۳۴۹; al-Iḥtijāj, vol. ۲, pp. ۳۰۰–۳۰۱.

faults."

It was written in another part, "May Allah multiply your reward and offer you the best of condolences. You are in mourning and so are we. You have become lonely by his separation and so have we. Allah will make him happy in the place where he has returned to. From amongst his good fortune was that Allah, Mighty and Majestic be He, has granted him a son like you to succeed him and take his place by His orders and to ask [Allah] to have mercy on him. [Imam Mahdī continued,] All praise is for Allah, for, the souls have become pure by your position and whatever Allah, Mighty and Majestic be He, has granted you and near you. May Allah help you, strengthen you, support you, and grant you success. Allah is your Guardian, Protector, Caretaker, and He suffices you and is your Helper."

۸۶۹. Ghaybat al-Shaykh(۱): A group informed me from Hārūn b. Mūsā, from Muḥammad b. Hammām, from `Abd-Allah b. Ja`far al-Ḥimyarī that "When Abū `Amr, may Allah be satisfied with him, passed away, letters came to us—with the same handwriting that we used when corresponding with him—concerning the appointment of Abū Ja`far, may Allah be satisfied with him, as his successor."

۸۷۰. Ghaybat al-Shaykh(۲): (Through the same chain of narrators) from Muḥammad b. Hammām, from Muḥammad b. Ḥammawayh b. `Abd al-`Azīz al-Rāzī in the year ۲۸۰ AH, from Muḥammad b. Ibrāhīm b. Mahziyār al-Ahwāzī that he received [a letter] after Abū `Amr's death that said:

The son—may Allah

۱- Ghaybat al-Shaykh, chap. "Ṭarafun min akhbār al-sufarā'," p. ۳۶۲, no. ۳۲۴; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, p. ۳۴۹, no. ۲.

۲- Ghaybat al-Shaykh, chap. "Ṭarafun min akhbār al-sufarā'," p. ۳۶۲, no. ۳۲۵; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, p. ۳۴۹, no. ۲.

protect him—was always considered reliable by us during the lifetime of his father, may Allah be satisfied with and satisfy him and brighten his face. He is like his father and has his position. He ordered his son by our command and acted accordingly; May Allah guard him. Obey him and tell others about our attitude towards him.

۸۷۱. Kamāl al-dīn(۱): Abū Ja`far Muḥammad b. `Alī al-Aswad, may Allah be satisfied with him, narrated to us that Abū Ja`far al-`Amrī dug a grave for himself and leveled it with teakwood. I asked him about it and he replied, "For people, there are causes." I asked him again and he replied, "I have been ordered to gather my affairs." He died two months after this incident; May Allah be satisfied with him.

۸۷۲. Kamāl al-dīn(۲): Muḥammad b. `Alī b. Mattīl, from his uncle Ja`far b. Muḥammad b. Mattīl who said:

Abū Ja`far Muḥammad b. `Uthmān al-Sammān—known as al-`Amrī, may Allah be satisfied with him—summoned me and gave me some small clothes with signs [on them] and a purse filled with dirhams.

He said, "It is necessary that you travel alone to Wāsiṭ right now and hand these over to the first person who comes to you when you dismount on the beach of Wāsiṭ." This made me extremely sorrowful and I said to myself, "A person like me is being sent for a mission like this and made to carry such an insignificant thing." Anyhow, I went to Wāsiṭ and dismounted and asked the first

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Kamāl al-dīn, vol. ۲, chap. ۴۵, p. ۵۰۲, no. ۲۹; Ghaybat al-Shaykh, chap. “Ṭarafun min -۱ akhbār al-sufarā’,” pp. ۳۶۵–۳۶۶, no. ۳۳۳, from ibn Bābawayh, from a group; al-Kharā’ij wa l-jarā’iḥ, vol. ۳, p. ۱۱۲۰, no. ۳۶; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, pp. ۳۵۱–۳۵۲, under the .fourth tradition; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۷۷, no. ۷۴; I`lām al-warā, p. ۴۲۲

Kamāl al-dīn, vol. ۲, chap. ۴۵, p. ۵۰۴, no. ۳۵; al-Kharā’ij wa l-jarā’iḥ, p. ۱۱۱۹, no. ۳۵; -۲ Ithbāt al-hudāt, vol. ۷, chap. ۳۳, pp. ۳۱۴–۳۱۵, no. ۷۹; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, pp. .۳۳۶–۳۳۷, no. ۶۳

person who met me about al-Ḥasan b. Muḥammad b. Qaṭāt al-Ṣaidalānī, the person in charge of endowments (wakīl al-waqf) at Wāsiṭ. He said, “That’s me. Who are you?” I ”.replied, “I am Ja`far b. Muḥammad b. Mattīl

He recognized me with my name and greeted me. I greeted him too and we embraced each other. I said to him, “Abū Ja`far al-`Amrī has conveyed his greetings to you and handed me these clothes and this purse to give to you.” He replied, “All Praise is for Allah; Muḥammad b. `Abd-Allah al-Ḥā’irī [al-`Āmirī] has died and I had come to prepare his shroud.” He opened the parcel and in it were the necessary things for shrouding. The purse contained camphor and the wage of the bier-carriers .and the grave-digger. We participated in his funeral procession and I returned

Ghaybat al-Shaykh(۱): Al-Ḥusayn b. Ibrāhīm, from Abū Nūḥ, from Abū Naṣr Hibat- .۸۷۳ Allah b. Muḥammad, from his (maternal) uncle Abū Ibrāhīm Ja`far b. Aḥmad al-Naubakhtī, from his father Aḥmad b. Ibrāhīm, his uncle Abū Ja`far `Abd-Allah b. Ibrāhīm, and a group of his family members—i.e. the tribe of Naubakht, that

When the condition of Abū Ja`far al-`Amrī worsened, he gathered a group of influential Shiites including Abū `Alī b. Hammām, Abū `Abd-Allah b. Muḥammad al-Kātib, Abū `Abd-Allah al-Bāqaṭānī, Abū Sahl Ismā’īl b. `Alī al-Naubakhtī, Abū `Abd-Allah b. al-Wajnā, and other influential figures and elders. They all came to Abū Ja`far, may Allah be satisfied with him, and asked him, “If (the inevitable—meaning death) happens, who

Ghaybat al-Shaykh, chap. “Ṭarafun min akhbār al-sufarā’,” pp. ٣٧١–٣٧٢, no. ٣۴٢; - ١
.Biḥār al-anwār, chap. ١۶, p. ٣۵۵, no. ۶

”?will be your successor

He replied, “He—meaning Abū l-Qāsim al-Ḥusayn b. Rauḥ b. Abī Baḥr al-Naubakhtī—will take my place. He is the ambassador between you and Ṣāḥib al-Amr, peace be on him. He is the representative and the reliable and trustworthy. Refer to him in your affairs and seek help from him in important issues. I have been ordered [to convey] ”.this and indeed, I conveyed

Ghaybat al-Shaykh(١): A theologian (mutakallim) known as Turk al-Harawī asked .٨٧۴ [Ḥusayn b. Rauḥ], “How many daughters did the Messenger of Allah have?” He replied, “Four.” He said, “Who amongst them was the most superior?” He replied, “Fāṭima, peace be on her.” He said, “How did she become the most superior while she was the youngest of them and had accompanied the Messenger of Allah, Allah's blessings be on him and his family, less than them?” He replied, “Due to two characteristics with which Allah had distinguished her and given to her as an advantage, honor, and reverence: First, she inherited from the Messenger of Allah, Allah's blessings be on .him and his family, whilst none of his other children inherited from him

Second, Allah the Exalted, preserved the generation of the Messenger of Allah, Allah's blessings be on him and his family, through her and not through his other children. He did not distinguish her with these [characteristics] except due to the excellence of the purity He had known of her intention.” Al-Harawī replied [in astonishment], “I have never seen anyone speak and reply

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Ghaybat al-Shaykh, chap. “Ṭarafun min akhbār al-sufarā’,” p. ٣٨٨, no. ٣۵٣; Biḥār al- - ١ anwār, vol. ۴٣, chap. ٢, p. ٣٧, under no. ۴٠. He has recorded Buzl al-Harawī; al-Manāqib, vol. ٣, chap. “Virtues of Fāṭimat al-Zahrā, peace be on her,” pp. ٣٢٣–٣٢۴, which also mentions Buzl al-Hirawī. This is probably a scribal error. According to the traditionists, .al-Fīrūz Ābādī, the correct name is Badīl b. Aḥmad al-Harawī

".in this context better and more concise than him

Ghaybat al-Shaykh(۱): A group informed me from Abū `Abd-Allah al-Ḥusayn b. .۸۷۵ `Alī b. al-Ḥusayn b. Mūsā b. Bābawayh, from a group of his townsmen who lived in Baghdad—in the year in which the Qarāmiṭa attacked the hajis and it was the year of the falling stars—that "My father, may Allah be satisfied with him, wrote to al-Shaykh Abū l-Qāsim al-Ḥusayn b. Rauḥ, may Allah be satisfied with him, to seek permission to .perform Hajj

He received the reply, 'Don't go this year.' He wrote again asking, 'It is an obligatory vow (nadhr). Is it permissible for me not to go?' The response was, 'If you have no choice [because it is obligatory], then go with the last caravan.' He joined the last caravan and was saved whilst those who had gone in the earlier caravans were ".killed

Kamāl al-dīn(۲): From Muḥammad b. Ibrāhīm b. Isḥāq al-Ṭāliqānī, may Allah be .۸۷۶ :satisfied with him, who said

I was with Shaykh Abū l-Qāsim al-Ḥusayn b. Rauḥ, may Allah sanctify his soul, with a group—amongst whom was `Alī b. `Īsā al-Qaṣrī. A man stood up and said to [al-Ḥusayn b. Rauḥ], "I want to ask you something." He replied, "Ask whatever comes to your mind." He asked, "Inform me about al-Ḥusayn b. `Alī, peace be on him; was he a .guardian [appointed] by Allah?" He replied in the affirmative

The man said, "Was his killer an enemy of Allah?" He replied in the affirmative. The ,man said

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Ghaybat al-Shaykh, p. ۳۲۲, no. ۲۷۰; Biḥār al-anwār, vol. ۵۱, chap. ۵۱, p. ۲۹۳, no. ۱; -۱ .Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۹۲, no. ۱۱۰

Kamāl al-dīn, vol. ۲, chap. ۴۵, pp. ۵۰۷–۵۰۹, no. ۳۷; Ghaybat al-Shaykh, pp. ۳۲۱–۳۲۲, no. -۲ ۲۶۹, and pp. ۳۲۴–۳۲۶, no. ۲۷۳; Biḥār al-anwār, vol. ۴۴, chap. ۳۳, pp. ۲۷۳–۲۷۴, no. ۱; `Ilal al-sharā'i`, vol. ۱, chap. ۱۷۷, pp. ۲۴۱–۲۴۳, no. ۱; al-Iḥtijāj (Beirut), vol. ۲, pp. ۲۸۵–۲۸۸ and pp.

Is it permissible that Allah, Mighty and Majestic be He, allows His enemy to dominate" His friend?" Abū l-Qāsim al-Ḥusayn b. Rauḥ—may Allah sanctify his soul—replied, "Understand what I am telling you. Know that Allah, Mighty and Majestic be He, does not address the people [in a way that] the eyes can witness nor does He converse with speech. Rather, He—Majestic is His Majesty—sent to them messengers from .their species and their kind, who were humans like them

Had He sent to them Messengers from other than their kind and their forms, they would have certainly fled from [the messengers] and would have not accepted [their claims']. When they came to them while they were from their species who ate food and walked in the markets, the people said to them, 'You are mortals like us. We will .not accept [what you claim] until you perform for us a thing which we cannot do

Only then will we know that you are the chosen ones instead of us because [you can perform] what we are incapable of.' So, Allah, Mighty and Majestic be He, gave them miracles which the people were incapable of performing. Some of them brought the storm—after warning and cautioning—and drowned all those who oppressed and .rebelled

From them was he who was thrown in the fire which became cold and safe for him. From them was he who brought forth a she-camel from solid stone and made milk to flow from its udders. From them was the

one for whom the sea was split and springs flowed for him from a stone and a dry .cane was turned into a snake for him that devoured their lies

From them was the one who cured the blind and the leper, gave life to the dead with the permission of Allah, and informed them of what they ate and stored in their houses. From them was the one for whom the moon was split and with whom the animals like the camel, the wolf, and etc. spoke. When they performed such [miracles]

and the people were helpless from performing the like of such deeds, Allah, Mighty and Majestic be He, ordained by His grace upon His servants and His wisdom, that He make His Prophets, peace be on them—with all their powers and miracles—at times victorious and at other times defeated; at times triumphant and at other times .suppressed

Had Allah, Mighty and Majestic be He, made them victorious and triumphant on all occasions and had not afflicted them nor tested them [by these defeats], certainly the people would have taken them as Gods instead of Allah, Mighty and Majestic be He, and their excellent patience during calamities, misfortunes, and tests would have remained unknown [to the people]. But He, Mighty and Majestic be He, made them in these situations like [ordinary people], so that they would be patient and forbearing during ordeals and calamities, grateful in times of safety and domination over the enemies, and humble in all conditions

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.and not proud and arrogant

Thus, the people would know that they, peace be on them, have a Lord Who is their creator and planner and [as a result, the people] would worship Him and obey His Messengers. Hence, the proof of Allah would be established against those who exceed the limits concerning them and view them as deities, or disobey, oppose, defy, and refute what the Messengers and Prophets, peace be on them, have brought. 'So that he who perishes, perishes by clear proof, and he who lives, lives by clear "(proof.'(۱

Muḥammad b. Ibrāhīm b. Isḥāq, may Allah be satisfied with him, says), The next day,) I returned to Shaykh Abū l-Qāsim b. Rauḥ, may Allah sanctify his soul, and was saying to myself, "Did he make up what he said to us yesterday?" He initiated [the conversation] and said, "O Muḥammad b. Ibrāhīm! It is more preferable for me to fall from the sky, and then have a bird snatch me or the wind carry me away to a barren land, than to say my own opinion or something from myself in the religion of Allah, Mighty and Majestic be He. Rather, [what I said] was from the [true] source and was

heard from the Ḥujja, blessings and salutations of Allah be on him.”

۸۷۷. Ghaybat al-Shaykh(۲): A group informed us from Abū `Abd-Allah al-Ḥusayn b. `Alī b. Bābawayh al-Qummī, from a group of people from Qum—whom `Alī b. Bābawayh was amongst—from another group of people from Qum, amongst

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۱- Quran ۸:۴۲.

۲- Ghaybat al-Shaykh, pp. ۳۹۵–۳۹۶, no. ۳۶۶. In some copies, the word companion instead of close has been used; Kamāl al-dīn, vol. ۲, chap. ۴۵, p. ۵۰۳, no. ۳۲; Rijāl al-Najāshī, p. ۲۶۲, no. ۶۸۴; Faraj al-mahmūm, p. ۱۳۰; I`lām al-warā, chap. ۳, sect. ۲, pp. ۴۲۲–۴۲۳; Ithbāt al-hudāt, vol. ۳, sect. ۱۲, chap. ۳۳, p. ۶۹۳, no. ۱۱۳, which has recorded Harthamat b. al-`Alawiyya; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, p. ۳۶۱, no. ۸; al-Kharā’ij wa l-jarā’iḥ, vol. ۳, p. ۱۱۲۸, no. ۴۵, which is a shorter account.

whom were `Imrān al-Ṣaffār, his relative `Alawiyyat al-Ṣaffār, and al-Ḥusayn b. Aḥmad b. `Alī b. Aḥmad b. Idrīs, may Allah have mercy on them all, who all narrated:

We were in Baghdad in the year that Abū `Alī b. al-Ḥusayn b. Mūsā b. Bābawayh died. Abū l-Ḥasan `Alī b. Muḥammad al-Samurī, may his soul be sanctified, continuously asked us [who were] close to him about `Alī b. al-Ḥusayn, may Allah have mercy on him, and we always answered, “A letter has reached us about his wellbeing.”

The day when [`Alī b. al-Ḥusayn] died, he asked us about him and we gave him the same answer but he said, “May Allah reward you concerning `Alī b. al-Ḥusayn. He has just died.” We recorded the hour, date, and month of [his death] and after about seventeen or eighteen days, news reached us that he had died at the exact time mentioned by shaykh Abū l-Ḥasan, may his soul be sanctified.

۸۷۸. Kamāl al-dīn(۱): From Abū Muḥammad al-Ḥasan b. Aḥmad al-Mukattib, who said:

I was in Baghdad in the year that shaykh `Alī b. Muḥammad al-Samurī, may Allah sanctify his soul, died. I went to him a few days prior to his death. He brought a letter

for the people which I made a copy from that read, "In the Name of Allah, the Beneficent, the Merciful. O `Alī b. Muḥammad al-Samurī! May Allah increase the reward of your brothers concerning you! You will die within six days, so, wrap up your affairs and don't appoint

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۱- Kamāl al-dīn, vol. ۲, chap. ۴۵, p. ۵۱۶, no. ۴۴; Ghaybat al-Shaykh, p. ۳۹۵, no. ۳۶۵; I`lām al-warā, fourth rukn, part ۲, chap. ۳, sect. ۲, which says: soon my followers will come; al-Kharā'ij wa l-jarā'iḥ (Mu'assisat al-Imām al-Mahdī), vol. ۳, p. ۱۱۲۸, no. ۶; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, pp. ۳۶۰–۳۶۱, no. ۷; Jannat al-ma'wā (printed with the ۵۳rd volume of Biḥār al-anwār), p. ۳۱۸. I say: In some copies of Kamāl al-dīn and other books, it has been written, "the complete (al-tāmma) occultation has commenced." The original printed copy of Ghaybat al-Shaykh mentions, "[people] will come to some of my followers." Al-Kharā'ij and Jannat al-ma'wā have recorded "and from amongst my followers some will claim," and other books have narrated "and amongst my followers." It might be said that this letter apparently contradicts numerous, consecutive, and definite reports that cannot be enumerated due to their abundance and are an indication that the Imam was seen and some people had the privilege of being in his presence. It also contradicts the unanimous belief of the Shias—including the belief of al-Ṣadūq, the narrator of this story—about a large group of people who have met him. The scholars have mentioned a few reasons to resolve this contradiction or to reply to this question. Six of these answers have been mentioned in Jannat al-ma'wā. One of them is what a few scholars have stated and has also been stated by al-Majlisī in Biḥār al-anwār: The context of the tradition indicates that what is meant by seeing him, is a seeing accompanied by the claim of representation and ambassadorship and the conveying of news from him to the Shias—as was the prevalent practice during the minor occultation. This probability is highly likely. Another justification is that this tradition is a single and weak narration that neither its narrator—al-Ṣadūq—nor our other Shia companions have acted upon. Hence, the many incidents which certainty is obtained from are not contradicted. Rather, some of them comprise of miracles and extraordinary deeds that could not have been

performed by anyone but him. Ithbāt al-hudāt, vol. ۳, sect. ۳, chap. ۳۳, p. ۶۹۳, no. ۱۱۲ .(short version); al-Iḥtijāj (Beirut), vol. ۲, p. ۴۷۸

anyone as your successor after your death because the second occultation has .commenced

There will be no reappearance except after Allah's permission, Mighty and Majestic be He, and this will happen after a long time has passed and the hearts will have become hard, and the earth will have been filled with injustice. Some of my followers will claim to have met me. Beware! Whoever claims to have met me before the emergence of the Sufyānī and the [heavenly] cry (al-ṣaiḥa) is a lying slanderer. There ".is no power and strength except through Allah, the Exalted and the Great

We copied this letter and left him. On the sixth day, we returned to him while he was on his death bed. Someone asked him, "Who is your successor?" He replied, "For Allah is an affair which he will take to its extent." Saying this, he passed away; may Allah be .satisfied with him. These were the last words [anyone] heard from him

Ghaybat al-Shaykh(۱): Muḥammad b. Muḥammad b. al-Nu`mān and al-Ḥusayn b. .۸۷۹ `Ubaid-Allah informed me from Abū `Abd-Allah Aḥmad b. Muḥammad al-Ṣafwānī, :who said

Al-Shaykh Abū l-Qāsim, may Allah be satisfied with him, willed to Abū l-Ḥasan `Alī b. Muḥammad al-Samurī, may Allah be satisfied with him. Thus, he took his place and performed Abū l-Qāsim's duties. When he was about to die, the Shias gathered around him and asked him about the representative after him and his successor. He had said nothing about it and had mentioned that he was not

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Ghaybat al-Shaykh, p. ۳۹۴, no. ۳۶۳; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, p. ۳۶۰; I`lām al- -۱ .warā, chap. ۳, sect. ۱, p. ۴۱۷

.ordered to will to anyone after himself about this matter

Rijāl al-Kashī(١): Ja`far b. Ma’rūf al-Kashī who said, “Abū `Abd-Allah al-Balkhī .٨٨٠ wrote to me and narrated from al-Ḥusayn b. Rauḥ al-Qummī that Aḥmad b. Isḥāq wrote to [the Mahdī, peace be on him] to seek permission for Hajj. Permission was granted and a cloth was sent to him. Aḥmad b. Isḥāq said, ‘He has informed me about ”.my death.’ He died at Ḥulwān after returning from Hajj

The traditions with the following numbers also show the above concept: ٧٨٩, ٧٩٣, ٨١١, .٨١٢, ٨٢١, ٨٢٢, ٨٢٥, ٨۴٩, and ٨۶١

Chapter Six

His conditions and miracles during the major occultation and the stor of some of those who had the honour of meeting him

Comprised of two sections

Section One

His miracles during the Major Occultation

Comprised of fifteen traditions

Kashf al-ghumma(٢): I will mention two incidents which occurred fairly . ٨٨٢–٨٨١ recently and a group of my reliable brothers narrated them to me. In the suburbs of Ḥilla, there was a man called Ismā’īl b. al-Ḥasan al-Hirqalī who belonged to a village called Hirqal. He died during my lifetime but I did not see him. His son, Shams al-Dīn, :narrated to me the following

My father informed me that during his youth, an abscess had appeared on his left thigh which was the size of a fist. Every spring, it would crack and open and blood and puss would flow out of it. Its pain prevented him from performing many of his tasks. He resided in Hirqal and

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Rijāl al-Kashī (Jāmi`at al-Mashhad), p. ٥٥٧, no. ١٠٥٢; Ithbāt al-hudāt, vol. ٧, sect. ١٢, -١

chap. ۳۳, p. ۳۶۳, no. ۱۴۸; Mu`jam rijāl al-ḥadīth, vol. ۲, p. ۴۹, no. ۴۳۳; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۳۰۶, no. ۲۱.

۲- Kashf al-ghumma, vol. ۲, pp. ۴۹۳–۴۹۷; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۶۱–۶۶, no. ۵۱; al-Anwār al-nu`māniyya, vol. ۲, pp. ۴۴–۴۶.

one day went to Ḥilla to see the blessed [scholar] Sayyid Raḍī al-Dīn `Alī b. Ṭāwūs, may Allah be satisfied with him, and complained to him about his suffering and he had expressed his desire to get it treated. [Sayyid Raḍī al-Dīn] had gathered the doctors of Ḥilla and had showed them the abscess.

They had said, "This abscess is on the saphenous vein and its treatment is dangerous. If it is cut, there is a chance of excessive blood loss and consequent death." Sayyid Raḍī al-Dīn, may Allah sanctify his soul, had said to him, "I am going to Baghdad, where the doctors may be more knowledgeable and skillful than [the doctors] here, so accompany me." He mounted along with him and they had gone to see the doctors.

[The doctors] had repeated what the [doctors of Ḥilla] had said and he had become heartbroken. Sayyid b. Ṭāwūs had told him, "The sharia permits you to perform prayers in these clothes. Try to keep yourself clean [from the blood] but don't strain yourself because Allah, the Exalted, and His Messenger have prohibited it."

My father had replied, "When the state of affairs is such, and since I have come to Baghdad, I will visit the Holy shrines at Sāmarrā', peace be on them, and then return to my family." Sayyid (b. Ṭāwūs) had appreciated the idea. So, he had left his clothes and belongings with Sayyid Raḍī al-Dīn and had left. He recounted, "After entering the shrine and visiting the

Imams, peace be on them, I descended into the cellar (sardāb) and appealed to Allah, the Exalted, and to the Imam, peace be on him.

I stayed in the cellar for some part of the night and remained in the shrine until Thursday. Then, I went to the River Tigris, bathed, and put on some clean clothes. I

filled a jug I had with me with water and mounted to set off towards the shrine. On my .way, I saw four horsemen emerging from the gates of the city

On the outskirts of the city lived some nobles who watched over their sheep and I thought that these men were from them. We reached each other and I saw that there were two youths among them. One of them was a slave who was beginning to grow a .beard. They were all armed with swords

There was an old man amongst them whose face was covered and had a lance in his hand. Another was armed with a sword and had a cloak which was covering the sword and was under his armpit. The old man—who had a lance—stopped on the right side of the road and placed the end of the lance on the ground. The two youths stood on .the left side of the road and the man with the cloak stood in front of me

Then, they all greeted me and I greeted them. The man with the cloak asked, 'Are you returning to your family tomorrow?' I replied in the

affirmative. He said, 'Come forward so that I may see what is distressing you.' I didn't like them to touch me and I said to myself, 'These are Bedouins who do not keep away from impure things (al-najāsa). I have just come out of water and my shirt is .wet.' Nevertheless, I went near him

He held me with his hand and pulled me to himself. Then, he started feeling one side of my body from my shoulder until he reached the abscess. He squeezed it with his hand and I felt its pain. Then, he sat on his saddle as he was earlier. The old man said to me, 'You have become successful, O Ismā'īl!' I was amazed that he knew my name. I answered, 'God willing, we are successful and so are you.' The old man said to me, .'This is the Imam.' I rushed towards him, clung to him, and kissed his thigh

He started riding while I was following him and was still clinging to him. He said, 'Go" back.' I replied, 'I will never leave you.' He said, 'It is better that you return.' But my answer was the same. The old man said, 'O Ismā'īl! Don't you have any shame? Your

Imam has ordered you to return twice and you are disobeying him?’ Confronted with such a statement, I let go of him. He went ahead a few steps then turned to me and said, ‘When you reach Baghdad, Abū Ja`far—meaning the caliph al-Mustanṣir—will inevitably

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.ask for you. When you go to him and he offers you something refuse to accept it

Tell my son, Sayyid Raḍī al-Din, to write to `Alī b. `Iwaḍ. I will advise him to give you what you want.’ Saying this, he went along with his companions. I was standing there and watching them until they disappeared from my sight. The grief of his separation seized me and I sat down on the ground for some time then started walking towards .the shrine

The caretakers of the shrine gathered around me and said, ‘We see that the color of your face has changed. Has something troubled you?’ I replied in the negative. They asked again, ‘Has someone fought with you?’ I answered, ‘No. Nothing of this sort has happened to me. But, I ask you, do you know the horse riders who were with you?’ They replied, ‘These were noble sheep-owners.’ I said, ‘No, he is the Imam, peace be ’.on him

They asked, ‘Which one is the Imam? The old man or the man with cloak?’ I replied, ‘The man with the cloak.’ They asked again, ‘Did you show him what was causing you pain?’ I replied, ‘He held it firmly and caused me pain.’ Then, I uncovered my leg but .there was no trace of it

I was confused from astonishment and checked my other leg but there was nothing there too. When the people saw this they took hold of me and tore my shirt. The caretakers took

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me to the storeroom and withheld the people from coming close to me. The .supervisor of Mesopotamia was in the shrine at that time

He heard the shrieks and had asked about the reason. They had informed him about the incident and he came to the storeroom and asked me my name and the time I had come from Baghdad. I told him that I had come at the beginning of the week. He then left. I slept in the shrine, performed the morning prayers, and left. The people came .out with me until I was quite far from the shrine and then they returned

I reached [the village of] Uwānā and spent the night there, then left early in the morning and set off for Baghdad. [When I reached there] I saw a huge congregation of people at the old arch. They asked anyone who was entering the city about his name and lineage and where he was coming from. They asked me my name and where I had come from. When I informed them, they gathered around me and tore .[off my clothes and there was no strength left in me [to protect myself

The supervisor of Mesopotamia had written to Baghdad and informed them about my conditions. Then, they carried me to Baghdad and a massive crowd gathered around me and I was nearly killed by their pressure. The Qummī Minister had summoned al-Sa`īd Raḍī al-Dīn and he had come to verify the authenticity of this news. May

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.Allah have mercy on both of them

Sayyid Raḍī al-Dīn b. Ṭāwūs came with a group of people and we met at the gateway" of al-Nūbī. His companions dispersed the people who had surrounded me. When he saw me, he asked, "Are they talking about you?" I replied in the affirmative. He dismounted and uncovered my thigh and there was nothing there. He fainted for a .while then held my hand and took me to the minister while he was crying

He said, "Your honor! This is my brother and the closest of people to my heart." The minster asked me about my story and I informed him. He summoned the doctors who had examined me earlier and had been ordered to cure me. They said, "It has no cure ".except that it be cut off, which would lead to death

The minister said to them, "Suppose it was cut off and he did not die. How much time

would it take for it to heal?" They said, "At least two months and a white hole would remain in its place where no hair would grow." The minister asked, "When did you last see him?" They replied, "Ten days ago." Then, the minister uncovered the ailing thigh and it was exactly like the other thigh and there was absolutely no sign of [a wound] on it. One of the doctors shrieked, "This is the work of Christ." The minister remarked, "Since it is not your work, we know whose work it

".is

His son continued), then, he was taken to al-Mustanṣir, the caliph, who asked him) about the story. He had told him what had happened and the caliph had offered him a thousand dinars. When the dinars were brought, the Caliph had said, "Take these and spend them." He had replied, "I don't dare to take even one coin." The Caliph said, "Whom do you fear?" He answered, "From the one who did this to me. He said, 'Do not accept anything from Abū Ja`far.'" The Caliph started crying and became angry and .[my father] left without taking anything from him

The most needy of Allah's Mercy from his servants, `Ali b. `Īsā(۱)—may Allah forgive :him—says

I was narrating this incident to a group of people who were with me. Shams al-Dīn Muḥammad (Ismā`īl al-Hirqalī's son) was present there and I did not know him. When I finished the story he said, "I am his son from his loin." I was amazed at this coincidence. I asked him, "Had you seen his wound before it was healed?" He said, ."No. At that time, I was just a child. But I did see it when it had healed

There was no sign of the wound and hair had grown on it. I asked Ṣafī al-Dīn Muḥammad b. Muḥammad Bishr al-`Alawī al-Mūsawī and Najm al-Dīn Ḥaidar b. al-Aisar, may Allah have mercy on them, who were respected, noble, and distinguished .people. They were my friends and very dear to me

They informed me that this story

.The author of Kashf al-ghumma -۱

is true and that they had both seen him during his illness and after he had been cured." His son told me that after this incident, his father used to be in a state of intense grief due to his separation; to such an extent, that he had gone to Baghdad in .the winter and had every day, visited Sāmarrā' and returned to Baghdad

In that year, he had gone back and forth [between Baghdad and Sāmarrā] forty times in the hope that this would occur for him again but we don't always attain what we desire. He died with this desire and passed off into the Hereafter with his grieves. May Allah be his guardian and ours on account of His Mercy, His Obligation, and His .Nobility

Al-Sayyid Bāqī b. `Aṭwat al-`Alawī al-Ḥusaynī narrated to me that his father `Aṭwa—who was a Zaidī—was suffering from hernia. He used to protest to his sons about their Imāmī beliefs and would say to them, "I will not testify to your beliefs and will not believe in what you believe until your master—i.e. the Mahdī—comes to me and .relieves me of this illness." He used to repeat this sentence quite often

Once, we were sitting together late at night when my father shrieked and called us to help him. We rushed to him and he said, "Go and join your master. He left me just now." We went out but saw no one. We returned to him and asked him [what happened]. He

replied, "A man came to me and said, "O `Aṭwa!" I said, "Who are you?" He answered, "I am the master of your sons. I have come to relieve you [of your illness]." Then, he extended his hand, squeezed the place of my ailment and left. I touched that place with my hand but found no trace of the ailment." His son continued, "He then lived like a gazelle without an illness and this incident became very famous." I asked others—.[other than his son—who informed me about and acknowledged [this story

Many similar stories have been narrated about him. For instance, groups of people who had got lost on their way to Ḥijāz and other places had been saved by him and he had taken them to where they had intended to travel. I am not mentioning them for the sake of conciseness. I will suffice with the stories that I have narrated which occurred nearer to my time.

۸۸۳. Jannat al-ma'wā(۱): Story Thirty-Two:

In the month of Jumād al-Aulā, ۱۲۹۹ AH, a man named Āqā Muḥammad Mahdī entered the city of Kādhimain. He was a resident of Burma . . . He had traveled at sea for six days with a steamer. His father was from Shiraz but he was born and lived in the aforementioned port. Three years before the aforementioned date, he fell terribly ill. Although he was cured from it, he had become deaf and dumb.

He had beseeched (tawassala) the Imam's [who were buried] in Iraq, peace be

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۱- Jannat al-ma'wā, printed with the ۵۳rd volume of Biḥār al-anwār, pp. ۲۶۵–۲۶۹.

on them, for cure. He had some relatives in Kādhimain—who were amongst its famous traders. He came to them and stayed with them for ten days. By chance, at the time of departure of the steamer for Sāmarrā, the water was turbulent.

So, [his relatives] came to the ship, handed him to the other passengers—who were from Baghdad and Karbala—and asked them to take care of him and look after his needs due to his inability to express them. They also wrote to some of the dwellers of Sāmarrā' to take care of him.

When they reached that noble land and holy region, he went to the illuminated cellar (sardāb) in the afternoon of Friday, ۱۰th Jumād al-Thānī of the aforementioned year. In the cellar was a group of reliable and holy people. He had gone to the blessed ledge (al-ṣuffa) and cried and pleaded for a long time.

He had written his condition on a wall in front of him and would ask those who were

looking at him to pray for him and intercede on his behalf. His crying and beseeching .had not come to an end when Allah, the Exalted, returned to him his speech

Due to the miracle of the Ḥujja, peace be on him, he went out of that holy place with an expressive tongue and eloquent speech. On Saturday, he was taken to the class of the chief of the jurists, the teacher of the scholars, the leader of the Shias, the crown ,of sharia

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the leader of the Imāmiyya, our majestic master and great teacher, al-Ḥāj Mīrzā Muḥammad Ḥasan al-Shīrazī—may Allah delight the Muslims by his long life. This man recited the blessed Sura of al-Fātiḥa in a way that those present acknowledged it was [recited] correctly and pronounced perfectly. That day became a day of witnessing .and that place became a place of praise

On the ۲۱st night [of the month], the scholars and the learned had gathered in the holy courtyard with joy and happiness. The air was lit up with lamps and lanterns. They rendered the above incident into a poem and distributed it in the cities. In the steamer, along with the cured person, was a poet of the Ahl al-Bait, peace be on them, who was none but the learned and intelligent al-Ḥāj Mullā `Abbās al-Ṣaffār al-Zanūzī al-Baghdadi. He had seen this man in both his conditions of sickness as well as .complete recovery. He had recited a long poem(۱) in this regard which he read there

When this news reached the great composer of poetry, the supported master, the intelligent litterateur, the pride of the seekers, and the honor of the `Alawīs, al-Sayyid Ḥaidar b. al-Sayyid Sulaimān al-Ḥillī, may Allah support him, he sent a letter to Sāmarrā, the contents of which were as follows: "In the Name of Allah, the Beneficent, the Merciful. The winds of the Imam's generosity blew from the Holy Region and its .beautiful fragrance has spread far and wide

The tongue of its dumb visitor was

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.The poem can be found in Jannat al-ma`wā—Ed -۱

set free after he stood in their presence; beseeching and supplicating. Therefore, from amongst the group who has served His Holiness, I desired to compose a poem about this great miracle and to distribute it. I would also like to congratulate the most learned scholar of the time, the chief of the handsome, the branch of the tree of Muḥammad, the lighthouse of the Islamic nation, the symbol of the sharia, and the Imam of the Shias, so that I may perform both forms of worship in the presence of .these two holy personalities

So, I have composed this poem and I gift it to his place of residence, Sāmarrā', in the hope of it being accepted. And Allah will bring out what is desired (he then mentions .(the poem(۱)

Tanbīh al-khawāṭir (aka Majmū`at al-warrām)(۲): Narrated to me the majestic .۸۸۴ and noble Sayyid, Abū l-Ḥasan `Alī b. Ibrāhīm al-`Urayḍī al-`Alawī al-Ḥusaynī, from `Alī b. Namā, from Abū Muḥammad al-Ḥasan b. `Alī b. Ḥamza al-Aqsānī—while they :were in the house of the honorable `Alī b. Ja`far b. `Alī al-Madā'inī al-`Alawī. He said

There was an old cloth-washer in Kūfa who was famous for his piety, asceticism, and worship and followed the path of the righteous. One day, I was sitting with my father and this old man was speaking with him while he was faced towards him. He said, .“One night, I was in the mosque of Ju`fī which is an old mosque

It was midnight and I was there alone for

.The poem can be found in Jannat al-ma`wā—Ed -۱
Tanbīh al-khawāṭir, vol. ۲, pp. ۳۰۳–۳۰۵; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۵۵–۵۶, no. -۲ .۳۹; Ithbāt al-hudāt, vol. ۷, sect. ۱۵, chap. ۳۶۴, p. ۳۶۵, no. ۱۵۱

solitude and worship. All of a sudden, three people entered the mosque. When they reached the center of the courtyard, one of them sat down and touched the earth

with his right and left hands. Suddenly, water started coming out from it. He performed ablution (wuḍū’) with it and indicated to the other two to do the same. .Then, he went forward and they prayed behind him and I too prayed with them

When he finished his prayers, I was dazed by him and his amazing act of bringing out the water. I asked the person who was on his right, ‘Who is he?’ He replied, ‘He is Ṣāḥib al-Amr, the son of al-Ḥasan.’ I went near him, kissed his hand and asked, ‘O Son of Allah’s Messenger, Allah's blessings be on him and his family! What is your view about `Umar b. Ḥamza? Is he on the right path?’ He replied, ‘No. But perhaps, he may ”’.receive guidance. He will not die until he sees me

This news was new for us. A long time passed and `Umar b. Ḥamza died and no one spoke about him having seen the Imam. When I met the pious Shaykh, ibn al-Nādiya, I mentioned the above incident to him. Then, in refutation of the incident, I said, “Didn’t you mention that `Umar b. Ḥamza will not die until he meets the Ṣāḥib al-Amr about which I mentioned?” He answered, “And how do you know that he did not meet him?” Later, I encountered

.Abū l-Manāqib, the son of `Umar b. Ḥamza and talked with him about his father

He said, “One night we were with my father while he was suffering from the illness that ultimately led to his death. His energy was sapped, his voice could hardly be heard, and all the doors of the house were closed. Suddenly a man came to us. His entry frightened us but we were too astonished to ask him. He sat beside my father .and talked to him for a long time and my father was crying

Then, he stood up and when we no longer saw him, my father faintly said, ‘Make me sit up.’ We made him sit up and he opened his eyes and asked, ‘Where is the man who was with me?’ We replied, ‘He left from where he had come.’ He said, ‘Go look for him.’ We went in search of him but all the doors were locked and there was no sign of him. We returned to our father and informed him of the situation and that we could not find him. We asked him about that person and he replied, ‘He is the Ṣāḥib al-Amr.’

".Then, his condition worsened and he lost consciousness

Al-Sulṭān al-mufarrij `an ahl al-īmān(1): In the month of Ṣafar, ۷۵۹ AH, my master, .۸۸۵ the great, the majestic, the most learned, the complete example, the precise researcher, the possessor of all great characteristics, the one who the learned referred to, the honor of the scholars, the

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.Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۷۳, under no. ۵۵, citing the aforementioned book -۱

one with perfect faith, `Abd al-Raḥmān b. al-`Ammānī, informed me the following :through a letter with his own handwriting

The servant of Allah, the Exalted, who is in dire need of His mercy, `Abd al-Raḥmān b. Ibrāhīm al-Qabā'iqī states, "I used to hear in [the city of] Ḥilla—may Allah the Exalted protect it—that the revered Jamāl al-Dīn, the son of the most majestic Shaykh, the jurist, Najm al-Dīn Ja`far b. al-Zahdarī was afflicted with paralysis. His paternal grandmother treated him after the death of his father with every possible treatment .for paralysis but to no avail

She was advised to take him to the doctors in Baghdad and she took him to them who treated him for a very long time but without success. Someone told her, 'Why don't you put him for one night under the dome of the famous place in Ḥilla called 'Maqām Ṣāḥib al-Zamān'? Perhaps, Allah, the Exalted, may make him healthy and cure him.' She did so and put him under its dome for one night and the Master of the Time, .peace be on him, made him stand up and rid him of his paralysis

After this incident, we became companions and it seemed that we would continue" [being friends] forever. His house was a place of companionship and all the high statured people of Ḥilla, their youth, and the children of their kind would gather there. I asked him about this incident and he said, 'I was paralyzed and the doctors failed to cure me

.and he told me the story that I had heard many times in Ḥilla ’. . .

He said, ‘The [Divine] Proof, Ṣāḥib al-Zamān, peace be on him, told me, when my grandmother had put me under the dome, “Stand up.” I pleaded, “O Master! I have not been able to stand up for more than a year.” He repeated, “Stand up, with the permission of Allah, the Exalted,” and he helped me stand up. I stood up and my paralysis was dispelled. The people rushed towards me and almost killed me. They tore off my clothes and took them as blessings and [some others] gave me some clothes to wear. I returned to my house whilst there was so sign of paralysis in me ’.and I sent the clothes to their owners

I heard him narrating this story repeatedly to the people and to those who would ask ”.him to narrate it, until he died. May Allah have mercy on him

Al-Sulṭān al-mufarrij `an ahl al-īmān(۱): A reliable person narrated to me an . ۸۸۶ incident that is very famous amongst the inhabitants of Najaf al-Ashraf, may Allah :protect it. It goes as follows

The house which I am living in now—and the year is ۷۸۹ AH—belonged to a good and righteous person called Ḥusayn al-Mudallal. The sābāṭ(۲) called Mudallal, which connects the two walls of the Holy Shrine are named after him and [the story] is well known in the holy city of Najaf. He had a wife and children and

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۱- Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۷۳–۷۴, under no. ۵۵, citing the aforementioned .book

۲- An arched roof which covers a section of an alley—Ed.

was struck with paralysis. Consequently, he couldn’t stand up and his wife would make him stand up when it was necessary. This continued for a long time and his family experienced extreme tribulations. Soon, they became dependent on the people

who treated them harshly. In the year ۷۲۰ AH, one night, after a quarter of the night .had passed, he woke up his family

They got up and saw that the entire house and the roof were shining with light to the extent that their eyes were dazzled. They asked him, “What has happened?” He had replied, “The Imam, peace be on him, came to me and said, ‘Stand up, O Ḥusayn!’ I answered, ‘O Master! Do you think I can stand?’ So he held my hand and helped me .up. And here I am, as healthy as I can be

He then said to me, ‘O Ḥusayn! I use this sābāṭ to visit my ancestor [Amīr al-Mu’minīn]. Lock it every night.’ I responded, ‘I heard and I will obey Allah and you, my Master.’” Then, he had stood up and had gone to the holy shrine at Najaf, visited the grave of the Imam, peace be on him, and had praised Allah, the Exalted, for the graces that he had received. To this day, that sābāṭ is a place that the needy go to fulfill their desires and no seeker returns disappointed due to the blessings of the Qā’im, peace be on .him

Qabas al-miṣbāḥ(۱): The truthful shaykh, Abūl .۸۸۷

Al-Kalim al-ṭayyib, pp. ۶۳–۶۶, citing the book Qabas al-miṣbāḥ by Shaykh al- - ۱ Sihrashtī. I say: The majestic Sayyid `Alī Khan, may his grave be sanctified, has mentioned in al-Kalim al-ṭayyib from al-Ṣihrashtī, a tawassul to the Prophet and the .Imams, peace be on them, and after that, another one

Ḥasan Aḥmad b. `Alī b. Aḥmad al-Najāshī al-Ṣairafī—known as ibn al-Kūfī in Baghdad and who was a brilliant and reliable person and was considered truthful by both Shias and Sunnis—informed us in the last days of the month of Rabī` al-Awwal, in the year ۴۴۲ AH, from al-Ḥasan b. Muḥammad b. Ja`far al-Tamīmī, from Abū l-Wafā’ al-Shīrazī, who was a friend, that

Abū `Alī Ilyās, the governor of Kerman, arrested and imprisoned me. Those who were guarding me kept telling me that he intended to harm me. I became very worried and

began supplicating to Allah, the Exalted, through the Prophet and the Imams, peace .be on them. On the eve of Friday, I finished my prayers and went to sleep

I saw the Prophet, Allah's blessings be on him and his family, in my dream and he said to me, "Don't ask me, my daughter, and my sons from the desires of this world except what you seek for the obedience and satisfaction of Allah, the Exalted. As for my brother, Abū l-Ḥasan [`Alī b. Abī Ṭālib], he will take revenge for you on he who has oppressed you." I asked, "O Messenger of Allah! How can he take revenge from the one who has oppressed me whilst a rope was put around his neck and he did not take "!?revenge and his rights were taken from him and he said nothing

He, peace be on him, looked at me with a state of surprise and said, "That was because of

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a covenant that I had taken from him and an order that I had given him. He had permission for nothing but to act in accordance [with what I told him] and he did so. Woe to those who act aggressively towards the guardian [appointed] by Allah. As for `Alī b. al-Ḥusayn, [you must ask him] to save you from the rulers and insinuations of .the devils

As for Muḥammad b. `Alī and Ja`far b. Muḥammad, peace be on them, [you must ask them] for the Hereafter and the obedience of Allah, Mighty and Majestic be He. As for Mūsā b. Ja`far, peace be on him, seek safety through him from Allah, Mighty and Majestic be He. As for `Alī b. Mūsā, peace be on him, ask him for safety on the land and the seas. As for Muḥammad b. `Alī, peace be on him, seek sustenance through him from Allah, the Exalted. As for `Alī b. Muḥammad, peace be on him, ask through him for the recommended-tasks (mustaḥab), doing good for the brothers [in religion], .and the obedience of Allah, the Exalted

As for al-Ḥasan b. `Alī, peace be on him, ask him for the Hereafter. As for the Master of the time, when the sword reaches here—and he put his hand on his neck—seek help from him for he will help you." I cried out in my sleep, "O Ṣāḥib al-Zamān! Help

me, for I have lost my patience." I woke up from my sleep and the guards

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.were releasing my shackles

Kashf al-astār(۱): During these days, a splendid miracle appeared from the Mahdī, .۸۸۸ peace be on him, for the relatives of the officials of the Ottoman Empire who lived in Najaf. It was as apparent and manifest as the midday sun. We seek blessings and are privileged to mention it here using a reliable chain of narrators: The respected scholar, Sayyid Muḥammad Sa`īd Afandī al-Khaṭīb, narrated in a letter in which he :wrote himself

There is a miracle performed by the progeny of the Messenger, Allah's blessings be on him and his family, which is appropriate for mentioning here for our Muslim brothers. There was a woman whose name was Malika bint `Abd al-Raḥmān, the wife of Mullā Amīn, who helped us in the Ḥumaidī School in the holy city of Najaf. In the second night of Rabī` al-Awwal, ۱۳۱۷ AH, which was the eve of Tuesday, she got a terrible headache. In the morning, she had lost her eyesight and couldn't see .anything

They informed me about her condition and I said to her husband, "Tonight, take her to the holy shrine of (Imam) al-Murtaḍā [`Alī b. Abī Ṭālib], peace be on him, to seek intercession from him and to make him an intermediary between her and Allah; perhaps Allah, Glorified and Exalted be He, may cure her." She did not go there that .night—which was Wednesday eve—because of the discomfort that she was in

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.Kashf al-astār, p. ۲۰۶ -۱

She had slept part of the night and had dreamt that her husband and a lady called Zainab were going with her to visit the shrine of Amīr al-Mu'minīn, peace be on him. .On their way, they had seen a great mosque filled with people

They had entered to see it and the afflicted woman had heard a man from amongst the congregation saying, “O woman who has lost her sight! Don’t fear. God willing, both [your eyes] will be cured.” She had asked, “God bless you! Who are you?” He had replied, “I am the Mahdī.” She had woken up rejoicing and in the morning—which was Wednesday—she had gone to the station (maqām) of our master, the Mahdī, which is outside the city, accompanied by a large group of women. She had entered it alone and had begun crying, wailing, and beseeching, due to which she had lost .consciousness

In her state of unconsciousness, she had seen two majestic men; the elder of the two was in front and the younger, a youth, was behind him. The elder had addressed her, “Don’t fear.” She had asked, “Who are you?” He had replied, “I am `Alī b. Abī Ṭālib and the man behind me is my son, the Mahdī.” Then, the elder had said to a woman who was there, “Stand up, O Khadīja, and touch the two eyes of this needy woman.” She had touched both her eyes and she had woken up and could see even better than

before [becoming blind]. All the women had started cheering, rejoicing, and sending blessings on the Prophet and his family. Then, they had accompanied her to visit the holy shrine of (Imam) al-Murtaḍā [Amīr al-Mu’minīn], peace be on him. Thank God, .[now her eyesight is even better than before [her illness

What we have mentioned here is very little because many more instances have . . . occurred for their righteous servants with the permission of Allah, the Majestic

These were what this humble preacher, Sayyid Muḥammad Sa`īd, has been informed .about in the holy city of Najaf

:(Ithbāt al-hudāt(۱ .۸۸۹

We—a group of students and righteous people—were sitting in the village of Mashgharā(۲) in our homeland in one of the Eids. I said to the others, “I wish I knew how many of us would be alive next year on the same Eid and how many of us would

have died?" A person whose name was Shaykh Muḥammad and who was my colleague in the class, said, "I know that I will be alive in the next Eid and the next and the next until twenty six years." From his talk, it appeared that he was really serious .about what he was saying and was not joking

I asked him, "Do you have knowledge of the unseen?" He replied, "No. But I saw the Mahdī, peace be on him, in a dream while I was afflicted with a serious illness. I said to him, 'I am ill and I fear that I will die

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Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۷۱۲, no. ۱۷۰; Biḥār al-anwār, vol. ۵۳, pp. ۲۷۳–۲۷۴; -۱ .Jannat al-ma'wā, ۳۷th incident

.Located in southern Lebanon—Ed -۲

whilst I don't have any good deeds to meet Allah with.' He reassured, 'Don't worry! Surely, Allah will cure you of this ailment and you will not die by it. Rather, you will live for twenty six years.' Then, he handed me a cup which he was holding. I drank from it and my ailment was dispelled and I became cured. I sat down and I was sure that this ".was not [a dream] from Satan

When I heard this talk from this man, I wrote down the date which was in the year ۱۰۴۹ AH. A long time passed from this incident and I went to the holy city of Mashhad in the year ۱۰۷۲ AH. When the last year passed, I felt in my heart that the [twenty six] .years had passed

I referred to the note I had written and saw that exactly ۲۶ years had passed. I thought to myself, "In all likelihood, that person must have died." Barely a month or two had passed when I received a letter from my brother—who was in our homeland .—in which he informed me about the death of that person

Al-Imāma wa l-mahdawiyya(۱): The incident in which the righteous wife of Shaykh .۸۹۰ Muḥammad al-Muttaqī al-Hamdānī—the highly learned scholar at the Islamic Seminary at Qum—was cured. He was famous for the purity of his soul and his piety. I

have known him for many years for his religiousness and virtuous moralities. The following are the exact words that he wrote

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۱ - Al-Imāma wa l-mahdawiyya (Persian = Imāmat wa mahdawiyyat) written by the author of the current book: vol. ۲, pp. ۱۷۱–۱۷۴. I say: Numerous similar incidents have been mentioned in Biḥār al-anwār and in Ithbāt al-hudāt, vol. ۷. Likewise, al-Muḥaddith al-Nūrī has mentioned many incidents in Dār al-salām, Jannat al-ma'wā, and al-Najm al-thāqib, as has al-Maithamī al-`Irāqī in Dār al-salām and many other traditionists and scholars who have recorded numerous miracles that far exceed the limit of tawātur. The chains of many of these narrations are extremely authentic and strong and comprise of the most pious and God-fearing of scholars. These are in addition to what we witness every day and night, from the blessings of his existence and the results of asking him to help us and to intercede on our behalf. May Allah, the Exalted, enlist us amongst his helpers, followers, and those who fight alongside him, .for the sake of Muḥammad and his pure family, Allah's blessings be upon them all

:to narrate this incident

I deemed it appropriate to mention my tawassul to the Imam—which is the remnant of Allah on His earth—al-Ḥujjat b. al-Ḥasan al-`Askarī, and his attention towards me; because the subject of this book is about proving his existence through miracles and .extraordinary feats

It was Tuesday, Safar ۱۸, ۱۳۹۷ AH. There was an issue that shook us and hundreds of others. The wife of this servant—Muḥammad Muttaqī Hamdānī—was in a constant state of sorrow, grief, crying, and weeping, for more than two years, due to the death .of two of her children in the prime of their youth in the mountains of Shimīrān

On this day, she was inflicted with a [disease similar to] malaria and despite spending whatever possible on the doctors, there was no cure. She remained in this state until the eve of Friday, ۲۲nd of Safar, four days after she had been inflicted with the illness. It was approximately ۱۱ o'clock and I had gone to my room to rest. After reciting some

verses from the Holy Quran and a few brief supplications of the eve of Friday, I supplicated to the Exalted Lord to permit my master and my chief, Ṣāḥib al-Zamān, al-Ḥujjat b. al-Ḥasan—Allah's blessings be on him and his infallible forefathers—to come .to my aid

The reason that I made tawassul to this great master and did not ask Allah directly was that approximately a month before the strike, my younger daughter Fāṭima had asked me to narrate for her some stories

and incidents about those people who were fortunate to receive the direct grace of his Honor, Baqiyyat-Allah, and his beneficence and obligations, may I and the souls of .the inhabitants of the worlds be sacrificed for him

I had responded to her request by reading to her some of the incidents in al-Nūrī's al-Najm al-thāqib. Thus, it occurred to me that why shouldn't I be one of those hundreds who have received salvation at his hands. So I made tawassul to the awaited proof, the twelfth of the infallible Imams, peace be on them. Therefore—as I mentioned earlier—at approximately ۱۱ p.m., I invoked this great master with a heart laden with sorrow and eyes overflowing with tears. I went to sleep and woke up as usual at about ۴ a.m. Suddenly, I felt a sound and a murmur coming from the room downstairs where my ill [wife] was sleeping. The sounds became louder and then completely ceased. At ۵.۳۰ a.m.—which in those days was the time of the morning prayers—I .went down to perform ablution

Suddenly, I saw my older daughter—who was usually asleep at this time—and she was extremely happy and joyous. On seeing me, she screamed, "Daddy! Good news! Good news!" I asked her, "What has happened?" I thought that either my brother or my sister had arrived from Hamadan. She said, "Good news! My mother has been cured." I asked surprisingly, "Who has cured her?" She said, "Four hours after ,midnight, she woke us up with a loud

panicked, and distressed voice. Her daughter, her brother Haj Mahdī, and her nephew Ghaffārī—the engineer—who had come from Tehran to take her there for treatment .were all sleeping in the room to keep a watch on her

All of a sudden, they had heard her cries and shouts and she was saying, 'Get up and follow the master . . . get up and follow the master . . .' She had thought that if she had .waited until they got up from their sleep, the Imam would leave

Therefore, she had got up from her bed and had followed the Imam to the door—although she had not been able to move for the last four days. Her daughter, who was nursing her mother, had woke up by her loud screams of follow the master and had .followed her mother to the door to see where she had gone

When her mother had come to herself, she could not believe that she had gone there by herself and had asked her daughter Zahra: 'Zahra! Am I dreaming or am I awake?' She had answered, 'Mother! You have been cured . . . Where is the master about whom you were saying, "follow the master," because we cannot see anyone?' Her mother had replied, 'He was a majestic Sayyid who was dressed like the scholars and was very high statured. He was neither very young nor very old. He came and stood beside me and said, "Get up for you have been

".cured." I replied, "I cannot get up

He repeated with a stronger tone, "Get up for you have been cured," and then I moved in awe of his majesty. He said, "You have been cured, so don't take any more medicines and don't cry." When he was about to leave the room, I woke you all up so that you may follow him. But since you were too slow, I stood up to follow the master ".'myself

All praise is for Allah! After this incident which I have mentioned, her condition immediately improved and her left eye, with which she could not see with clearly due to the stroke, was cured for good. In these four days, she had no appetite but [after

this incident] she had immediately said, “I am hungry. Get me some food.” We gave her a bowl of milk which we had in the house and she drank it with great appetite.

The color of her face returned to normal. She was relived of her grieves and sorrows due to the Imam ordering her not to cry. Although she was suffering from rheumatism for the last five years and the doctors had failed to treat her, she was cured of this as well due to the grace of Imam, peace be on him.

To complete the story, it is worth mentioning that since it was near the anniversary of the martyrdom of Fāṭimat al-Zahrā, peace be on her, we expressed our gratitude for this great favor by holding

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a commemoration service.

Later, I mentioned the story of her being cured to the revered doctor Sayyid Dānishwar, who was one of her doctors. He remarked, “Surely, her illness was the result of a stroke and it is not possible to treat it through ordinary means. By Allah! It can only be cured through miracles and extraordinary feats.” All Praise is for Allah the Lord of the worlds. Allah’s blessings be on Muḥammad and his infallible progeny, specially the Imam of the Time, the Honor of the Era, the Pivot of this Abode, the Imam and the Master of the Humans and the Jinn, the King of the Earth and Time, the one in whose hand are the reins of the universe, al-Ḥujjat b. al-Ḥasan al-`Askarī, Allah’s blessings be on him and his infallible forefathers until the Day of Judgment.

The traditions with the following numbers also show the above concept: ۸۹۲, ۸۹۵, ۸۹۷, ۸۹۸, and ۸۹۹.

Section Two

Those who have seen him during the Major Occultation

Comprised of Thirteen Traditions

۸۹۱ . Al-Anwār al-nu`māniyya(۱): (After mentioning the great precautionary-piety

[wara` ] of Muqaddas al-Ardabīlī and his abstinence, piety, and miracles), he says: Narrated to me the most reliable of my teachers in knowledge and practice that this man—referring to Muqaddas al-Ardabīlī—had a student from Tafrish. His name was :Mīr `Allām [Faiḍ-Allah] and he was very virtuous and pious. The student had said

I had a room in the school which was surrounded by the Holy Dome. I had finished my studies and a considerable part

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Al-Anwār al-nu`māniyya, vol. ۲, p. ۳۰۳; Biḥār al-anwār, vol. ۵۲, chap. ۲۴, pp. ۱۷۴–۱۷۵ I -۱ say: The aforementioned Mīr Faiḍ-Allah, is the glorious Sayyid Amīr Faiḍ-Allah b. `Abd al-Qāhir al-Ḥusaynī al-Tafrishī. The author of Amal al-āmil writes: "He was a virtuous and great traditionist. He has penned several books like Sharḥ al-mukhtalif and a book about Uṣūl. My father's maternal uncle, Shaykh `Alī b. Maḥmūd al-`Āmilī, informed us about these two books. He had the privilege of being his student in the city of Najaf and was given permission by him to narrate traditions. He used to describe his virtues, knowledge, righteousness, and worships. Sayyid Muṣṭafā al-Tafrishī has described him in his Rijāl as "Our immaculate Sayyid who had vast knowledge and great forbearance. He was a dialectical-theologian (mutakallim), a jurist, reliable, and respected. He was born in Tafrish and acquired knowledge in the city of Mashhad. He now resides under the dome of the shrine of his ancestor, `Alī [b. Abī Ṭālib], peace be on him, in Najaf. He had great manners, was soft in nature, and very polite. All the attributes of the righteous, the scholars, and the pious were accumulated in him. He has written some books like Sharḥ al-mukhtalif and Sharḥ al-Ithnā `Ashariyya. He has narrated from Muḥammad b. al-Ḥasan Shahīd al-Thānī al-`Āmilī." It has been mentioned in al-Rauḍāt that he was one of Muqaddas al-Ardabīlī's .special students and was aware of his secrets

of the night had elapsed. I went out of the room to look at the courtyard of the shrine and it was terribly dark. Suddenly, I saw a man moving towards the holy shrine. I thought to myself "perhaps he is a thief who has come to steal the lanterns." I came down and approached him and I could see him but he couldn't see me. He went to the

.door and stopped

The lock opened by itself and the second door opened for him [too]. Then, the same happened with the third door. He approached the holy grave and said hello. Someone replied to him from the holy grave. I recognized the voice of this man and he was .discussing some religious issues with the Imam

When he finished], he went out of the city towards the Mosque of Kūfa. I followed him] but he couldn't see me. When he reached the Mosque's prayer-niche, I heard him speaking to another man about the same issue. He returned and I returned behind him. When he reached the city gates, the morning had become bright. I announced myself to him and said, "Our master! I was with you right from the beginning to the .end

Please inform me about the first person with whom you spoke to in the Holy Shrine and the other one with whom you spoke in the Mosque of Kūfa?" He took a covenant .from me that I will not inform anyone about his secret until he dies

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He then enlightened me, "My son! When some issues were unclear for me I would some nights go to the grave of our master Amīr al-Mu'minīn, peace be on him, to discuss the issues with him and hear the answers from him. Last night, he referred me to our master Ṣāḥib al-Zamān and said to me, 'Tonight my son Mahdī is in the Mosque of Kūfa. Go to him and ask your questions.' The [second] person was the Mahdī, peace ".be on him

Biḥār al-anwār(۱): A group from the citizens of Najaf informed me that .۸۹۲

A person from Qāshān came to Najaf on the way to the Sanctuary, the House of Allah (Bait Allah al-ḥarām). He became severely ill to the extent that both his legs became paralyzed and he was unable to walk. His friends left him behind and entrusted him to a righteous person—who lived in a room in the school surrounded by the holy shrine—and went ahead for Hajj. Every day, this righteous man would lock the door and go to

the desert to seek sustenance. One day, the ill-man said to him, "I am bored and I am fed up with being confined to this place. Today, take me someplace and leave me there and go wherever you like." (The ill-man narrates,) "He accepted and carried me to the Station (maqām) of the Qā'im outside Najaf. He made me sit there, washed his shirt in the pond, and hung it on a tree, then left for the

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Biḥār al-anwār, vol. ۵۲, chap. ۲۴, pp. ۱۷۶–۱۷۷; Ithbāt al-hudāt, vol. ۳, pp. ۷۰۸–۷۰۹, chap. -۱ .۳۳, no. ۱۶۳

desert. I was alone and sorrowful and was thinking about my fate. Suddenly, I saw a handsome youth with a tanned complexion. He entered the courtyard, greeted me, and went inside the building and started praying some units (rak`a) in the prayer-niche with a humility and humbleness the like of which I had never witnessed before. When he finished his prayers, he came out to me and enquired about my condition. I said to him, 'I have been afflicted with a calamity that has straitened me. Allah neither cures me so that I am freed from it nor does he make me die so that I am relieved of '.it

He said, 'Don't be sad! Soon, Allah will give you both.' Saying this, he left. When he went away, I saw that the shirt had fallen on the ground from the tree. I stood up and washed it and hung it back on the tree. Then, it struck me that I could not move. So how did I get up and do all these things? I inspected myself but found nothing of [my .[ailment

I realized that he was the Qā'im—Allah's blessings be on him. I went out in the desert but saw no one and became very sorrowful. When the owner of the room returned, he asked me about my condition and was amazed at my condition. I informed him about what had happened. He too became sorrowful about the opportunity both of us had lost and I

".walked along with him to his room

He was in sound and healthy condition until the pilgrims and his friends returned. When he saw them, he stayed with them for a short time but fell ill and died. He was buried in the courtyard [of the Holy Shrine]. The truth about what the Imam, peace be .on him, had said became evident—for both things had occurred

Jannat al-ma'wā(۱): The ۹th Incident: The practicing-scholar (al-`ālim al-`āmil), .۸۹۳ the complete mystic, the diver in the depths of fear and hope, the traveler in the lands of abstinence and piety, our beneficial companion, our true friend, al-Āghā `Alī Riḍā, the son of the great scholar al-Ḥāj Maulā Muḥammad al-Nā'īnī—may Allah have mercy on them both—informed me from the pious scholar, the possessor of miracles and high stations, Maulā Zain al-`Ābidīn b. Muḥammad al-Salmāsī, may Allah have mercy on him, who was the student of Ayatollah al-Sayyid . . . Muḥammad Mahdī, known as Baḥr al-`Ulūm, may Allah elevate his position. The aforementioned person was one of [Baḥr al-`Ulūm's] very special students regarding both secret and open :matters. He said

I was present in the assembly of the Sayyid in the Shrine of Najaf when Muḥaqqiq al-Qummī—the author of al-Qawānīn—came to visit him. This occurred in the year in which he had returned to Iraq from Iran to visit the graves of the Imams, peace be on them, and to perform Hajj. All those who were present in the assembly dispersed—and were about a hundred people who

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.Jannat al-ma'wā (printed with Biḥār al-anwār), vol. ۵۳, pp. ۲۳۴–۲۳۶ -۱

.had come to learn from him

Only three people remained who were all pious and righteous and had attained the high position of Ijtihād. The Muḥaqqiq turned towards the Sayyid and said, "You [who live in Najaf] have seen many miracles . . . please narrate some of these to us so that the hearts may become assured." The Sayyid replied without hesitation, "Three nights

ago or less (the doubt is from the narrator), I was in the Great Mosque of Kūfa and was performing the night-prayers (ṣalāt al-layl). I had the intention of returning to Najaf early in the morning so that the religious debates and classes would be .performed on schedule—and this was his practice for many years

When I came out of the Mosque, I felt a great desire to go to the Mosque of Sahla but I dropped the idea fearing that I might not reach the city in time to perform the classes. But my desire increased every moment and my heart was inclined to that .place. I would take one step forward and would stop the other one

Suddenly, a wind blew which was full of dust and I lost my way [in the dust]. But since divine-success (taufīq) is the best of friends, I landed at the gate of the Mosque of Sahla. I entered and it was empty of worshippers and visitors except for a majestic man, who was engrossed in supplicating to Allah. He was using words that would melt the hardened hearts and

p: ۴۹۹

.would make tears flow from the dried eyes

My tiredness vanished, my condition changed, my knees started trembling, and my tears started flowing by hearing these words—that my ears hadn't heard and my eyes had seen nothing like them in the prayer-books. I realized that the supplicant was making up the words at the same moment that he was reciting them and he wasn't saying something he had memorized. I stood in my place and listened with .pleasure until he finished supplicating

Then, he turned to me and called out in Persian, 'Come here, O Mahdī!' I went a few steps toward him and stopped. Again, he ordered me to come forward. I walked a little then I stopped. Once again, he ordered me to proceed, saying, 'Surely, etiquette lies in obedience.' I went ahead and our distance was such that my hand reached him ".and his hand reached me. He then said some words

Al-Salmāsī, may Allah have mercy on him, said, "When the talk of the Sayyid reached

this stage, he stopped and started answering another of Muḥaqqiq al-Qumī's questions. Muḥaqqiq al-Qummī changed the topic again and asked about those words. He indicated with his hand—in a gesture of denial—that this was a secret that could not be disclosed."

۸۹۴. Jannat al-ma'wā(۱): The ۱۱th Incident: Through the same chain of narrators (from al-Salmāsī):

We were praying behind the Sayyid in the holy shrine of the `Askariyyain [in Sāmarrā']. When he intended to proceed from the tashahhud to the third unit (rak'a),

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۱- Jannat al-ma'wā (printed with Biḥār al-anwār), vol. ۵۳, p. ۲۳۷.

his conditions changed. He stopped for a while then stood up.

When we finished, we were all surprised and could not understand its reason. None of us dared to ask him until we returned to the house and the dining cloth was laid. One of the Sayyids from amongst our companions indicated to me to ask him about it. I said, "No. You are closer to him than me." He, may Allah have mercy on him, turned to me and said, "What are you speaking about?" I replied—and I was the most audacious of all towards him—"They want to know as what happened to you during the prayers." He responded, "The Ḥujja—may Allah hasten his reappearance—entered the holy shrine to salute his father, peace be on him.

So, whatever you saw of the change in my condition was on account of witnessing his illuminated beauty, until he went out."

۸۹۵. Al-Kharā'ij wa l-jarā'iḥ(۱): From them is what has been narrated from Abū l-Qāsim Ja`far b. Muḥammad b. Qūlawayh, who recounts:

When I reached Baghdad in the year ۳۳۹ AH, I decided to go to Hajj. It was the year when the Qarāmiṭa returned the Black-Stone (Ḥajar al-Aswad) to its place in Ka`ba.(۲) My greatest concern was to reach the one who would place the stone [back

in its place] because it had been written in some books that whenever it had been removed [the only person that had been able to] put it back in its place had been the Divine Proof

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Al-Kharā’ij wa l-jarā’iḥ, vol. ۱, chap. “Concerning the miracles of the master of the time, peace be on him,” pp. ۴۷۵–۴۷۸, no. ۱۸; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۵۸–۵۹, no. ۴۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, pp. ۶۹۴–۶۹۵, no. ۱۱۹; Faraj al-mahmūm, pp. ۲۵۴–۲۵۵, with minor difference in some of the words; Kashf al-ghumma, vol. ۲, chap. ۲۵, p. ۵۰۲. -۱

The Qarāmiṭa were followers of the Ismailia sect who had taken Ḥajar al-Aswad to Bahrain and had kept it there for twenty-two years before returning it to Mecca again.—Ed -۲

.of that time

For example, during the reign of al-Ḥajjāj, Imam Zain al-`Ābidīn, peace be on him, had placed it back and it had stayed in its place. Meanwhile, I became so ill that I feared for my life and it became impossible for me to do what I had intended. I appointed a representative who was known as ibn Hishām and gave him a sealed letter in which I had asked about the length of my life and that whether I would die in .this illness or not

I told [ibn Hishām] that my concern was to convey this letter to the one who would place the Black-Stone back in its place and to get the answer to it. [After he returned), ibn Hishām reported, “When I reached Mecca, I spent a lot [of money] on the custodians of the Holy House until they allowed me to see who places the Black Stone back in its place. I stood there and some of them remained with me to keep away the .crowd of people

Whenever someone put it in its place, it would start shaking and would not remain in its place. Then, a youth with a tanned complexion and handsome visage came forward. He took it and placed it in its place and it stuck there as if it had never been

taken out. Due to this, [the crowd] roared and the youth returned and left from the door. I stood up from where I was and followed him

.and tore the crowd apart [sending them] right and left

The people thought I had lost my mind and moved out of my way. My eyes were fixed on him until he moved out of the crowd. I rushed towards him yet I couldn't reach him, although he was walking calmly. When he reached a place that no one could see him except me, he stopped, turned to me, and said, 'Bring forth what is with you.' I gave him the letter and without reading it he said, 'Tell him that there is no fear for him in this illness. The inevitable [i.e. death] will occur after thirty years.' I was astonished to ".the extent that I could not move and He left me and went away

In the year ۳۶۹ AH, Abū l-Qāsim became ill. He started organizing his affairs, acquiring the needs for his grave, and writing his will and was very serious in this regard. He was asked, "What do you fear? We hope that Allah, the Exalted, will grant you good health? You need not fear!" He had replied, "This is the year I was told to fear," and he .died from his illness

Muhaj al-da`awāt(۱): I was in Sāmarrā' when I heard him, peace be on him, .۸۹۶ supplicating in the morning. I memorized a part of his supplication in which he mentioned the living and the dead then said: "And make them survive—or—and make them live in our honor, our nation, our kingdom, and our government." This

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.Muhaj al-da`awāt, p. ۲۹۶ -۱

.was on the eve of Wednesday, Dhū l-Ḥijja ۱۳, ۶۳۸ AH

Dār al-salām(۱) (Comprised of the stories of those who had the honor of meeting .۸۹۷ the Imam of our time, peace be on him): The ۱۹th Incident: The virtuous scholar Mīrzā Muḥammad al-Tunkābunī in his book Qiṣaṣ al-`ulamā, from the learned al-Lāhījī

Maulā Ṣafar `Alī, from the author of al-Mafātīḥ, al-Sayyid Muḥammad—the son of the author of al-Riyāḍ—from Ayatollah al-`Allāma in the margins of one of his books in which he mentions that

One night he went to visit the grave of our master, Imam Abū `Abd-Allah al-Ḥusayn, peace be on him. He was riding a donkey and in his hand was a whip to drive his beast. On his way, he met a man dressed like an Arab, who joined him [on the journey] while the latter was walking in front of him. Gradually, they started talking and discussing.

From the talks of the Arab, he realized that this Arab was very learned and well informed and very few people were like him [in knowledge]. So, he informed him about some difficult problems and found him to be the solver of problems and puzzling issues and the key to scientific dilemmas. He asked him the questions that had baffled him and [the Arab] had revealed the answer to all of them.

The discussion reached an issue in which the Arab's fatwa differed with his view. He refuted him by saying, "Your fatwa is absolutely against the basic principles and laws [of jurisprudence].

۱- Dār al-salām, ۱۵th story; al-Tunkābunī, Qiṣaṣ al-`ulamā, p. ۳۵۹.

It is necessary that some proof be put forward to establish it." The Arab replied, "The proof is the tradition recorded by al-Ṭūsī in al-Tahdhīb." `Allāma answered, "I am not aware of any such tradition in al-Tahdhīb and neither Shaykh nor anyone else have recorded it." He replied, "Refer to the manuscript of al-Tahdhīb which is with you now; go to such and such page and such and such line and you will find it." When the `Allāma heard this from him and realized that this news was of the unseen (al-ghayb), he was astonished and became startled.

He thought to himself, "Perhaps this man who has been walking in front of me for such and such time whilst I was on my mount, is the pivot around whose existence the universe rotates." Due to him being engrossed in deep thought and astonishment, his

whip fell from his hand. While the whip was falling down from his hand, he asked, "Is it possible to have the privilege of meeting our master and guardian, Ṣāḥib al-Zamān, during the Major Occultation? The man bent down and picked up the whip and put it in `Allāma's hand and said, "Why is it impossible whilst his hand is in your hand?" On hearing this, `Allāma threw himself on [the Imam's] feet and became unconscious. On regaining consciousness, he saw no one and became sorrowful and sad. He returned to his family and browsed through the copy of al-Tahdhīb. He found the tradition just as the

Imam had informed him in the margins of his copy. He wrote in his own handwriting on that place, "My master and my chief informed me about this tradition—which is in such and such page and such and such line."

The virtuous al-Tunkābunī has narrated from Maulā Ṣafar `Alī, from the aforementioned Sayyid, may Allah have mercy on him, that he had seen that copy with `Allāma's writing in its margin.

Dalā'il al-imāma(۱): Abū l-Ḥusayn Muḥammad b. Hārūn b. Mūsā al-Talla`ukbarī, ۸۹۸. narrated to me from Abū l-Ḥusayn b. Abī l-Baghl al-Kātib, who said:

I accepted a responsibility from Abū Manṣūr b. al-Ṣāliḥān but something occurred between me and him that I went into hiding. He sought me and frightened me and I remained in hiding and was fearful. On the eve of Friday, I went to the graves of the Quraish and stayed there that night to pray and supplicate.

It was a windy and rainy night and I asked the warden, ibn Ja`far, to close the doors so that I could pray and supplicate in solitude and be safe from the entry of anyone with whom I felt unsafe with and feared to meet. He did so accordingly and locked the doors. As it became midnight, heavy wind and rain prevented anyone from venturing to that place. I stayed there and supplicated, recited ziyārats, and prayed.

Suddenly, I heard footsteps near the grave of our Master (Imam) Mūsā, peace be on

him. There was a man visiting [his grave]. He sent salutations

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۱ - Dalā'il al-imāma, chap. "Those from amongst our companions who have seen the Master of the Time, peace be on him, during his occultation and have recognized him," pp. ۳۰۴–۳۰۶, no. ۵; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۷۰۲, no. ۱۴۵; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, pp. ۳۰۴–۳۰۶, the last part of no. ۱۹, with some variations and additions in the wording and some parts of the prayer; Faraj al-mahmūm, pp. ۲۴۵–۲۴۷, with some variations in the prayer. I say: Abū Manṣūr b. al-Ṣāliḥān was a Buyid vizier. A part of his biography can be found in al-Kāmil, vol. ۹. Sharaf al-Daula appointed him as a vizier in the year ۳۷۴ AH. Bahā' al-Daula endorsed him in ۳۷۹ AH but put him aside in ۳۸۰ AH. Then, he and Abū Naṣr b. Sābūr were appointed as viziers in ۳۸۲ AH. Finally, he resigned in the year ۳۸۳ AH. Anyway, there is no doubt that this incident occurred during the major occultation. This is also confirmed by the fact that Hārūn b. Mūsā al-Talla`ukbarī was from the tenth generation (al-ṭabagha—in the chain of narrators) and his son Muḥammad b. Hārūn (d. ۴۱۳ AH)—who was a contemporary of al-Mufīd, may Allah have mercy on him—was from the eleventh generation (of narrators).

to Adam and the Resolute Prophets (Aulū l-`Azm) followed by the Imams, one by one, up to Ṣāḥib al-Zamān. I was stunned and thought to myself, "Perhaps, he has forgotten [the last Imam] or he does not know or this is the religion of this man." When he finished his ziyārat, he performed two units of prayers. I feared him because I did not know him. He was a youth and a perfect man.

He was wearing a white dress and a turban—whose ends were suspended and lowered around his shoulders. He said to me, "O Abū l-Ḥusayn b. Abī l-Baghl! Why don't you recite the supplication of Faraj?" I replied, "What (supplication) is that, my master?" He replied, "Perform two units of prayers, then say, 'O He who exposed the beautiful [deeds] and covered the nasty ones, O He who does not rebuke for crimes and does not rip the veil [which covers our crimes], O generous pardoner, O noble excuser, O He who has broad forgiveness, O He who has opened His hands with mercy, O He who all whispers [of supplications] end at Him, O He who all complaints

are sent to Him, O helper of all those who seek help, O He who bestows graces before they are deserved, O my Lord (ten times), O my Master (ten times), O my chief (ten times), O my final destination (ten times), O my uttermost desire (ten times), I ask you for the sake of these Names, and for

p: ٥٠٧

the sake of Muḥammad and his pure family, to remove my agony, and to remove my worries, and to free me from my sorrows, and to set right my affairs.' After this, supplicate as you wish and ask your need. Then, place your right cheek on the earth and say a hundred times while in prostration, 'O Muḥammad O `Alī, O `Alī O Muḥammad, suffice me for you are sufficient for me, help me for you are my helpers.'

Then place your left cheek on the earth and say a hundred times, 'Reach me (adriknī),' and repeat it many times. Then, say, 'Aid me (al-ghauth),' until you run out of breath. Then, raise your head, because Allah will surely fulfill your needs on account of His munificence, if He, the Exalted, wills."

I started the prayer and supplication and he left. After finishing, I went to ibn Ja`far to ask him about the man and how he had entered. But I saw that all the doors were closed and locked like earlier. I was surprised and thought to myself, "Perhaps there is another door which I am not aware of." I called ibn Ja`far and he came out of the lamp-oil store and I asked him about the man and how he had entered.

He replied, "All the doors are locked and as you can see I have not opened them." I informed him about what had happened and he said, "That was our master, Ṣāḥib al-Zamān. I have seen him

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many times in such nights when no one is here." I became sorrowful because of what I had missed. I left near morning and set off for Karkh—near the place where I had been hiding in.

The sun was rising when the companions of ibn al-Ṣāliḥān requested to meet me and

were asking about me from my friends. They had a letter of amnesty from the vizier and a note in his own handwriting in which he had greatly praised me. I went to him .with a few of my reliable friends

He stood up and hugged me and dealt with me in a manner that he had not done before. He said, "You reached such a state that you complained about me to Ṣāḥib al-Zamān." I replied, "I only supplicated and asked." He answered, "Woe to you! Last .night—meaning the eve of Friday—I saw my master Ṣāḥib al-Zamān in a dream

He ordered me to be gracious [to you] and he treated me so harshly that I became scared." I said, "There is no God but Allah! I bear witness that the [the Imams] are the truth and the pinnacle truthfulness. Last night, I saw our master Ṣāḥib al-Zamān while I was awake. He instructed me to do so and so," and I explained in detail what I had seen the previous night in the Holy Shrine. He was surprised and I attained things that I had not expected and I acquired such a position before him that I could not

p: ٥٠٩

.even think of. All these were because of the blessings of our master, Ṣāḥib al-Zamān

Al-Imāma wa l-mahdawiyya(١): In the Name of Allah the Beneficent, the Merciful. .٨٩٩ His Holiness Shaykh Muḥammad al-Kūfī was famous for abstinence, piety, and .righteousness amongst the great scholars and learned men of Najaf al-Ashraf

He would continuously go to Najaf on the eve and day of Friday. I had heard from a scholar about his meeting with the Master of the Time—may Allah hasten his relief (faraj)—on a Friday in the Sadr School in Najaf, in the room of one of his noble friends. .He had the privilege of being in his presence and at his service

I asked him to recount the story of his meeting with the Imam, may Allah hasten his relief (faraj), so that I could hear it directly from him. Here, I am narrating what I :remember from the things he mentioned to me. He said

I had gone with my father to Mecca and we only had one camel with us. My father would ride it while I walked and my main concern was to serve him. When we were

returning, we reached al-Samāwa where we hired a mule from a Sunni, whose .profession was to transfer corpses between al-Samāwa and Najaf

We hired the mule] because our camel travelled slowly and would usually stop and lie] down and we had to make him stand up again with great difficulty. My father mounted the mule and I sat atop the camel. We

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Al-Imāma wa l-mahdawiyya (Originally in Persian = Imāmat wa mahdawiyyat), vol. -۱ ۲, pp. ۱۶۸–۱۷۱. The narrator of this story is the majestic, righteous, and pious scholar, al-Sayyid Āghā Imām al-Sidihī—Allah's mercy be on him—who wrote this incident by .my request and I have his Persian notes which are in his own hand-writing

moved from al-Samāwa and the camel was lagging behind because in most places, the path was filled with mud and water. I was afflicted with the bad temper of this .Sunni whose mule we had hired

This situation continued until we reached a land which was extremely muddy. The camel lied down and refused to budge. We tried our best to make it move but to no avail. Due to our attempts in making it move, our clothes became soaked in mud. The Sunni was forced to stop so we could wash our clothes with the water that was there. .I distanced myself a little from them to take off my clothes and wash them

I was worried about our fate and bewildered because I didn't know what would happen to us and how everything would end. Moreover, the valley was dangerous because of bandits. I felt the need to make tawassul to the Guardian of the Time, may .our souls be sacrificed for him; but nothing happened

The desert was empty to where the eyes could see. Suddenly, I saw near me a youth who resembled Sayyid Mahdī b. Sayyid Ḥusayn al-Karbalā'ī. [I don't recollect whether he said that there were two people or only this person. Also, I don't remember who greeted the other first.](۱) I said, "What's your name?" He replied, "Sayyid Mahdī." I asked, "The son of Sayyid Ḥusayn?" He replied, "No, the son of Sayyid Ḥasan." I asked

again, “Where are you coming from?” He replied,

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۱ - What is within the brackets is the quote of the person who narrated from Shaykh Muḥammad al-Kūfī.

“From Khuḍair.” In this desert, there is a place known as Maqām al-Khiḍr, peace be on him.

I thought that he was referring to that place. He asked, “Why have you stopped here?” I told him about the incident in detail and that the camel had lied down and complained to him about my bad condition. He looked at the camel and put his hand on the camel’s head and it immediately stood up on its feet.

I saw him, peace be on him, speaking with the camel and pointing right and left with his index finger and showing it the path. Then, he turned to me and asked, “Do you need anything else?” I answered, “I have a lot of needs but I cannot mention them in this state of restlessness and discomfort. Specify a place for me so that I may come there prepared and I will ask you.” He said, “The mosque of Sahla,” and suddenly disappeared from before my eyes. I went to my father and asked, “Where did the person who was talking with me go?” (I wanted to know whether he had seen him, peace be on him, or not). He replied, “No one came here and I can’t see anyone—as far as my eyes can see—in this desert.” I said, “Mount [the mule]! Let’s go.” He asked, “What will you do with the camel?” I replied, “Leave it to me.” They mounted and I sat atop the camel. It moved very fast and

p: ۵۱۲

overtook them. The Sunni hirer screamed, “We cannot catch up with you with this speed.” Everything had turned upside-down. The Sunni asked amazingly, “What has happened? The camel is the same camel and the path is the same path?!” I answered, “That is a secret.” Suddenly, a big river appeared right in the middle of the road.

For a second time, I was bewildered and didn't know what to do with the water. While I was in the state of bewilderment, the camel went inside the river. Sometimes he would go to the right and other times to the left. When my father and the Sunni hirer reached the river, they called out, "Where are you going? You will drown. It is not possible to cross this river." But when they saw how fast I was crossing it with the camel and nothing was happening to me, they too dared to cross. I said to them, "Go right and left and follow the same path the camel had crossed." They crossed accordingly and we safely reached [the other side]. It was then that I remembered the Imam pointing right and left to the camel with his index finger. He had been .showing [the camel how to cross] the river

Anyway, we started traveling until we reached some nomads in the night and we dismounted near them. They all asked us surprisingly, "Where did you come from?" We replied, "Al-Samāwa." They all said, "The bridge has collapsed and there is no other way

to cross the river except with a ship." They were all amazed and the most amazed amongst them was the Sunni hirer. He pleaded, "Inform me about the secret of this whole affair." I said, "When the camel sat down, I made tawassul to the twelfth Imam of the Shias. He came to me and solved all our problems. [I don't remember whether he said that he (the Sunni) became a Shia along with the others or not].(۱) Then, we traveled a few miles towards Najaf. The camel sat down again and I put my head near its ear and said, "You have been ordered to take us to Kūfa." I had barely finished my sentence when it got up from its place and completed the journey. At the door of our house in Kūfa, it lowered its knees and sat down on the ground. I neither sold it nor slaughtered it until it died. During the day, it would go around Kūfa for grazing and .in the evening, it would return to the house to sleep

After this, I asked him, "Did you have the honor of meeting our great master in the Mosque of Sahla?" He answered, "Yes. But I am not permitted to disclose the details ".of that conversation

,Yours truly

.Āqā Imām al-Sidihī

The traditions with the following numbers also show the above meaning: ۸۸۱, ۸۸۲, ۸۸۴, and ۸۸۶

What we mentioned in this section are only a handful from the many incidents and stories that have been mentioned in reliable

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What is within the brackets is the quote of the person who narrated from Shaykh -۱ .Muḥammad al-Kūfī

books. We have sufficed with these because we did not want to make the book lengthy. Moreover, these incidents are so many that it is impossible to enumerate all .of them

The scholars have mentioned many of them in their books. To realize their vast number, you can refer to Biḥār al-anwār, al-Najm al-thāqib, Jannat al-ma'wā, Dār al-salām (comprised of the accounts of those who had the privilege of meeting the Imam), al-`Abqarī al-ḥisān, and etc. Whoever browses through the books which have mentioned such incidents, narratives, and accounts—most of which are authentic and reliable due to the correctness of their chains of narrators, and the fact that their narrators were famous for their trustworthiness, knowledge, and piety—will become .sure and certain about his existence, peace be on him

We ask Allah to grants us the grace to compile an exclusive and large book in this .regard. Surely, He is the Best Facilitator and Helper

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-
relationship with similar centers-
avoiding parallel working-
merely presenting scientific contents-
mentioning the sources-
.It's obvious that all the responsibilities are due to the author

:Other activities of the institute
Publication of books, booklets and other editions-
Holding book reading competitions-
Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places
.Producing animations, computer games and etc-
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Users’ affairs: ۰۹۱۳۲۰۰۰۱۰۹

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